

ANCIENT CHRISTIAN
WRITERS

THE WORKS OF THE FATHERS IN TRANSLATION

EDITED BY
WALTER J. BURNABY
and
THOMAS CORRIJN LAMLER

No. 31



CASEBOOKS:
EXPLANATION
OF THE PSALMS



TRANSLATED AND ADAPTED

BY

P. G. WALSH

*Professor of Humanity
University of Glasgow*

VOLUME I

PSALMS 1-50

(Psalms 1-3 [24])



FOLLETT PRESS

New York, N.Y./Mahwah, N.J.



COPYRIGHT © 1990
BY
F. G. WALSH

Library of Congress Cataloging-in-Publication Data

Considerata, Seneca, ca. 65-ca. 65.
[Epistulae. Psephenus, English]

Explanation of the Psephenus Considerata translated and annotated by F. G. Walsh.
p. cm.—(Ancient Christian writers, no. 32)

Translation of Epistulae Psephenus.
Includes bibliographical references and indexes.

Classroom use. Psephenus v. 32.
F001 v. 32-33-34-35-36-37-38-39-40

1. Bible. O.T. Psephenus—Commentaries—Early works to 1800. I. Walsh, F. G.
(Psephenus Considerata) II. Title. III. Series. Ancient Christian writers, no. 32.
v. 32.

Epistulae, no. 32.
(Psephenus)
v. 32-33-34-35-36-37-38-39-40

printed
G.P.

Published by Psephenus Press
300 Manhattan Boulevard
Metuchen, New Jersey 08854

PRINTED AND BOUND IN THE UNITED STATES OF AMERICA

CONTENTS

INTRODUCTION.....	i
-------------------	---

PREFACE.....	ii
--------------	----

TEXT

Commentary on Psalm i.....	45
Commentary on Psalm ii.....	57
Commentary on Psalm iii.....	68
Commentary on Psalm iv.....	75
Commentary on Psalm v.....	86
Commentary on Psalm vi.....	89
Commentary on Psalm vii.....	99
Commentary on Psalm viii.....	109
Commentary on Psalm ix.....	125
Commentary on Psalm x.....	134
Commentary on Psalm xi.....	150
Commentary on Psalm xii.....	148
Commentary on Psalm xiii.....	160
Commentary on Psalm xiv.....	175
Commentary on Psalm xv.....	186
Commentary on Psalm xvi.....	187
Commentary on Psalm xvii.....	194
Commentary on Psalm xviii.....	204
Commentary on Psalm xix.....	210
Commentary on Psalm xx.....	211
Commentary on Psalm xxi.....	213
Commentary on Psalm xxii.....	223
Commentary on Psalm xxiii.....	229
Commentary on Psalm xxiv.....	247
Commentary on Psalm xxv.....	257
Commentary on Psalm xxvi.....	265

Commentary on Psalm 27	37
Commentary on Psalm 28	38
Commentary on Psalm 29	39
Commentary on Psalm 30	40
Commentary on Psalm 31	41
Commentary on Psalm 32	42
Commentary on Psalm 33	43
Commentary on Psalm 34	44
Commentary on Psalm 35	45
Commentary on Psalm 36	46
Commentary on Psalm 37	47
Commentary on Psalm 38	48
Commentary on Psalm 39	49
Commentary on Psalm 40	50
Commentary on Psalm 41	51
Commentary on Psalm 42	52
Commentary on Psalm 43	53
Commentary on Psalm 44	54
Commentary on Psalm 45	55
Commentary on Psalm 46	56
Commentary on Psalm 47	57
Commentary on Psalm 48	58
Commentary on Psalm 49	59
Commentary on Psalm 50	60

NOTES

LIST OF ABBREVIATIONS	61
NOTES TO INTRODUCTION	67
NOTES TO PSALMS AND TEXT	74
Appendix A	78
Appendix B	80
Appendix C	82
Appendix D	84

INDEXES

1. OLD AND NEW TESTAMENTS	85
2. SUBJECTS	86
3. GENRES	87

INTRODUCTION

The life of Flavius Magnus Aurelius Cassiodorus Senator, which extended from about 485 to 580 or so, divides neatly into two parts, his career in political administration and secular studies being followed by a religious asceticism in the late 560s which induced him to devote himself wholly to the service of the Christian Church. His family tradition had fostered in him an ambition for public service. His father, after holding lesser offices under Odoacer, the first barbarian king of Italy, became governor of Sicily and subsequently provincial prefect under Odoacer's successor king Theoderic.¹

Theoderic (493-526), though an Ostrogoth and therefore of the Arian persuasion, governed Catholic Italy in peace and harmony for a quarter of a century, years during which Boethius was advanced to the chief administrative post of government as *magister officiorum*. But in 529 the restoration of ecclesiastical harmony between Byzantium, under its new emperor Justin, and the see of Rome led Theoderic to fear that the ecclesiastical and political order in Italy might be threatened by interference from Constantinople. When Boethius defended the emperor's policies against the charge that he was conspiring with the eastern emperor, and Boethius himself was accused and arrested in 549,² this was an indication that the religious harmony prevailing in Italy was under some strain. The young Cassiodorus had already held the offices of quaestor and consul by 544, and his refusal to implicate himself in this confrontation between Athens and Boethius on the one side and the royal palace on the other allowed him to gain the position of *magister officiorum* in succession to Boethius in 557-8. In this important administrative role at the Ravenna court, he was

responsible for imperial decrees and royal correspondence, which he later gathered and published in the twelve books of *Variae* (q.14.1).¹ His secular career continued to prosper after Theodoric's death; he became governor of Italy as praetorian prefect under Theodoric's grandson Athalaric in 525-6.² During his tenure of this office, however, Belisarius, general of the new emperor Justinian, embarked on the conquest of the Ostrogothic kingdom by occupying Sicily in 533, and Naples and Rome in 536. Belisarius finally seized the capital Ravenna in 540. It was during these five years that Caesiodorus decided to transfer his allegiance from the secular world to total participation in Church affairs, a decision revealed in the initial words of the Preface to this *Explanation of the Psalms*:

During his earlier career, Caesiodorus had written panegyrics of personages of the royal household under the title of *Laudes*; twelve books on the history of the Goths up to the year 526 which have been lost but which are summarized in the *Getica* of Jordanes; and a brief summary of Roman history called *Germania*.³ This body of writing reflects not merely his earlier secular as opposed to his later religious orientation, but also his eagerness to present the King and his Ostrogothic companions in a favorable light to their Italian subjects, and to maintain harmonious relations between the two ethnic communities living side by side in Italy.

It should not, however, be imagined that before 540 Caesiodorus was wholly indifferent to the life of the Christian Church. Already in 525-6 he had attempted, with the support of Pope Agapetus, to establish at Rome a centre of Christian learning which would "train the sons of the faithful in choice and eloquent speech" and thus diffuse orthodox Christian teaching in the face of unbelievers and heretical sects.⁴ This plan, however, came to nothing, probably owing to the death of Agapetus in 530.

On completion of the publication of the *Variae* at Ravenna, Caesiodorus appended to these twelve books a treatise on the soul, philosophical in its scholastic enquiry yet theologically orthodox in its tenets, basing itself on the authority of Scripture and on Augustine in particular among the western Fathers. The twelve chapters investigate the name, the substance, the shape, the moral virtues, the natural powers, the origin, and the location of the soul, and its destiny after physical death. The *De anima* can thus be visualized as a bridge be-

rius Cassiodorus' secular and his religious studies. It was after completing this, shortly after retiring from public life at Ravenna, that he embarked upon his devoted study of the psalms, the traditional starting-point in the Scriptures for deeper study of Christian belief.

Cassiodorus' movements during the 540s remain uncertain. After the fall of Ravenna to Belisarius in 548, he may have journeyed directly to Constantinople in the company of the eunuchian general and the captive king Witigis, and remained there until 554. Alternatively, he may have retired to southern Italy, either to his ancestral estates at Scyllaceus (Scyllace) in Calabria, or perhaps to Rome. He may have studied in one or in both of these locations between 548 and 549, and then journeyed with Pope Vigilius to Constantinople. (In his *Institutes* he recalls having studied the treatise of Ambrose on music in a library at Rome, and this could have been in the 540s, for his *Expositio psalmorum* which was composed then suggests that he was studying musical theory to assist his explanations of some psalms.¹) But he was certainly in Constantinople by 554 in the retinue of Vigilius, for he is cited as religious vic and *filios* master by that pope in the letter which condemns one of the papal visitors, Rusticus and Sebastianus, for opposing the pope's support of Justinian in the controversy of the Three Chapters. As the bishop of Naples, Rusticus, was also in the papal entourage, it is tempting to suggest that all three had journeyed to Constantinople together, arriving in January 549.² But whether at Constantinople alone or unconsciously in southern Italy and the eastern capital, Cassiodorus devoted the 540s and the early 550s to the concentrated study of the psalms and to the publication of his lengthy treatise on them.

In 550 or a little later, Cassiodorus returned from Constantinople to Italy, and proceeded to establish a double monastery on his estate at Hydruntum, the *Vivarium* for monks on Mt. Marsina, and a hermitage for contemplatives on Mt. Cassiarum.³ He had earlier published a poetic description of the area in his *Grege*, and later in his *Institutiones* he offers further details of the two sites.⁴ Similar monastic establishments were being established elsewhere in Italy at this time. It is particularly surprising that Cassiodorus makes no mention of Benedict's monastery, which had been founded a generation earlier; there is no evidence for his having adopted features of the Benedictine rule, nor indeed for any connection with Mount Cassino. Such indica-

tion as we have suggest a third and experimental regime, loosely based on the outline of Christian life which he read in Augustine's *De sermone Christiano*, with some respectful regard for the precepts of monastic life laid down by John Cassian.⁵² The degree to which Caesarius himself participated in this monastic life is disputed. The Conclusion which he attaches to his commentary on Psalms is (and has been cited to claim that he took the course, but this interpretation of the passage has been rightly challenged, for he never describes his own presence there as part of the community.⁵³

The early years after the foundation of the monastery are the period during which Caesarius composed his best-known work, in two books, the *Institutiones aduersum et contrauersum dilectum*.⁵⁴ The first book offers a syllabus of sacred reading, with a systematic survey of the books of the bible with recommended patristic commentaries; these are followed by a compendium of Christian traditions and practical advice on how to tackle this reading. The second book outlines a system of study on the seven liberal arts, a knowledge of which he视as essential for the proper understanding of the Christian texts presented in the first book. In this sense the second book is to be视as an auxiliary to the first, and we can regard the relationship between the whole of the *Institutiones* and the *Explanation of the Psalms* as that of theory to practice, for in the *Epistola prolatum* he repeatedly makes reference to the seven components of the revision and the *quadrivium* to demonstrate that study of the psalms offers a general education in eloquence. The *Institutiones* provide us with a detailed catalogue of the manuscripts contained in the monastic library at Vivarium.⁵⁵

By the time he had published the *Institutiones*, Caesarius was in his late seventies. He continued to write for another fifteen years, for in his last recorded work, the *Deuotio-graphia*, he informs the reader that he is writing in his ninety-third year. In this same passage he reveals that after finishing the *Institutiones*, he "learned the name of the Pelagian heresy from the commentary on *Romans*," in the *Institutiones* this commentary of Pelagius, which takes in the thirteen Psalms epistles, is ascribed to Pope Gelasius. He left the task of expurgation of the other twelve letters to the monks of his monastery.⁵⁶ The *Deuotio-graphia* also informs us that following this labour on *Romans* he composed for the benefit of simple monks a work on symbolism, to

which he packed the two *Acts of Domitian and Severus* book in figures of speech;¹⁶ that in another volume he has catalogued the chapter-headings from Scripture to serve as a work of reference; and finally that immediately before composing the *En arabographia* he had written the *Compendium*, a simplified explanation by paraphrase, not done, even by virtue, of the books of the Five Testaments other than the gospel.¹⁷ Clearly this group of works is to be visualized as a collection of elementary textbooks composed to assist the monks of Vivarium in their work of reading and transcribing treatises for the library at Vivarium.

II

As was noted earlier, the composition of the *Expositio psalmorum* can be confidently allotted to the period of the 640s and early 650s. The work is dedicated to the author's *pater apostolicus*, who is reasonably identified with Pope Vigilius (595–603), with whom he was on intimate terms, an inscription which allows us to date the first edition of the treatise to 595 or earlier.¹⁸ Certain passages, however, appear to be later additions made after the foundation of Vivarium, and these suggest that a second revision was issued about the same time as the *Antiphona* was published. The additions proposed are signalled by Adriano in the *Corpus Christianorum* text, and in the notes of this monition.¹⁹

Caradocius' analysis of the individual psalm is preceded by an extensive Preface clearly inspired by Hilary of Poitiers' *Tractatus super psalmos*. In general, Caradocius accepts observations of Hilary unless they are in conflict with statements by Augustine. Thus, for example, Hilary's claim that names in the psalm-headings (for example, *Milfon* in the case of *Cons*) indicate that there were several other authors of psalm besides David is rejected. For the definitions of psalm, canticle, psalm-canticle and canticle-psalm are all drawn from Hilary, in the definition of the *Supra*, Augustine's explanation is preferred to Jerome's. Other *supra*, cited in the Preface, such as the significance of the psalm-headings, the symbolic purpose of psalm-numbers, and the prophetic portrayal of Christ's gospel-acti-

tion, can be traced back to the common tradition embedded in the earlier Greek commentaries as well as in Ambrose and Augustine, Hilary and Jerome. But it is notable that Augustine offers no prefatory section, and that those of Ambrose and Jerome are brief, hence *Caroliastoma's* extensive dependence on Hilary, the structure and verbal content of whose introduction are frequently observable.¹⁷

Caroliastoma's structured discussion of the individual psalm is distinctive. He inevitably begins with an explication of the psalm heading, and then passes to a discussion of the division of the psalm, in which he seeks to identify the speaker (David, or Solomon, or Joseph, or Christ, or the Church, or the synagogue) or the speakers, for some psalms are visualized as dramatic dialogues. He next offers a verse-by-verse explanation of the meaning of the psalm, and finally he appends a conclusion, in which he seeks to demonstrate the lesson which the psalm offers to contemporary Christians. The originality of this five-fold treatment lies in the second and fourth sections. Earlier psalm-commentaries in the west, notably Jerome and Augustine, typically offer only brief comments on the psalm-heading and proceed directly to detailed analysis of the verses. *Caroliastoma's* second section, the division of the psalm, offers a more general appreciation of the structure and the literary art of each psalm. Some psalms are visualized as dramatic dialogues, with different sections allotted to different speakers; that is not a wholly original treatment, for individual Greek examples from Origen onwards, and Ambrose and Augustine among the Latin commentators, occasionally draw attention to such dramatic features, though not in the systematic fashion followed by *Caroliastoma*.¹⁸ In his analysis of other psalms, *Caroliastoma* is content to signal the appearance of dialogues, where these divisions denote changes of topic within the economy of the whole poem.

The fourth section, the Conclusion drawn from the Psalm, is a wholly original feature. It enables our commentator to take a retrospective view of the main significance of the psalm. As we shall later observe, he is especially eager to explain the psalm in relation of the major heresies, and the Conclusion is a convenient occasion in which to underline the need for theological orthodoxy. Another frequent function of this concluding section is the mystical significance allotted to

the number of the psalm. In earlier commentaries of Jerome, Hilary, and Augustine, the significance of particular numbers such as eight or fifty is emphasized, and the connection is duly made with appropriate biblical context. Cassiodorus claims to be following the practice of his predecessors in this respect: "It remains for us to give evidence to the wisdom of our forebears, that the powers of psalm are in harmony with the numbers allotted to them."¹⁰ In fact he takes the practice much further. In general the decades 1-3 of the psalm typify the subtext of the Old Testament, and 4-5 point to the Resurrection and embody the New Testament. Within this framework he adduces some obvious and some far-fetched parallels from Scripture for all the numbers of the first twenty-five psalm, but he does at last confess that his vein of inspiration has run dry in Psalm 25 (26-30-32), and therefore he now intently cross-referenced with such occasional allusions to the significant numbers as he had found in his authorities.

10. *De psalmis*, 1.1.1. The text of this passage is given in the Appendix, p. 109. The Latin text of this passage is given in the Appendix, p. 109. The Latin text of this passage is given in the Appendix, p. 109.

Cassiodorus states that in his initial study of the psalm he drew chiefly on the authority of Augustine's *Enchiridion*, and their common influence is conspicuous throughout his discussions.¹¹ In his *Expositio*,¹² he systematically cites authorities especially the four Latin commentaries Hilary and Ambrose, Jerome and Augustine. We have seen that he based his Preface largely on Hilary's, and in the course of the individual commentaries he frequently cites Jerome¹³ as well as Augustine, especially where problems of readings or interpretation of Hebrew are concerned. The influence of Ambrose is much less in evidence, and where he is cited it is in his hymns or prose works other than the psalm-commentaries (*De incarnatione*, *De Penitencia*, *Super Lucam*) which are quoted. Though Cassiodorus spent some years in Constantinople, the evidence of the *Expositio* suggests that he had not a scholar's confidence with Greek, and we may accordingly assume that he has not studied the Greek versions systematically.¹⁴ He is acquainted with some texts of Origen, though this knowledge may be

Indicci,² and in the *Prohemium* he warmly commends the *De libro palamorum* of Athanasius.³ The Greek influence must in general be assumed slight by contrast with his predecessors who wrote in Latin.

IV

The problem of the Latin text of the psalm on which Cassiodorus based his commentary is complex and disputed. As is well known, versions of *Scriptura* in use before Jerome produced his translation were already numerous; what is conventionally labelled the *Vetus Latina* had in Jerome's words "almost as many versions as manuscripts," because, as Augustine remarked, in the early days "anyone with a smattering of Greek" used his hand as translator. Augustine urged that the *Dale* be preferred to other versions;⁴ this clearly suggests that about 400 there was one generally accepted translation current in Italy, based on the version of the *Vetus Latina* circulating in Africa a little earlier. (Augustine's psalm corresponds with the *Vetus Latina* psalm, a partially retouched version of the *Dale*.⁵) Jerome produced no fewer than three renderings of the psalm. The first, regarded by some scholars as the "Roman" psalm,⁶ was a revision in the light of the Septuagint; the second and more thorough revision (the "Callistus" psalm) was made after consultation of Origen's *Hexapla*, and holds pride of place in the *Vulgate*; and the third, the "Hebrew" psalm, was made after Jerome's mastery of Hebrew enabled him to incorporate corrections of his earlier translations from the Greek.

Cassiodorus did not consistently follow one standard text. It is clear that he constantly had before him a version of the *Vetus Latina* called by some the "Proterian Romanum",⁷ but since he followed Augustine's commentary on the psalm closely, there are passages where he adopts various readings which he found in the Augustine text. Moreover, he sometimes prefers to adopt readings from the Hebrew psalm of Jerome,⁸ in acknowledgment of Jerome's superior learning in Hebrew. His numerous omissions often betoken the same source at different points of his commentary, his text rather, some of these variants are doubtless explicable by his having quoted from memory,

or by his use of paraphrase, but many citations clearly show that he consults a variety of texts, including Jerome's "Gallican" and "Hebraeo" psalters.²

The ways in which the Scriptures were to be interpreted had preoccupied the Greek and Latin Fathers from the time of Clement and Origen onwards. Two main factors inclined them towards allegorical interpretation of the events of the Old Testament: first, the tradition of such interpretation in the case of Homer was of long standing, and second, criticism of events and characters in the Old Testament by hostile Jewish critics and deviant Christian sects induced them to propound unliteral explanations of them. Thus they developed the thesis of "the four senses" of Scripture: the historical or literal, the metaphorical or figurative, the tropological or moral, and the anagogical or eschatological.³ The late fourth century was the critical time when the Western Fathers, with Ambrose as bridge, introduced this nomenclature of biblical interpretation with its emphasis on allegory.⁴ Augustine, who had learned to Ambrose's sermons on Scripture at Milan, and who on his return to Africa devoted himself wholeheartedly to hermeneutics, concerned himself especially with allegorical interpretation, while Jerome his academic contemporary sought to elucidate primarily the literal sense but both in their exegesis of the psalms sought to present a synthesis of the historical and the allegorical. Other leading Christians of the time like Paulinus of Nola share the enthusiasm for exploring the spiritual sense which lies deeper than the words.⁵

Cassiodorus develops to extreme lengths the allegorical approach which was his master Augustine's leading preoccupation. In his preface, Cassiodorus states that he will try to show the hidden meaning of such psalms, "which vibrate with the spiritual sense, the historical poem, and the mystical meaning";⁶ but he makes no clear distinction between the "spiritual" and the "mystical." He frequently explains the historical background to a psalm in his initial discussion of its meaning, and there is often moral exhortation (the "tropological")

anus) contained in the Conclusion. In the main section, the explanation of the psalm, he concentrates especially on the spiritual sense. His total ignorance of Hebrew causes him no distress, like Augustine before him, he assumes that the existing Latin versions substantially represent the sense of the Hebrew, and only occasionally does he concern himself with the philological issues. His starting-point is the total conviction that the psalm is a direct prophecy of the coming of Christ and of the ensuing Christian era, and with the self-assurance induced by this conviction he sets his imagination to work to derive on a Christian meaning from the circumstances, the personifications, and the alliterations contained in the individual poems. In such interpretations, he uses no care to maintain consistency between a concept or image recurring in different passages; in one instance "arrows" may represent apostles or evangelists, but in another, diabolical powers; "thorns" may symbolize moral strength or purified chastity; "valves" may stand for martyrs in one place, but for unrepentant Jews in another. There are, however, certain identifications which are consistently made and which are adopted from the earlier tradition of psalm-commentary as "clouds" regularly denote prophets or apostles, and "mountains" likewise, as in the earliest Greek and Latin Fathers.¹²

In such spiritual interpretations, the etymology of names of persons and places plays a prominent role. Like Augustine, Cassiodorus takes pains to explain the meanings of the names of persons mentioned in the psalm, and like Augustine he refers, directly or indirectly, on Jerome's later interpretations. He frequently assumes¹³ for the identification of these names.

VI

We may now address the general question of Cassiodorus' aims in writing the *Expositio Psalmorum*. Clearly his primary purpose was to encourage Christians in the west to study the significance of the psalm as the divinely prophetic proclamation of the future Christian dispensation. Since he composed his commentary initially in the years before he founded his monastery, it would be erroneous to assume

that the inferior privileged was restricted to monastic communities, the inference that he is writing for Christians at large is confirmed by several signs. So in his commentary on Psalm 134/135 (138), he addresses all *gloriosus Christianus*, and again in discussion of Psalm 133 (136) he insists that the message is not strictly for monasteries but for the whole Church.⁴⁰ The psalms were regarded as the most suitable books of Scripture for initial study, hence recommends scrutiny of them before passing on to the New Testament, and *Confessions* in his Preface offers the same advice.⁴¹

In his exposition of Christian theology mediated through the psalms, he repeatedly emphasizes that the Church is the true and only guide to right belief. In his eloquent address to the Church in his Preface, he states "Wherever we read outside your living book, we encounter certain shipwreck,"⁴² a message underlined by repeated condemnation of heretics, pagans and Jews, especially the Jews who refused conversion even when confirmed with the miracles performed by Christ and by His apostles. *Confessions*' attitude to the Jews is of some interest, though his condemnation of their infidelity is vigorous and repetitive, he more than once expresses the conviction that they will be converted and gain salvation before the world comes to an end.⁴³

The passionate conviction that the unity of the Church is all-important is reflected in *Confessions*' vigorous condemnation of the Donatist schism, which is cited no less than ten occasions; there is also an useful comment on the Circumcellions, the predatory African peasant mobs who linked themselves with the Donatists. The Donatist schism continued in weakened form in Africa beyond *Confessions*' lifetime, so that his comments have some contemporary relevance. Moreover, as a devoted disciple of Augustine he eagerly follows the master's example in his attack on this divisive community. A similar judgement may be made about his numerous criticisms of the Pelagians, who with the Donatists had been Augustine's principal opponents in the years following his consecration as bishop of Hippo. For here, too, we are to take into account the extraordinary capacity for survival of the Pelagian heresy, the after its condemnation at Ephesus in 451, it continued strong in France and Britain, and had to be condemned again at the second Council of Orange in 529.⁴⁴

Equally vehement is *Confessions*' condemnation of other major

heretics, though his concern with some of these deviant sects seems unachastise, it has to be realized that many of them crumbled so far centuries after their initial diffusion, and even when open they offered salutary examples of the dangers of dividing Christianity. He is especially concerned to condemn the sects of Arianism, and there is a certain irony here, since the earlier part of his adult life in the secular world was spent chiefly by just such his Gnostic masters and the Arian crowd which they professed, *Arian* refused to acknowledge the true divinity of Jesus Christ is condemned initially in the Preface, and thereafter no fewer than twenty times. Though Carolinus does not revert quite so obsessively to the other great Christological heresies, they too appear prominently in the commentary. The teaching of Apollinarian, that in Christ there subsists no human spirit but the divine logos, with the implication that He is perfect in His godhead but deficient in His manhood, had been condemned as early as the Council of Constantinople in 381, but now almost two centuries later is censured four times. We find a similar number of references to Eutyches and his followers, whose doctrine that after the hypostatic union there was only one nature in Christ was condemned by Pope Leo in his Time, and by the Council of Chalcedon in 451. This monophysite dogma was regarded as comparable to the equally culpable teaching of Nestorius, that there were two separate persons in Christ, the divine and the human. Carolinus in this treatise condemns the heresy no fewer than eight times. Finally, the Sabellian doctrine that there is only one Person in God, signalled under a diversity of names, and the Manichean rejection of Jesus as the true Son of God, both appear prominently in Carolinus' misadmissions. Our surprise that he should have concerned himself with these ancient controversies is muted when we read the more virulent criticisms of them in the *De fide* Carolinus and the *Contra Paganos* of Carolinus' contemporary Basilian; it seems clear that the controversies raised by these heresies continued to reverberate for a century or more after Chalcedon.²⁷

It is not merely in these negative pronouncements which condemn the Christological heresies that Carolinus is concerned to preach the orthodoxy of the Council of Chalcedon. His prominent concern is that his readers should make a proper understanding of the doctrine of the Trinity, and especially of Christ's place within it. He reminds

the psalms as clearly divisible into groups which specifically delineate Christ in His divine and human natures. So he believes that the first three psalms are given pride of place at the head of the collection in precisely Christ in His moral, natural, and reflective aspects.⁴² He associates eight numbered psalms with each other as disclosing the reality of Christ's two natures.⁴³ Four other psalms trace the career of David in its foreshadowing of Christ's future activities.⁴⁴ A further group of psalms prophesies the Lord's passion and resurrection; these are subdivided into four divisions⁴⁵ and more extended accounts (the first of this second category he reveals was chosen at the Easter ceremonies).⁴⁶ Another group is identified as psalms which depict Christ in his humanity making prayer to the Father.⁴⁷ Another category is visualized as being prophetic of Christ's first coming, and two of them as foreshadowing His first and second coming.⁴⁸ Other psalms are interpreted as depicting the love of the Church for Christ, and others again as foreshadowing the Christian sacraments in their description of miracles which attended the Incarnate.⁴⁹

Cassiodorus of course does not attempt to force all the psalms into such a specifically Christological mould. He is content to present other groups according to their traditional classification, namely the penitential psalms,⁵⁰ the psalms of lamentation,⁵¹ the *Stilichia* psalms,⁵² the Gradual canticles,⁵³ and the psalms describing ecclesiastical discipline; these, too are identical with the alphabetic psalms, which Cassiodorus subdivides into those which contain the whole of the Hebrew alphabet and are said to depict perfection in virtue, and those which omit one or more letters and represent those who have not yet attained Christian perfection.⁵⁴ (The more precise truth about this second class is that letters or verses have fallen out of the score.)

VII

Cassiodorus' primary purpose, then, is to offer his readers theological instructions, and to encourage them through study of the psalms to prayer and more constant devotion to Christ. But this use of spiritual edification does not in itself explain certain curious features of this spiritual treatise; these appear to be more appropriate to secular

works of literature than to Scripture. Cantabrigia is squarely in the tradition of Christian exegesis, but he is also greatly affected by the continuing tradition of secular commentary on works of literature such as is exemplified by Servius' glosses on Virgil, or those of Donatus on Terence. In, for example, he repeatedly explains the etymology of words to enhance his students in their basic meaning. He draws attention to the numerous figures of speech and thought which are deployed in the poetry of the poet. He demonstrates use the presence of the various types of definition ascribed by the logicians, the numerous forms of argument propounded by the rhetoricians, and the varieties of syllogism which are the stock in trade of both.

It accordingly becomes clear that Cantabrigia deploys the *poetae* not only for the purposes of instruction in theology and hermeneutics, but also to inculcate a general education in eloquence. In this sense his best work, the *Factitaneae*, with its two books on Christian learning and secular knowledge respectively, can be seen to correspond with the *Expositio Paulmaris* as theory to practice, as a theoretical outline of the discipline of Christian eloquence for which the *poetae*-commentary serves as the ideal text. The suggestion that the *poetae* is being offered as an educational text-book in the secular as well as the sacred sense may at first sight seem extraordinary. It is as if a modern educationist were to attempt to construct a Christian poetry through the study of the devotional poetry of a George Herbert or a Gerard Manley Hopkins, and to teach his students' reading to these authors alone.

Yet this is clearly Cantabrigia's important subsidiary purpose. He is implicitly claiming that Christians can gain no education in eloquence solely through the medium of Christian texts and in particular through the Bible, without the study of the Classical authors which had survived as the staple of instruction in the Italian schools. As is well known, Jerome (in the account of his famous dream, Augustus in his later years, Paulinus of Nola and others of their age all express the aspiration to receive secular training from the education of the Christian. The success of John Cassian, whose influence over Cantabrigia's academic programme has already been mentioned, in a continuation of that native aspiration: "The remedy for a mind infected by poetry is if you are willing to apply the same cure and agency to

reading of and meditation on the spiritual scriptures as you claim to have allowed to these secular studies."⁵⁰

As always with Cassiodorus, the influence of Augustine is paramount, here exemplified in the connection with the thought of *De scientia Christiana*. The eloquence of the Scriptures is a passionate preoccupation, hence in the programmatic Preface he includes two long chapters on "The eloquence of the entire divine law" and "The particular eloquence of the psalm."⁵¹ That eloquence is mastered by study of the seven liberal arts, and it is Cassiodorus' claim that the psalter provides such an *excellentis patetia*. So at the close of his commentary he is able to say "We have shown that the entire of psalms is crowned with points of grammar, etymology, figures, rhetoric, tropes, dialectic, definitions, music, geometry, astronomy, and explications peculiar to divine Scriptures."⁵²

VIII

In this claim that the psalter provides a medium for reaching the seven liberal arts, Cassiodorus is naturally more concerned with the *cruxes* of grammar, rhetoric, and dialectic than with the *quadriums* of arithmetic, geometry, music, and astronomy. The study of grammar, which is the *fundament* he calls "the source and foundation of liberal letters," and "responsive in her utterance,"⁵³ embraced not only the parts of speech and their syntactical interrelation, but also morphology, on which Cassiodorus constituted a separate *cruxes* later in life, and the figures of speech and thoughts which were also the concern of the rhetorician. He early provides a definition of figures in general.⁵⁴ He is particularly eager to demonstrate that the Scriptures contain all the figures which were classified by the secular grammarians; he has the apologetic purpose of proclaiming that they appear in scriptural discourses before they are found in secular literature.⁵⁵ It is of interest that he draws attention to the examples spread of such figures (and indeed of syllogisms, definitions, arguments, and other artistic devices practiced by the rhetorician and the logicians in secular literature) by distinctive marks in the margin, a practice followed in-

known to patristic writers, but employed by secular commentators.¹⁷ By his day the classic creation of Cicero and Quintilian, with their schematic discussions of such literary writings, had been supplemented by the work of later grammarians. Cassiodorus is clearly acquainted with the *Ad Herennium*, the *De inventione* of Cicero (whom he calls in the *Instituta* "the preeminent light of Latin eloquence") and Quintilian's *Institutio oratoria*,¹⁸ but he draws also on a range of later writers, perhaps including the Greek Trypho and Marius Capella, and certainly Priscian, Donatus, and Fortunatianus, all of whom receive mention in the *Instituta*.¹⁹ The list of figures to which he draws particular attention is to be found in Appendix D.

Equally striking is the extent to which Cassiodorus seeks to distinguish from the *palam* the techniques traditionally assigned to rhetoric. Following the traditional division of speeches documented in detail by Quintilian, he distinguishes between the demonstrative type (the speech of praise or blame appropriate for formal occasions), the deliberative type (which was delivered in political assemblies and offered persuasion or dissuasion on particular courses of action), and the judicial variety (centered in pleading in a court of law). Examples of all three are offered in the course of the commentary; naturally enough, he equates the present number of *palam* with the demonstrative category, since they are predominantly expressions of praise to the Creator.²⁰ Thus, in outlining the structure of individual *palam* he frequently employs the terminology of the rhetoricians, who prescribed appropriate patterns for the different types of speech; for example, the judicial speech is divided into *exordium*, *narratio*, *peritro*, *supplicatio*, *refutatio*, *conclusio*.²¹

Just as the concerns of the grammarian and the rhetorician overlap, so likewise do those of the rhetorician and the logician. This is clearly the case with discussion of *sylligama*, which Cassiodorus repeatedly exemplifies from the *palam*, though these are normally regarded as the concern of the logician. Cassiodorus in his *Instituta* includes the *enkyklios* and the *epikyklos* in the section on rhetoric, the first being regarded as an "imperfect" *sylligama*, the second as a "rhetorical" *sylligama*, the expression of which is more diffuse than is that of dialectical *sylligama*. *Sylligama* in general, however, are regarded as arts of logic, and in the *Instituta* Apollonius' creation on logic, the *Plex*

Veritas is recommended for the study of *doctrina*. The parent and chief of *doctrina* is the categorical syllogism, which incorporates an affirmation in syllogistic form; the hypothetical, in which the premise is expressed in the form of a conditional sentence, is also frequently exemplified. The passages which Cassiodorus offers as examples of categorical, hypothetical, enthymematic, and epichoricomic are listed in Appendix II.

Definitions are another leading concern in the area of logic; in the *Institutes*, Cassiodorus lists the fifteen ways in which a person or object can be described, citing Marcus Varro's *De definitionibus* as an appropriate text to study. No fewer than eleven of these fifteen are exemplified here, several of them repeatedly.¹⁵ Likewise eleven of the fifteen types of argument listed in the *Institutes* are invoked, some of them repeatedly, and many others fall into the category labelled *three in argument extrinsecus*.¹⁶

Etymology is another concern of the *Institutiones* in which Cassiodorus shows excessive interest. Greek influence had made etymological study popular at Rome, and the taste for it grew in late antiquity; so, for example, Manilius Capella and Isidore of Seville frequently seek to explain derivations, and Cassiodorus himself composed a treatise on the subject in his old age.¹⁷ It is clear that his main quarry was Varro's *De lingua latina*, as the notes in this volume show. The science of etymology was still at a naive level in Cassiodorus' day, as can be noted from many of the examples cited in Appendix C.

Beyond the three subjects of grammar, rhetoric, and dialectic which formed the *trivium*, Cassiodorus was eager also to educate his readers by demonstrating that the patristic also flourish instruction in the *quadrivium*, the four mathematical disciplines. Arithmetic is the first and foremost of the four, as he makes clear in his discussion in the *Institutes*, where Nicomachus, Apollonius, and Boethius are cited as appropriate authors for study.¹⁸ The science of numbers is closely related to the Christian mysteries of the one God, the two Testaments, the Trinity, the four Gospels, the sacraments, the sixth day on which man was created, the seven-formed Spirit,¹⁹ and the numbers of the patristic have their own mystical significance. It is not surprising, then, that on three occasions in reflecting on the meaning of individual patristic, he draws attention to the importance of study of arithmetic.²⁰ Naturally enough, it is more difficult for him to exemplify the importance of geometry

from this book of Hebrew religious poetry, though he alludes to the discipline on two occasions.²⁶

Music provides geometry in Cassiodorus' treatment of the *quadrivium* in the *Institutiones*, where he devotes detailed attention not only to its importance in human daily life, but more especially to its role in religious observance. His treatise of the divisions of the subject, the types of instrument, and the various harmonies and tones, citing as authorities Claudius, Aristotle, and Augustine's *De musica*.²⁷ It is clear from his discussion of Ptolemy's *Harmonica* that he has studied such works as these when writing his *prima*-commentary, and there are many incidental references to the importance of the discipline of music in his reflections on individual *prima*.

Astronomy, the fourth of the mathematical disciplines, is also given its proper importance.²⁸ Cassiodorus is especially concerned in distinguishing between the scientific study of the heavenly bodies as part of the glory of the Christian God's world, and the debased belief in astrology which was so prominent a feature of the religious consciousness of late antiquity. (As he repeatedly condemns the astrologers' attempts to explain the course of the world and the fate of humans as predetermined and predictable by observation of the movements of the stars. Here as in so much else Augustine's writings were probably a potent influence upon him.²⁹

In this programme of the deployment of the *prima* for the teaching of the seven liberal arts and for a traditional education in eloquence, there was a conspicuous problem in the nature of the Latin. Cassiodorus never admits to the feelings of repulsion to which Jerome and Augustine confessed when they transferred their attention from the elegance of the Classical masters to concentrated study of the Latin Bible. The new and contested Latin was especially disliked in the *prima*. The highly poetic Hebrew originals had been translated literally into Greek, and subsequently from Greek into Latin; and the pedestrian effect of such literal translation was accentuated by the mediocre literary talents of those who composed the *Prima Latina*. Cassiodorus claims that this Biblical Latin is different, rather than inferior, and much of his commentary is devoted to explaining the prosaic usage which his readers would probably not have encountered earlier. Such explanations of the Latinity of select books of the Old Testament had been advanced earlier by Jerome and Augustine, so

that Cassiodorus in this respect too is following the example of his two formative predecessors.³⁰

Though there is general agreement that Cassiodorus' commentary is riddled by excessive and fanciful allegorical interpretations as by the earliest attempts to find significance in many of the psalm-numbers, there is much that is useful in its manner for meditation, provided that the reader shares with the author the basic preconception that the psalm expresses divinely inspired prophecy of the coming of Christ. Against the dismissive comments of some modern critics we must set on the other the experience of numerous Christian scholars of the early and high Middle Ages, some of them individuals of the highest intelligence whose judgment we should hesitate to challenge. In this sense the work has a certain historical importance additional to its intrinsic value, in that it has fostered the spiritual formation of many generations of monastic writers. It is important to remember here that apart from the collected discourses of Augustine, Cassiodorus' *Expositio* is the only complete psalm-commentary composed by any Western Father in Latin. As such, it was regularly sought acquisition for monastic libraries. We know from library catalogues that there were copies at Reichersberg and St-Gall in the Carolingian age, at Lorsch and Bobbio in the tenth century, and at Chartres, Bec and Corbie in the twelfth.³¹ The most recent edition lists more than eighty extant manuscripts copied between the ninth and the thirteenth centuries, and he is the first to admit that this list is far from exhaustive.³² A host of distinguished biblical commentators, historians and poets have expressed their debt and in some cases their admiration for the work. The story of the afterlife of the *expositio* begins with Bede, who exploited it extensively and labelled it *opere*, commanding.³³ Bede's native occurrence in Britain, Aelfric of York, considers Cassiodorus to be "an outstanding interpreter of the psalm,"³⁴ and another notable member of the circle of Charlemagne, Theobald of Orléans, quotes at length from the commentary on Psalm 51 (50). It would be easy to document the continuing influence of the work throughout the ensuing centu-

CASSIODORUS
EXPLANATION OF THE PSALMS

Some time ago at Havana I shared with the masters of official positions and the throng of secular raves with their harmful tone.¹ Once I had sampled that honey of words, the *clerical* probe,² I did what longing spirits often do, and plunged eagerly in to examine and to drink in sweet draughts of the words of adventure after the deep bitterness of my active life. But I was confronted with the obscurity, familiar to beggars, interwoven in the different passages and shrouding itself in allegories. This obscurity in the words of life is ignored with a disregard that does harm, though frequently we light upon an ambiguity which contains a hidden reference to a great mystery.

Then I had recourse to the highly successful commentary of that most eloquent father Augustine.³ There is such abundance of words gathered there that we can scarcely keep in mind the excessive exposition even after rereading. I imagine that his vast sagar is initially the people's great longing with an ecclesiastical tinge, and inevitably his great preaching thrust out in a stream. So mindful of my own weakness, through the grace of God's mercy and in brief summary I turned into shallow streams the ocean of Augustine which wells from the springs of certain palms, so I have enclosed in my volume the wide range of topics which Augustine marvellously unfolded in his diverse decades. But as a commentator on Homer says, "Remembering a part of his thought is like robbing Hercules of his club."⁴ Augustine is a preeminent master of all literature and most circumspet in argument, a quality rare in profane writing. His reason is like the clearest of springs, divided by no mud. Sober in the purity of the faith, he can never offer himself an opportunity to defend themselves by any grasping hand. He is found wholly Catholic, wholly orthodox. His genius in God's Church with the warmest culture, enriched with the brightness of colonial light.

There are some new interpretations framed since the time of this wonderful master! I have inserted some subtly through presumption

in the Lord, who gives confidence to the lame, sight to the blind, speech to the dumb, and hearing to the deaf. I have divided this book into three sections, each containing fifty psalms preceded by introductions.⁷ By this means the clarity of the script will appear clearer to older eyes, and the divisions of the book's contents can meet the needs of the brethren at their reading. So it is left as one volume for library-supervision, but is perhaps more conveniently regarded as divided for study by the community.⁸

So let us trust in the Lord's command, and knock on the closed doors of the heavenly mystery, that He may open His flowering abode to our minds. Then, once we have reached the valley of that heavenly paradise, we may pick the spiritual fruits without any of the first man's sinning. This is the book that truly shines, the word that brightly gleams, the cure for the wounded heart, the compass for the lost man, the record of spiritual persons, the tongue of hidden powers which brings the proud low before the humbled, subjects kings to poor men, and numbers little ones with kindly abides. In it there is such great beauty of thoughts, such healing from the drops of words, that Solomon's phrase which he uttered in *The Song of Songs* is apt here: *it garden enclosed and a fountain sealed up, a paradise full of all fruits*.⁹ At one time these psalms endowed with health-giving instruction lead hearing and seeing spirits into a bright and most peaceful way of life; at another, they promise that God is to become visible man for the salvation of believers, and will come to judge the world; at another they warn us to wash away sin with tears, and to move for faith with ideas; at another they express amazed reverence in sacred prayers; at another the parent of the Hebrew alphabet gives them probability; at another they proclaim the saving message of the passion and resurrection of the Lord; at another they show deep devotion through the weeping of those who make lamentation; at another their repetition of verses reveals certain mysteries to us; at another they are remarkable for the mounting climax of their song. In short, happily expanding divine psalms are rich abundance, indescribable longing, and astonishing depth. The believing mind cannot get too much of it once it has begun to be filled with them.

Finally, the psalms make our vigils pleasant when in the silence of the night the choir hymn their praise. The human voice burns into melody, and with words skillfully set to music it leads us back to Him

from whom divine dispensation has come for the salvation of the human race. The united voices of the angels become a song which delights ears and instructs souls. In company with the divine angels whom we cannot hear, we mingle words of praise through Him who came from the east of Eberid, the Lord Christ. As I to Himself says in the Apocalypses *I am the root and source of David!* From Him we have health obtained our saving religion and have come to know the revealed mystery of the holy Trinity. So the psalm tightly unite the multi-sided glory of Father, Son, and Holy Spirit, so that their praise is proved to be perfect. They begin the approaching day with early-morning joy, they dedicate for us the first hour of the day;¹² they consecrate for us the third hour, they make joyful the sixth hour with the breaking of bread, they end fasting in the ninth, they bring us a close the last hours of the day, they ensure that in the course of night our minds are not darkened. In their own words, *The night is a light in my pleasure, since the darkness will not be gone along, O Lord!*¹³ So if a person does not enjoy the sweetness of this gift, he is right to believe that he is a stranger to true life. To put the real briefly on the witness of the psalm, God's word is to say in Psalm ps. *As I will confess to thee thy truth in the words of the psalm!*¹⁴ Truly they are words of truth, for they contain no vain witness, they are suffused with so many witness of heaven, and they are suffused with so many celestial treasures. They are the water-jugs containing the heavenly wine and keeping it ever fresh and undiluted. Their marvellous sweetness does not grow tame with worldly corruptions, but retains its worth and is continually enhanced with the grace of the psalm sweetness. They are a most abundant store, the fecundity of which cannot be exhausted, although so many peoples of the earth drink of it.

What a wonderful sweetness flows from them when sung! When hymned by men's voices they rival the pleasant-sounding organ, when loudly shouted they echo trumpet-sounds, and by the mingling of living choirs they produce the sound of the harp. The voices previously observed as issuing from musical instruments are now seen to emanate from the natural bodies of men. But we are not to sing like parrots and hawks which seek to imitate men's words but are known to be utterly unaware of what they sing. True, a charming song delights our minds, but does not impel them to foolish acts; it soothes the ears but does not direct us towards to heavenly things. But we are pricked

at heart if we can heed what our lips say. In the words of the psalter, *Abound to the people that know jubilation!*¹³ and again, *For God is king of all the earth: from Him will wisdom!*¹⁴ We would have the apostle Philip noticed Queen Candace's eunuchs reading Isaiah, and minutely explained the Holy Scriptures to him, after the eunuchs noted what he had read, he at once taught the grace of baptism, and thus received the gifts of perfect salvation.¹⁵ The Lord also says in the psalms *When anyone hears the word of the kingdom and understands it not, then reveal the hidden one and catched away that which was sown in his heart!*¹⁶ This passage allows us properly to grasp that this cannot be the experience of those worthy to listen to the Holy Scriptures with purity of heart. On this issue father Jerome's words are splendid: "Divine Scripture is a pearl, and can be pierced from many sides."¹⁷

This is why, apostolic fathers whose holy masters entered the divine writings,¹⁸ I shall at the challenge of your invitation enter these heavenly heights since God allows it. You correct my mistakes gently; you do not harshly rebuke me with the halo of your words. But before passing to the spiritual course, I think that I must first offer an *Index* of topics divided into numerous chapters, so that when those aspects make their appearance, the thought of this previous section may be drawn with the sweetest pleasure. First I must deal in particular with the different kinds of prophecy, so that we may be instructed more specifically on the nature of the prophecy of David. Secondly comes the question why in the psalm-handings different names of apparent authors are found. Third comes the meaning of *In facies*, when found in the headings. Fourth, what is a psalm, and why are the psalms so called? Fifth, what is a psalm? Sixth, what is a canticle? Seventh, what is a psalm-canticle? Eighth, what is a cantic-psalm? Ninth, the three-fold division of the psalms. Tenth, the psalm-handings considered together. Eleventh, what is a diapsalm? Twelfth, should the text of the psalms be divided into five volumes or should they merely be called a single book? Thirteenth, the necessary attitude towards the Lord Chosen in the psalms. Fourteenth, the principle of division in responding the psalms. Fifteenth, the eloquence of the divine law as a whole. Sixteenth, the particular eloquence of the psalms. Seventeenth, the Church's praise. Let us now with the Lord's favour embark on this order of topics methodically.

Chapter 1. Prophecy

Prophecy is the divine breath which proclaims with unshakable truth the secrets of events through the deeds or words of certain persons. As our writer has well said on this, "Prophecy is the sweet certainty which combines the honeycombs of heavenly truth with the sweet honey of divine dispensance."¹ So too David himself well remarks in Psalm 118: How sweet are thy words to my palate, more than honey and the honeycomb to my mouth!" The gifts of this grace were profused in many ways. It was dispensed through the actions of men in six a few instances; from many, there were Noah's ark, Abraham's sacrifice, and the crossing of the Red Sea. It was dispensed also through the birth of the twins Esau and Jacob, whose actions were mentally inspired before events through angels, as when they spoke to Abraham, Isaac, Jacob, and Mary, through visions, like those to Isaiah, Ezekiel, and the other holy men, through dreams, like those to Solomon and Daniel, through a cloud and a voice from heaven, as with Moses. Incalculably holy David was filled with heavenly inspiration, and not through men's actions, the birth of twins, angels, visions, a dream, a cloud, and a voice from heaven, or any other way of that kind. As the first words of Kings says of him: *And the spirit of the Lord came upon David from that day forward.*" The Lord Himself too says in the gospel: *If David in the spirit call him Lord, how can you say he is his son?*" By these words we realize that the psalms were clearly expressions of prophecy through the holy Spirit. We must indeed grasp that every prophecy says or proclaims something concerning past, present, or future times.

We must also observe that the holy Spirit was assigned to the highest prophet on such terms that when offended by them through their weakness of the flesh and the opposition of sin He temporarily withdrew and returned at a suitable time when appointed. So St Jerome² offered this explanation with such clear reasoning that some dared oppose his view when he explained the evangelist Mark's comment on John: *He saw the heaven opened and the Spirit as a dove descending and remaining on him.*" Again in Psalm 138 the prophet after singing begins: *Tell me thy holy Spirit, Sam 10:10*" As Martin Jerome says: "If God's word had always been present in the prophets and had

helped continuously in their hearts, Eusebius would never have written frequently: *And the word of the Lord came to me, saying . . .*¹⁴ Moreover, in Kings the prophet Elisha says of the woman whose son had died: *Let her alone, for this is painful, and the Lord hath hid it from me, and hath not told me.*¹⁵ Then too Paul says: *Concerning virgins I have no commendation of the Lord, but I give counsel.*¹⁶ Paul again says: *This is my instruction, not the Lord's.*¹⁷ In another place he comments: *That which I speak, I speak not according to God.*¹⁸ So this came in the case with the other prophets: the Lord and not the prophets said some things, and the prophets and not the Lord said others. When John the Baptist said: *He who sent me to baptize said to me, He upon whom thou shalt see the holy Spirit descending in the form of a dove and remaining on him, he it is that baptizeth with the holy Ghost;*¹⁹ he would not have been speaking specifically of the Lord Christ, and the additional phrase, *remaining on him*, would not have referred to the Lord Christ, unless it were demonstrable that the Spirit sometimes abdwells others. The Spirit remained in Christ because He had no sin, and rightly left others because they experienced the stain of pollution. The holy Spirit can have no communion with sin, for the host of Wisdom of Solomon contains the words: *For the holy Spirit of discipline will be from the devout, and will withdraw himself from thoughts that are without understanding.*²⁰

Prophecy is an extraordinarily splendid and useful form of inspiration composed not by man's will but poured forth by divine inspiration. As the apostle Peter says: *For prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the holy Ghost.*²¹ The apostle Paul likewise says: *He that prophesieth speaketh to men with edification and exhortation and comfort, and a little more. He that prophesieth edifies the Church.*²² Clearly the prophet builds up the Church when through the function of his foretelling he makes wholly clear matters exceedingly vital which were unknown. Those who have been granted the ability to understand well and to interpret the divine Scriptures are obviously not excluded from the gift of prophecy. As Paul says in his First Corinthians: *The spirit of prophecy is subject to the prophets.*²³ Now that we have perhaps acknowledged what Scripture says about the gifts of prophecy, let us carefully examine the remaining questions.

Chapter 1: Why do We Find Various Names of Apparent Authors in the Psalm-Headings?

We read in the first book of Paralympians²² that when the prophet David grew old in years devoted to the Lord, he chose four thousand young men from the people of Israel to render the psalms, which he had composed through the Lord's inspiration, so as to unite the great sweetness of heavenly grace by means of pipes, lyres, harps, timbrels, organs, trumpets, and their own voices. This sweet harmony clearly comprised a dreadful division: a rational part consisting of the human voice, an irrational part comprising musical instruments, and a common part resulting from the fusion of the two, such that the human voice issued forth in fixed melody, and the noise of the instruments joined in harmonious accompaniment. With this performance the sweet and pleasant music persuaded the Catholic Church, which by the Lord's gift was no longer with varied trumpet and diverse blending in the single harmony of faith.

We often find names of this company of four thousand inscribed in the headings, like Nathan, Asaph, the sons of Core, and the rest.²³ Not that they were the composers of the psalms, as some maintain; they were in all probability in charge of the musicians and became the organizers of these affairs, so that by devoting themselves with dedicated minds to their holy task, they might win honor by being remembered in this concertation. Above all, their names are inscribed because they are men to reflect a proper understanding of these events; for these men whom I mentioned were not chosen to compose the psalms, but so we read merely assembled to sing them. His historical account maintains that they wrote psalms, and it is such an exert what no authentic proves. There are definite proofs to demonstrate that the psalms are the work of David alone.²⁴ In fact the author of Revelations, when he states his readers to understand the work, makes mention of David alone. Three things with the day-One and the new One, he that hath the key of David, he that opened and no man shall shut, closed and no man opened.²⁵ Then too in the psalm the Lord Himself says in the Psalterium. Now then shall David's spirit call him David, saying, The Lord and so my Lord!²⁶ and so on. This proves that the corpus of psalms was the work not of many authors but of a

able person, who was clearly named by the Lord. Moreover the Catholic Church under the inspiration of the holy Spirit maintains a general and unhesitating custom that when any psalm prefixed by another name is to be sung, the reader must not presume to announce it as other than a psalm of David. If the psalm were the work of Malcham, or of the sons of Core, or of Asaph, or of Ishmael, their names would be specifically proclaimed, as happens with the gospels, which are cited under the names of Mark, Luke, Matthew, or John. This view is adopted also by Father Augustine, who properly states that all the psalms are David's.⁴⁰

Chapter 3. The Meaning of "Close the End" Which Often Appears in Hymnody

We use the word *end* in two ways. First there is the common moral sense, when some good object reaches the furthest point, from which it cannot proceed further, and is seen to attain the limit of its movement. In this sense we say that food comes to its end when consumed by perishing; chewing, or money comes to an end when we are told that it is spent, and there are other such clear examples. The second sense of *end* is that perfect and abiding end which we men seek, and which begins to control and govern itself when our disordered minds attain it.⁴¹ So the end and fulness of the law is our Lord Christ. As Paul says: *For the end of the law is Christ, unto justice to everyone that believeth.*⁴² When we have attained this End, we shall seek nothing further; we shall be content in this End of blessedness, and enjoy the fullest sweetness. Our love of it progresses to the degree that our understanding is clarified by the Lord's dispensation. So whenever you find the phrase, *Close the end*, in psalm-hymnody, commend your mind fervently to the Lord Saviour, who is the End with our end, and the full perfection of all blessings.

Chapter 40. What a Psalterium is, or Why Psalms are so Called

Isaacus defines psalterium as "a musical hollow" in wood fashioned in the shape of a letter Δ, with the *kyrie* in its upper part, when the

strings are tied and plucked with the plectrum at that place in the manner prescribed, they are said to give forth the sweetest melody."²⁰ Evidently this is the opposite arrangement to that of the lyre, for which the lyre has in the bass, the psaltery has in the top. This type of stringed and tuneful instrument is an apt image for the body of the Lord Saviour, for just as the sound of the psaltery comes from the upper part, so Christ's body hymns a heavenly message of splendid prophecies. As the Lord says in the gospel: *For this is of the earth, of the earth is it, and of the seed of woman, but he that comes from heaven condescends to what is flesh and bone!*²¹ Some people maintain that David's compositions have been called psalms for this reason, because they are known to descend from heaven's heights.

You are to realize that the hymns contained in this book are called psalms simply by virtue of their excellence. The prophet Daniel asserts that the psaltery is a form of music when he speaks of the sound of trumpets, flutes, harp, cithara, psaltery, symphony, and all kinds of music.²² Then too Paraphraseon explains it in mention of voices in the Lord's house and the king's house, and also of harps and psalteries being made for singers from deities' wood, which is commonly called ebony.²³ In Hebrew the psaltery is called *nebelin*, a word often found in the book just mentioned. But the word *psalm* is undoubtedly Greek, some maintain that it comes from Greek, *psallein* meaning to touch, for we call the players psalterists when with leaved staves they create musical melodies.

Chapter 9. What a Psalm Is

A psalm is a sacred and tuneful melody issuing forth from a single musical instrument, the psaltery.

Chapter 10. What a Cantic Is

A cantic is a song sung in God's house, when a person uses his voice freely without the accompaniment of harmonious melody played by some musician on a sounding instrument; in other words, it represents our present praise to our praise of God.

Chapter 3: What a *Psalm-Canticle* is

A *psalm-canticle* was sung by a choir (joining their voices to follow a musical instrument. But the song is restricted to the choir's rendering sacred words.

Chapter 4: What a *Canticle-Psalm* is

A *canticle-psalm* consisted of the singing of the choir followed by ritual playing of a musical instrument combining to form a single harmony, so that the combination sweetly sounded forth the words of the heavenly hymn.

Chapter 5: The *Fivefold Division*

At first instance I shall refer to this fivefold division which I have mentioned, whenever any of the five can be found in the *psalm-headings*, providing by allegorical interpretation some meaning for what follows. But there are other superscriptions of many kinds which I think I should not pass over. I believe that they should be considered briefly together to obtain a single conclusion, so that the reader does not become bored, yet does not chance to pass over necessary information and thus forfeit his understanding.

Chapter 6: A General Consideration of the *Hebrew Psalm-Headings*

Some *psalm-headings* where they make similar allusions must clearly be understood in the spiritual sense, for if you ponder the literal meaning the heading is irrelevant, since you do not find in the *psalm* the content indicated by the heading. But if a figurative interpretation is applied to them, they seem really appropriate. For example: *When he fled from the face of Absalom*¹⁰ denotes a historical situation; *When he was in the shade of Elah*¹¹ a locality; *On the day before the sabbath*¹² asking for *Abraham*¹³ a Hebrew name; *When he changed his countenance in the presence of Abimelech*¹⁴ a comparison of attitudes; *For the virgin*¹⁵ a comparison with similar situations. So in title-

bookings, whether you chance to find *palms* or *crucible* or *palms-crucible* or *crucible-palms* or *Uta* or *the end*, or any example of the sixth type listed, whether you find them alone or whether you find one, two, three or four of them entered there, you must apply them to the notes which I shall explain are present in each *palms*. Careful analysis shows that these things are mentioned there to demonstrate (most similar but hidden) meaning. These expressions hang in front of the *palms* like convenient curtains. By drawing your mind's eye through their thin veils, you can easily peer into their hidden depths. Who would regard all these explanations and these differing expressions as superfluous? It is wicked to believe that the divine Scriptures contain any idle comment as we read in Scripture: *Then, when I say to you, one piece or any little shall not pass of the law till all be fulfilled.*¹⁴

Chapter 10: What a Diapynis Is

It is acknowledged that a difference of interpretation has arisen between exegeses of the *palms* about this term. Jerome, that most learned student of the Hebrew tongue, maintains that it is the continuing presence of the holy Spirit, for *diapynis* means *always*.¹⁵ However the blessed Augustine, who is the clearest of researchers into obscure matters and clears between difficulties without coming to grief, is known to have preferred instead the explanation that *diapynis* appears to mean a division, he discusses the nature of the term itself.¹⁶

The fact is that *sympyknis* is the Greek for the combining and linking of expressions, and *diapynis* for a break in the flow of them. Wherever it is found it informs us that a change of spokesman or of situation is taking place. So such a term is aptly inserted where meanings or speakers are clearly to be separated. So I now shall divide the *palms* appropriately wherever a *diapynis* can be discovered in them, and I shall investigate where in which authority for the *diapynis* cannot be found, as opportunity allows.

Chapter 11: Should the Tree of the Palms Be Divided into Five Books, or Should it Rather Be Called One Book?

The blessed Jerome thought that the prophecy remained in the *palms* should be divided into five books, because no four occasions in

the text we find: *It is α , or β , or γ .*¹⁷ Thus with the insertion of this phrase some division seems to be revealed. Subsequent generations agreed, and supported [wrong], my own view is that he judged this to be in his own interest, because Augustine himself was then selected from several sections. But Hilary, bishop of Poitiers, the sharp and deeper of analysis in religious matters, concludes that we ought more aptly to speak of one book of Psalms, because there is one volume in the Hebrew, and above all because in the Acts of the Apostles we read: *In the Book of Psalms . . .*¹⁸ So on the strength of this great authority we rightly speak of one book.

Chapter 15: How are We to Regard the Lord Christ in the Psalms?

For the instruction of the faithful, the psalms speak of the person of the Lord Jesus Christ in three ways, first, in a manner recognizably referring to His humanity, as in Psalm 1: *The kings of the earth stand up, and the princes meet together, against the Lord and against his Christ.*¹⁹ And again, in Psalm 20: *Thou hast given him his heart's desire and thou hast not withdrawn from him the will of his lips.*²⁰ Secondly, he is shown to be equal to and consubstantial with the Father, as in the words of the same Psalm: *The Lord hath said to me, Thou art my Son; this day have I begotten thee.*²¹ And again in Psalm 139: *With thee is the principality in the day of thy strength, in the brightness of the saints.*²² Thirdly, in connection with the limits of the Church, whose Leader and Head is Christ Himself, as in the words of Psalm 135: *Far from my salvation are the words of my sins,*²³ and in Psalm 136: *O God, thou dost not my foolishness, and my offences are not hidden from thee.*²⁴ We must interpret this statement as referring to all individual believers. Wicked deeds are undoubtedly usually alien to Christ, hence Tyconius in his books of Rules has expounded on this carefully and at greater length.²⁵ If we were all this in our minds, we are not troubled by any confusion. The greatest error arises from the occasion when a statement clearly referring to the one situation is improperly associated with another. For if our author had spoken only in the one sense, who could have recognized Christ's true substance, since even with the most obvious distinction made here, some with unreligious willfulness seek to confuse the Lord

Christ's divinity and humanity? Moreover, though much of the incarnation life offers it by the letter, equally many of His commands are by the spirit. Quite suddenly He strangely changes His role, at one moment seeming to speak as Christ God, the Word incarnate made man, the Head of the Church, but at another as a just Man, at another as a patient Sinner, so that He reaches us and incorporates all essential meanings. Everywhere the holy eloquence telling of heavenly matters responds to the fallen, as with a manifold variety of presents the divine Redeemer incorporates the admirable mysteries of His kingdom as human salvation on the human race.

The purpose of these preliminaries has been to allow the reader when he comes to such passages to be able fearlessly to give out to what he realizes he has now so intimately known. But we must maintain with the strongest belief, on the authority of the Fathers and the witness of Truth itself, that one Member, one Person of the Trinity, God the Word, took compassion on mortal and human Man from the virgin Mary. He did this by His own power and not through compulsion imposed on a servant, for He did not undergo any change to the nature, nor by taking on flesh did He add anything to the Trinity. As one person says, "He washed away our stains with blood, and rescued our wretchedness with the cross."¹⁰ Since this is the unique protection of our hope, the blessedness of believers, the great bliss of the just, forever with their profile cleaves never cease to gaze at it, for they recognize that it has afforded to the human race the means of salvation.

Chapter 12: How this Commentary on the Psalms is Divided

With the Lord's help I must speak of the wording of headings first, from them issues the meaning of the divine preaching like milk from human compassion. Secondly, every psalm must be divided according to its nature, so that our understanding may not be confused either by a sudden change of subject, or by the introduction of different speakers. Thirdly, I shall try to show the hidden meaning of the Psalms, which varies with the spiritual sense, the historical period, and the mystical meaning.¹¹ I shall discuss the four points and the proper

meanings of the words as opportunity presents itself. Fourth, I shall say briefly to present the power of a passage and demands, so that the purpose of a poem's division may be clear to inner eyes. By the power of a poem I mean the divine inspiration by which God's purpose is revealed to us, keeps us clear of faith through David's words, and persuades us to lead an upright life. Fifth, when necessary I shall mention the sections attached to the psalms, for this has been connected with a distinction afforded to the most venerable topics.²⁰ I confess that it has been difficult for me to do this in the case of each and every psalm, because even the authority of the Fathers has left this matter undecided and in the air. The remaining expositions the researcher must carefully work out for himself, for many things in divine Scripture which at present seem hidden become clear with the passage of time. In the final section I draw together briefly a summary of the whole psalm, or say something in opposition to heretics which are to be refuted, for true love of the Lord lies precisely in opposing His foes with perfect hatred.

Chapter 35: The Eloquence of the Divine Order Law

The eloquence of the divine law has not been fashioned by human speech. Its impact is not doubtful, confused, or ambiguous. So it does not thoughtfully consider what has gone before; it is not so worried through confusion of present events, and it is not deceived by the uncertainties of the future. It speaks to the human, not to the body's eyes. It judges everything with great truth and great force of perception. It comprises the truth of its location. For this is how the Gospel speaks of the Lord Christ's preaching: *Now he was speaking as one having power, and not as the scribes and Pharisees.*²¹ He speaks of certainties, for all things are present to Him, and the outcome of events is seen to be subject to Him.

None eloquence is the right and fitting exposition of any particular matter. But the eloquence of the divine law is a clear, accurate, truthful, and eternal proclamation. It pleases with the purest possible expression. Its certainties shine out, the splendour of its power stands out, and its saving words make use. As David is so sure in Psalm 46 for

*thy shepherd will sustain me, and guide; Thy word is a lamp to my feet, O my God, and a light to my path.*¹⁷ It is truly a light, because it always precedes what brings life, and forbids what harms; it removes things earthly, and advances things heavenly. This is why the teachers of the Gospels in a further witness in a letter to the Corinthians: *For the kingdom of God is not in speech, but in power.*¹⁸ In his second letter to Timothy, Paul further reveals: *All scripture, inspired of God, is profitable to teach, to reprove, to instruct, to correct in the discipline which is of justice, that the man of God be perfect, furnished to every good work.*¹⁹

As the authority of father Jerome attests:²⁰ divine eloquence among the Jews is composed according to rhapsody or metrical law, which the Jews denounce as ordered in *formula*, a fictionism being a fully elaborated concept developed phrase by phrase to draw out the sense.²¹ If, careful reader, you wish to examine the force of this, listen to Paul speaking to the Hebrews: *For the word of God is living and eternal, and stronger than any two-edged sword, and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart.*²² Now the holy depth of divine Scripture is expressed in such common language that everyone immediately takes it in. But buried within is an hidden sense of truth, in that the vital meaning must be seen carefully sought out. What constitutes most of all in our understanding that it is really divine is the fact that ignorant men are known to have been able to explain most inside things, and mortal men eternal things, but only when filled with the divine spirit.

Finally, how many successive miracles were performed so that Scripture might become diffused and fill the full extent of the world? As Augustine says: *Their word hath gone forth into all the earth, and their words unto the end of the world.*²³ In the greatest proof lies in the fact that the divine law is known to have been received through every part of the world. It exploits its varieties of language in many ways, being clothed in definitions adorned by figures, marked by its special vocabulary, equipped with the conclusions of syllogisms, gleaming with terms of instruction. But it does not appropriate from these a language adopted from elsewhere, but rather borrows on them its own high powers. For where these languages share in the divine fire source, they are precise and wholly without fault, but once connected in men's opinions and the complex problems, they are disturbed by obscure

words of argument. What in the Scriptures is undoubtedly true often becomes uncertain elsewhere. So while our tongues sing a psalmody, they are alarmed with the mobility of truth, but since they turn to foolish fictions and blaspheinous words they are cut off from the glory of imaging. As the apostle James says, *I have not very words as Silas and the Father, and I have not very much as I have made after the image and likeness of God*.²⁷

Those experienced in the secular arts, clearly living long after the time when the first words of the divine books were pointed, transferred these techniques to the collections of arguments which the Greeks call topics, and to the arts of dialectic and rhetoric.²⁸ So it is crystal clear to all that the minds of the past were endowed to express the truth with the techniques which pagans subsequently devised should be exploited for human wisdom. In the sacred readings they shine like the brightness of stars, aptly clarifying the meanings of passages most usefully and profitably. I shall draw attention to them briefly in the most suitable places, for it will be most convenient to cite the passages in which the expression of the meaning will shine out more clearly.

Moreover, Isidore Augustine in the third book of *De doctrina Christiana* maintained the following: "The learned must realize that our authors have employed the modes of all the forms of expression which grammarians using the Greek term call tropes."²⁹ And a little later: "Those who know these tropes as modes of expression recognize them in sacred literature, and by knowledge of them are assisted to some extent towards understanding of it."³⁰ This point he makes very clearly in other books as well for in the volumes which he calls *De modis significandi*³¹ he showed that the various figures belonging to secular literature are found in the sacred books, and he declared that there are other modes peculiar to divine eloquence which grammarians and rhetors have not mentioned at all. Other most learned fathers of our number have also stated this, namely Jerome, Augustine, and Hilary, so that clearly I am in no sense the originator of this idea, but a follower of others. Someone, however may say: The premises of syllogisms, the names of figures, the terms for the disciplines, and other items of this kind are not found in all of the poems, but there are

clarity found in force of meaning, not in the utterance of words; in this sense we see wine in clay, a harvest in the seed, foliage in roots, fruits in branches, and trees conceptually in nuts. Moreover, nameless fish though invisible to the human eye before being hooked are caught from the deepest pools. So we rightly perceive the existence of the techniques which we find are equally present because of their form. Paul bids us not to be seduced by the empty wisdom of the world,²⁴ but he does not deny the presence of these techniques in the divine lesson. At any rate, let us turn to the psalm, and investigate the reliability of the facts, which is superior to any comment.

The main force of eloquence in the scriptures, previously noted and a pointer to salvation, frequently occurs: certain things yet is often explaining matters greatly different from the words heard. This is a simplicity which is at two levels, a guileless form of double speaking such as Joseph employed, though he recognized his brothers by their faces and native speech, he seemed to them to speak as if there could have been absolutely no recognition.²⁵ The device is not adopted in the interests of deception, but to achieve a most useful effect. It employs the Hebrew language to intimate the deepest of truths. It often uses the one concept in both the bad and the good sense, so that what has a shared name is seen to differ in its qualities. It compares heavenly things with earthly, so that the understanding facilitated by the incomprehensible majority can be aided by comparison with others usually familiar. It has a marvellous faculty of interweaving words, so that suddenly things which are mysterious and beyond understanding are expounded in two or three words.

To put it succinctly, often even a single syllable shares the Lord's indescribable nature, as in the phrase *He who is God and man*.²⁶ Every word of that phrase is wisely thought out, and resonant with numerous meanings. Just as the most fertile land bears profused plums all our lives, so when the divine reading is examined word by word, one always finds there the cure for a wounded heart. (Many of the Fathers have spoken as greater teachers and taught us the forms of this eloquence, and I have created that their names are mentioned in the introductory books.²⁷ But the more constantly the heavenly spring is drunk, the more it knows us drying up. Let us not delay longer in

generalities, but with God's help work on the particular issues of the Palmers, for individual points are clearly recognized when described in particular cases after the preliminary generalizations.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

THE PALMERS' WORKS.

about the peculiar nature of the prayer says: "Whoever repeats the words of a psalm seems to be repeating his own words, to be singing in solitude words composed by himself; it does not seem to be another speaking or explaining what he takes up and reads. It is as though he were speaking from his own person, such is the nature of the words he utters. He seems to be expressing the kind of language used as if spoken from the heart. He seems to offer words to God."¹⁸

A further peculiarity of the prayer is that it is the entry into the divine law. Luther did not begin with Genesis or St Paul initially we do not knock on the door of the sacred authority of the gospel. Though the prayer in the fourth book authorized by God, it is through the lens with which services begin when embarking on the holy Scriptures.¹⁹

Chapter 19: Prayer of the Church

O holy body, apostles, perfect mother Church! Through the generosity of God's grace you alone give life, you alone make holy. By your instruction you renew the human race which was brought down by its own sin. To your holy communion nothing can be added or taken away. Through all the prayers and all the sacrifices you anticipate praise of the holy Trinity, so that communion and the sovereign glory might be rendered to the Father of God in return for all the consecrated words we utter. You alone sail unconquered over the salt seas of the world, through the most savage storms of heretics, in the likeness of the fabled ark of Noah, which clearly symbolized you, the course of faith does not run aground, nor is there danger from the flood. Though by the urgent necessity you still dwell inside the world's evils, you take no notice lying down. Wherever we reach outside your life-giving boat, we encounter certain shipwreck.

Though Gabriel goes gloriously away to the issue of the Father,²⁰ though Adam like a madman is away to the Son,²¹ though Moses sacrilegiously denies the holy Spirit,²² though others cruelly desert from the Old Testament and come to see praise the grace of the New, you alone by your faithful devotion and through the Lord's gift embrace all mankind without coming to grief, for you teach that the all-generous Father, the begotten Son, the holy Spirit proceeding from

Father and Son are one God. You preach the holy Trinity concerned with humankind equally omnipotent. You confess that the Lord Christ, abiding in His deity and in the flesh of His assumed humanity, preserves the personality of each nature, yet is one Person. You ascribe thank praise to the Old Testament, since you know that the New has risen from the Old. To embrace the whole Truth in a word, you can name nothing except what is expedient to believe. For though all forced here by diverse difficulties and hindered by the opposition of the crafty enemy, your numbers are drawn from the orbit of the whole world, and glowing like the most beautiful pearl you are guided to the eternal kingdom.

You are rightly compared to this figure since you raise your precious head over all men, and you transmit the seeds of the just like fragrant seeds to the kingdom above. You are a pyramid full of heavenly corn, the blessed gathering of saintly men from diverse nations, the shining assembly of bright minds, a creation which cannot be dismantled since it is fashioned from living stones, the eternal happiness of all blessed men, brighter than the sun, whiter than snow, without spot or wrinkle. Oh you it is written in the Song of Songs: *Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army with array?*²⁰ And a little later: *Thy eyes are as doves' eyes, beside which is but within, thy neck as fields of wheat that are above, which come up from the sheathing, all with ridges and there is none barren among them. Thy lips are as a scarlet disc.*²¹ You are a mother yet a maiden, pregnant yet virgin, a mother yet undefiled, whose mouth is fragrant with the colours of all the virtues, of whom the Reverend says: *And the colour of thy mouth shall be like apple,*²² and a little later: *The sweet smell of thy garments is above all aromatics spices. Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue.*²³ In short, you deserve Christ's kiss and the consciousness of your virginal glory for ever, for these words are spoken to you. *Let him kiss me with the kiss of his mouth, for thy breasts are better than wine, smelling more of the best aromatics,*²⁴ and the other verses which the divine book includes with its mystical proclamation.

So now that my listeners are sufficiently excited and fired through God's kindness with heavenly longing by this creature or introduction to the work that follows, which is the key to the heavenly mysteries and a herald of sacred language, let us go forward with Christ's

help to discharge what has been promised. O Lord, in whose hands is all that is helpful, grant that I deserve to be heard with understanding, joy and profit. I need Your many-sided help; that speech may be granted me, and that I may be able in some degree to explain the words of Your Majesty, Jesus.

Arrangement of Themes to be Treated

Before treating the history of the heavenly Father and before setting forth with God's help on those fields so fenced of the most glorious passion, there are certain preliminaries or introductory headings which serve as one to fall into separate sections, and to inform us about the framework of the actual poems. So I can journey the reader more clearly and faster through the poems without coming to grief.

In the first category the bodily life of the Lord is described.

In the second, the nature of the Godhead Himself is subtly indicated.

The third enumerates the manifold people who serve to destroy him.

The fourth continues with the same warning, prophetically saying the Jews to come to plot and contain evil, since they know that they must be destroyed by the power of God.

In the fifth, the Lord Christ cries to the Father that His prayer be heard, and that through His resurrection the Father may grant future health to the world.

Next come the words of the passion throughout a whole Psalm, in which are appended another six of the same type, these being described at the end of Psalm 96.

In the seventh, Christ humbly asks to be helped by the Father: He is confident enough to hold a direct conversation more appropriate to His divinity, but after the fashion of the humanity which He has assumed He asks for help that the devil may not plunder His soul through his wicked presumption, and that His glory may not be dragged in the dust and unutilized.

In the eighth, parallels and figurative situations are gathered, and the ensuing action is completed with everything referring to the Lord Christ by dispersed comparisons. I mention those figures at the most

suitable places, and draw the clearest attention to them so that all ambiguity is removed for the smallest reader.

The church has diverse psalms beginning with His divinity or like humanity, and then there is a change of speakers and headings with the word *Aleluia*, which means "Praise the Lord."¹²

Troops cause the psalm of the raps, which lead our minds through chaos and humble satisfaction to the Lord forever:

In the church, they once again with verbal variation hymns recognize the Lord's praises with joyful song. This section proclaims the majesty now of the Father, now of the Son, now of the holy Spirit, so that no-one is in doubt that the holy Trinity is uniquely omnipotent in all that it creates, to perform in heaven and on earth.

The seven remaining psalms from the worldly group. They celebrate with devotion of heart the entire glory of the holy Trinity in general, with joy in song. So the text of the whole psalm is divided into twelve parts, the number of the apostles, and it comes to a close with wonderful praise in achieving what we know God's followers achieved. There is another more obviously mystical meaning in this number, because the earth was washed clean of its sin in the one hundred and fifty days when the flood covered it, in the same way these psalms were extended to a like number, and aptly absorbed the human race of the sin with which it was polluted.

Now let us proceed to explain the words of the psalm in detail.

COMMENTARY ON PSALM I

Why Psalm I Has No Heading

The reason why this psalm has no heading is because nothing was to be put before our Head the Lord Jesus, of whom the psalmist intended wholly to speak, for undoubtedly He is the Beginning of all things, as He says in the gospel, *I am the beginning, and this is why I speak to you*.¹ Though other psalms also say much about Him, none of them speaks in this way about His behavior on earth. Since all that is to be said refers to Him, He is rightly put in the head of the second book, since He is known to be Prince of all things. Whatever instruction is given concerning the just, whatever advice about the pious, whatever makes us more careful about the future, all that the book has to offer refers to the instruction offered by the blessed Man. Some have said that He has the role of a heading or preface. Though in some commentaries' eyes² the psalm seems a fitting description of any just man, it can apply most truly only to the Lord Christ. If we say that it can apply to any just man, then the psalm's comment: *Every man is a liar*³ does not hold good, nor does Job's comment: *None was pure before this, not even the child who lives one day on the earth*.⁴ Elsewhere we read: "In truth there is no man born who has not acted wickedly, no man of self-righteous who has not sinned"⁵ and there is the statement: "In your case the justice of the just is as the rag of a menstruating woman."⁶ Hence the psalm's judgment cannot apply to each and any blessed man, but solely to Him of whom Scripture says: *Who did no sin, neither was guilt found in his mouth*.⁷ As Christ says of Himself in the gospel: *Behold, the prince of this world will come, and in me he will find nothing*.⁸ So it is in the Lord Christ that we rightly applied the words: *His devil was misled in the counsel of the ungodly, nor was in the trap of sinners, nor was in the chain of perversity, and so on*. What a marvellous sequence, a truly heavenly arrangement, since in our interest the beginning of the psalm has sprouted from Him who is clearly the moving Grain to harvest for us harvest to enter with the utmost joy where we observe our Advocate himself as the open Gate. As the

apostle says, *For we have not a high priest who cannot have compassion on our infirmities, and a high priest. Let us go therefore with confidence to the throne of his grace, that we may obtain mercy and find grace in seasonable aid.*¹⁷ Now let us insert the key¹⁸ which can unlock the psalm, so that with the Lord's help we may discern in verse the picture of our King. Since I maintain the Preface, we must split up the psalm, if this division is rightly done, it makes the words so clear and bright so as that before the text of the prayer is read its purpose can shine out before us.

The Division of the Psalm

The entire text of this psalm is spoken by the lips of the prophet. In the first section he explains the life of the sacred incarnation, for should you wish to apply the words spoken of Him merely to Christ's majesty, they cannot be appropriate. The second part recounts the wickedness of sinners who are to incur vengeance in the judgment to come. Its purpose is to enable us to accept the first section of the psalm, since its subsequent part seemed to inspire fear. Look too at the psalm's purpose, which must clearly be clearly examined. So initially the blessed Saviour's blindness is proclaimed so that the human race may be given living examples of how the heavenly Man came and bestowed salvation on us, just as earthly man bestowed death. Initially, man who had been deceived endured the grievous crucifixion, but later came his glorious redemption. First shameful captivity was imposed, but then followed the freedom which was much desired. Man was expelled from Paradise, but received into heaven. His lost happiness was made, but will deserve to have the angels as his companions. Christ came forth from the devil, joy from Christ. This is why Paul says *For us by the disobedience of one man many were made sinners, so also by the obedience of one many shall be made just.*¹⁹ So at the very head of this psalm the definition of the blessed man shines on us like the most beautiful shadow of the shining King. The prayer is short and clear, revealing in various ways the matter expounded. In the first two verses the phrases, *that we walked, we stand, we are, in the eighth type of definition which in Greek is called kat'aphorais in essence, and in Latin per personam convertit.*²⁰ This is a statement of what He does not do, just as in Psalm 1 the poet is so says *For thou art not a God that*

willow inquiry.⁵⁷ But in the third sense the words *line* *his will is in the line of the Lord, and so his line is shall measure day and night from the second type of definition which Greek calls *cincoematic*, and Latin *mensura*.⁵⁸ This does not mean what is by itself the object of inquiry is specifically shown to us by what it does. For example, the palamist will say in Platon is *blissful* *in the Lord the God of David, who alone does wonderful things*.⁵⁹ Remember that every definition derives either from the matter concerned, that is the body of the thing, or from the species, the nature of the thing, or from both (as in the case of the man). The order in which the palam arranges all that is adduced is remarkable, for if it had first defined what the blessed man was, it would not have said what he was not. The geometers Euclid reversed this procedure when he said "A line is length without breadth."⁶⁰ First he said what a line is, and then added what it was not. This is what men tend to do when they cite the words of predecessors with some variations, falsely claiming to be the authors of them. Now let us proceed to examine the words, since the criterion fruit is found at the heart of them, within the shells, so to say.*

Explanation of the Palam

1. *Blessed is the man.* This is a most beautiful and apt beginning since the holy Spirit was to warn us of the weakness of the human race, he seems to have begun with blessedness so as to enter the mind of the fearful with this hope, so that mortals' frail hearts should not withdraw, for who is not first to perform difficult tasks when constant blessedness is promised? So he is called a blessed man, as our fathers' authority tells us, as being well-suited⁶¹ to obtain all that he desires. But in Platon 143 the prophet reminds us that the adjective has two senses. They have called the people *blessed* *for here alone things are blessed in our people when god is the Lord*.⁶² So in the worldly sense the blessed man is he who thinks that he is supported by the genius loci, and who continues in abiding joy and worldly abundance. But the palamist splendidly appended *man* to the second sense of *blessed*, which is derived from his purpose by no opposition. He *man* derives from eyes, strength.⁶³ In his endurance he shines as our fathers, and in his prosperity of no proud self-inflation. Rather, he is inner-

able and accessible in mind, strengthened by contemplation of heavenly things, and abidingly fearless. This son our forefathers called "true manhood," for an ideology is a brief exposition which by itself rather reveals the verbal source of the word crystallized. You should not doubt that he calls the Lord Saviour a man, for the prophet Isaiah also says of Him: *Behold a man, the savior is his name.*⁴ But remember that whenever this definition occurs, the humanity which He assumed is revealed, for man describes us in the flesh which is wholly absent from deity. Since human nature had to be assumed by the Lord for our redemption, the psalmist aptly called Him man so that we might believe Him to be one Person with two natures.

Who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of judgment. After defining the blessed man, who is the Lord Christ, beginning with the disposition by which He suffered, the psalmist might credibly have next described Him through His deeds, otherwise the confusion in the exposition of the theme is less informative. More aptly that human frailties arise in three ways, thought, word, and deed, and these he excludes in turn. First he says: *He hath not departed in the counsel of the ungodly.* So he first excludes any abominable thoughts such as human beings claim intimate acquaintance with, but which had no place whatever in the Lord Christ. We need no extensive proofs of this, for Psalm 93 fully attests that we must interpret the passage as referring to the Lord Saviour when it says: *Thou said'st: Behold I come. In the head of the bull is a sacrifice of me.*⁵ *Departed* means forsaking the right path and sliding on to crooked ways.

Next the psalmist excluded deeds of delectable relationships and *stood* in the way of sinners. He says this simply because Christ came into the world, which is the way of sinners, but did not halt there since He reversed its wickedness around, as He mingled with them. By the phrase, *the way of sinners*, we are to understand the broad way, for clearly the way of the just is narrow. The third phrase which he appended to our set is *he shall of judgment*; the phrase apparently refers to denounce doctrines diffusing the poison of harmful teaching.⁶ It is rightly denied that each looks for in Christ, for by His healing preaching He cured the wounds of the whole world. One commentator has interpreted this passage with differentiation of this kind: he says that the ungodly is the person who lies against God, the sinner is

the one who wrongs himself, and the presidential man is presumably one who gladdens, uppers, and honors his neighbors. But reflect on whichever of these you will; you will acknowledge that in the Lord there is nothing of this kind. A chair is a form of seating furnished from some material giving soft support to our legs back; when we sink into its hollow it cushions us like a well-firing cover. It is rarely brought to teachers, as the gospel exemplifies in the *rabbi* and *Pharisees* here set on the *chair of Moses*.¹² Similarly we say that the crown is appropriate for judges, and the throne for kings. The order of phrases must also be studied as a patterned combination of ideas; he *departed* when he forsook the Lord's command, *stood* when he took delight in sin, that is, when as lord of Paradise he was pulled into believing that he would obtain knowledge of good and evil, and he *sat* in the *chair of penitence* when he left to prosecute the precedents of wicked teaching.¹³ Now how splendidly the psalmist aligned the individual words, *departed*, *stood*, *sat*, to the individual actions; this figure is called *hypocatastrophes*¹⁴ when different words are aptly assigned to individual phrases. So in the case of the Lord leaving the combination of sin in general is rightly rejected. As Truth Himself says in the gospel: *Behold, the prince of this world will come, and as we he will not find anything*.¹⁵

2. *But his will is in the law of the Lord.* To have greeted vice would not have been a great glory, but the psalmist further mentioned what was eminently praiseworthy. As he says elsewhere: *Deliver from evil, and do good*.¹⁶ The Lord's law, then, is a sacred injunction to culture the sin which as a well known were imparted to Moses on Mount Sinai. The idea of the psalm was truly in the law with the purpose of His whole mind, for He was without sin, whereas we may ponder the purpose of the law momentarily, but at the time of sinning our will does not remain in the law. The living animals of the will is in their continuity in unremitting meditation, and if this is diligently understood, the weakness of will is not felt, but so that you do not regard the will itself as idle, the continuity of its activity follows. Inevitance in the holy design was insufficient; it must also satisfy its longing with unbroken and devoted will. Here a metaphorical syllogism¹⁷ can be observed. We must not suppose it, for the primary sense must not appear to have been deeply disregarded. I shall cite the definition and the parts of the syllogism so that none of these matters can remain unre-

tain to the unstinted. A categorical syllogism, then, is one which dialecticians agree with the highest praise. It is the reasoning by which from certain premises certain other conclusions necessarily follow because of the premises. It is composed of two propositions and a conclusion, it is clearly the case in this passage. In the proposition to "Blessed is the man whose will is in the law of the Lord," and the second to "No one whose will is in the law of the Lord departs to the counsel of the ungodly"; the conclusion emerges as proved that "Therefore no blessed man departs to the counsel of the ungodly." The zealous students among you will find this feature in various places; I have thought it worthy of less frequent mention because I have many topics to branch which arise from various devices and teachings, in addition to the explanation which is my purpose.

And in the law ye shall meditate. One should note that he says: for a second time, in the law, not beneath the law, for He who spared sinners within the law, but the son of mankind are rightly beneath the law for they are born by the burden of their sin.⁴ Let this I get its name from the fact that it binds (ligens) our minds, and binds us subject to its provisions, like He did not meditate on the law according to the letter, but in the fulness of His purpose. As the psalmist is to say in Psalm 95: *That I should do thy will, O my God, I have desired it, and thy law is the ruler of my heart.*⁵ Both these aims are demonstrated in this one psalm, for the beginning of the book must be understood with reference to Him, and clearly He has always pondered the Lord's command. *May too the words of Psalm 95: I will never propound from the beginning?* But when He says: "I will enter from the beginning," He does not wish to express the possibility that His own justice may be ignored in other passages. However, following the authority of various Fathers, I have allotted the words both to the Church and the prophet, and have stated that within the context of most or almost all speaking, I unfold these clearly in their due places so that the very variety of situations may delight the ear.

Day and night. This connection reveals meditation time. If you apply the phrase literally, it is quite useless to maintain that anyone reads or proclaims the law of God continually day and night, for our bodies are given periods of recreation, and the need for making sleep is conceded. But proof of unbroken meditation on the law is shown by the person who has dealt patiently with everything, and has in all things

composed himself with gaily gaiety.¹⁷ This is truly and undoubtedly opposite to our Head the Lord Christ, though the injunctive seems to have been laid also on His members to follow the example of His holiness: *All that you do in word or deed do for the glory of God?* This continuity is also recommended elsewhere, as we read in Psalm 133: *Teach me your testimony, Lord, and I shall always and your command in my heart.*¹⁸ Pagans called their days after their divinities, after the gods from whom we know the days got their names, but night (*nox*) is so called because it is harmful (*noceat*) to our sight or to our actions.¹⁹

3. *... and he shall be like a tree which is planted near the running waters.* Next is Eusebius that most splendid and unique phenomenon just as His wondrous actions have been described, so also His happy fortune is related in a magnificent simile. As I see it, the Lord Christ is well compared to a fruit-bearing tree because of the cross which He took up for the salvation of men. The cross is deservedly called the wood of life both because our Lord Christ, who is our life, hung there, and because the thief who made this same confusion was told: *Amen, I say to thee, this day thou shalt be with me in Paradise.*²⁰ So today no one—anyone who believes in the cross wins the gift of eternal life. Alas—sadly, as the historical narrative records, the wood truly caused enduring life in Paradise, had that detestable disobedience not taken place; for how could death have made its entry if Adam had chosen devoted love? The most holy Fathers removed the innocent honey from the incident when they said that God ordered Adam to enter upon his dominion, but laid down a law to make him more circum-spect. But Adam unobtainingly followed the serpent, and unhappily abandoned the Author of life. Then his mortal sin changed him; he lost the enduring life he was to possess, and rushed into the death which was foreign to him. But to return to the simile which was formulated and its instruction, the phrase, *which was planted*, means that the wood of the cross was implanted by God as so always to flourish and grow to the faith. This figure is called a parable, in other words a comparison between things different in kind.²¹ In the same way in last passages Christ is compared to a mountain, a lion, and a dove. Next comes *near the running waters*. The palestra continues with this phrase comparison, just as the running water of the earth is the life of living men, as spiritual water washes over the age of the cross, which is acknowledged to be the salvation of faithful souls. In

this is the water which is mentioned in the parable. *If then shall there not be such who seek water from thee, then wouldst thou call thy time to give the living water?*²⁷ and so forth. It is worth while also to consider why he said near the running waters it was no doubt so that no violent an inundation should not harm the trees, and on the other hand that it should not become dry because the irrigation was too distant.

If thou shalt give fruit in due season. If thou shalt give fruit, in other words, establish churches²⁸ at the fitting time when He has taken on the mystery of the blood incarnation. What precious fruit which filled the human race with the sweetest belief! Not to name it is to sin, and we obtain from such food is a form of negligence, for *phoenix* (fruit gets its name from expectation (ἐξέτις)).²⁹ One should also note that he said, *thou shalt give*, because giving is the act of universal thought and of the will of the donor. Though other trees bear hanging fruits, this tree is rightly said to give fruit because it is seen to bestow eternal rewards.

And his leaf shall not fall off. In other words, under no circumstance does His word abandon the truth, just as the leaves of a palm-tree are evergreen, so these words implanted in the truth abide with unending promises; in the parable says *Marion and Sarah shall pass, but my word will not pass.*³⁰ Note that the Lord's words are compared with the leaves of a tree, for just as leaves protect the fruit, so the words guard the promises. These are the waters of the spirit, the leaves of salvation which John mentions in Revelations: *And he showed me a river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb in the midst of the street thereof, and on both sides of the river, was the tree of life bearing twelve fruits, yielding its fruit every month, and the leaves of that tree were poured for the healing of the nations.*³¹

And all whom he shall so shall prosper. This is most aptly contrasted with the situation of Adam, whose deeds brought a reversal on us, for just as the Lord Christ conferred on the world the goodness of salvation, so Adam inflicted on the human race the bitterness of death. The shape of this parable has accordingly been built up in three ways, by stating what He wanted, by recounting what He did, and thirdly by describing the final fruit which He attained. But this is said in a brief and restrained way owing to the brevity of the homily which He assumed. But if you wish to grasp His magnificence, listen

9). Paul's words: *For which cause God also hath exalted him, and hath given him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.²⁰* And we read in John's Apocalyptic *And I beheld and I heard the loud voice of many angels round about the throne, and the living creatures and the ancients, and the number of them was ten thousands of ten thousands, thousands of thousands saying with a loud voice the Lamb that was slain is worthy to receive power and riches and wisdom and strength and honour and glory and benediction. And every creature which is in heaven, and on the earth, and under the earth, and such as are on the sea, and all that are in them, I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction and honour and glory and power for ever and ever. And the four living creatures said: Amen. And the ancients fall down and adore²¹* and so on. Divine Scripture is full of such passages, for just as there was humility in the body which He took on, so after the resurrection the Lord Christ's majesty was declared.

2. *Not as the wicked, not as.* The pulpit passes to the second position, where he recounts the future sufferings of the wicked and of sinners, so that by noting their punishment men may avoid doing what these men do. This figure is termed *parallelism*,²² a trope arranged with a nicely marked sequence of words, for the parallelism is narrative; by examples which encourage us to deter the individual. The pulpit encouraged him with the words *blissed is the man that does not sin, but detested him when he said Not as the wicked, not as and what follows.* This is clearly a most effective type of teaching, which both encourages with success and deters with the opposite, as Father Augustine also remarks in his book on Christian teaching: "In the person who handles and teaches the divine Scriptures must as defender of upright faith and successor of error recommend what is good and deter from what is evil."²³ This kind of teaching the pulpit proverbially achieves in *Psalm* 140, 91, 92, all the threats of punishment are diverse, but in all of them the rewards are described splendidly. So he says *Not as the wicked, not as*, because the wicked will not merit the immunities described earlier. So that your faith may be unshakable, he showed the strength of the devil's repetition. If you seek solidly to discover the paths of the wicked, listen to the words of John's Apocalyptic: *And the devil, who seduced them, was cast into the pool of fire and brim-*

stone, where they hear and the false prophets—the men of course are known all wicked people—will be consumed there day and night for ever and ever.²⁵

But like the dust which the wind drives from the face of the earth. This is a particularly apt comparison. Dust is lowered earth, and the earthly man when pulled up with the collective wind of pride is cast away like dust from the solid land of the living. Because he could not maintain his stance on the firm ground of the commonwealth through lack of weight, the wicked man is rightly called dust, for like a thin substance he is tossed in the air by the blast of vice, like he is not consider that this man even domination is compared with the spin of the winds, which with playful promise transport easily shifted bodies into the bosoms of heaven, for at this point the patient wishes to reveal the ease with which the man is dislodged, rather than to play down the hardness of his predicament. *The face of the earth denotes the ground's surface where the thinnest dust can really settle.* The Gamka call this *opphensie*²⁶ which has only length and breadth, which takes on different colours marked out by differing properties, which is known to admit the impulse of the well-known shapes associated with the teaching of geometry. In short, all that one discerns with the human eye is seen in it.

c. *Therefore the wicked do not rise again in judgment.* The wicked are those who with hardness of mind utterly refuse to confirm the holy Trinity, who do not consent to obey the rules of the Old and New Testaments, or who in Paul's words profess God in words, but in their works deny him.²⁷ They do not rise again in judgment because they have already been condemned through their unbelief.²⁸ The Lord says in the gospel *He who does not believe in the Son is already condemned*²⁹ for if rising again for judgment means that the individual renders an account for his deeds, they are rightly said not to rise again for judgment, for God's sentence has already condemned them beyond-death. The Catholic faith proclaims that all rise again, in Paul's words, *We shall all rise again, but we shall not all be changed*³⁰ for the just man rises to judge, the sinner to be judged, the wicked to be punished without trial.

Not sinners in the method of the just. Sinners are those who proclaim themselves Christians, but are subject to lesser sins. To them is addressed the Lord's prayer that they deliver themselves from evil. But

the wicked are those who do not know their Maker, and are polluted by various sins, for example blasphemy, those unwilling to repent, worshippers of idols, and persons fast-bound to the chief vice. So there are two classes of sinners the first, those who remain in their sin without making any pleasing satisfaction, and the second, those whom sin has begotten through the grace of confession. As Scripture says *blasted are those whose iniquities are forgiven, and whose sin is covered*.¹⁷ Among these are the saints, because no man is without sin. As the blessed apostle John says *If we say that we have no sin, we deceive ourselves, and the truth is not in us*.¹⁸ So the psalmist speaks of the first group of sinners who deserve no saving mercy, for they will certainly not judge with the just, which is the reward promised in the gospel-words by the Lord solely to His faithful. As the blessed saint *"in due judgment,"* for every right judgment is by consultation counsel (consultation) derives from consulting counsel. The expressions used earlier, *counsel of the angels*, is a misnomer, for they themselves think that they are consulting, but clearly all that they take up they discuss with the creature that is their base.

... c. *For the Lord knoweth the way of the just: and the way of the wicked shall perish.* The psalmist said that the Lord knows the way of the good, and he maintains that the way of the wicked perishes as if the Lord did not know both these facts! But the expressions are figurative, meaning that God knows what will remain in blessedness and does not know what will perish.¹⁹ For as His judgment He is to say to sinners *I have you not*.²⁰ But if our thought to take this literally, how will He fail to know those whom He rescued? Similarly I he said to Adam after the sin: *Where art thou, Adam?*²¹ Not that God did not know that Adam was in Paradise, but rather that Adam is being rebuked as one unworthy to be recognized by God, because he had fallen.

The *route of the wicked shall perish*. Just as the Lord is the way of the blessed, so the devil is acknowledged to be the route of the wicked, for will undoubtedly perish when with his followers he is condemned to eternal punishment. *Way (via)* derives from the journeying (via): of any traveller upon it.²² *route* (via) gets its name because it is repeatedly traversed (route) derives over and worn away (via) by movement over it.²³ Both words one (via) used in varying senses according to the nature of the region, earlier the psalmist said *via* for the way of sinners, and here in its own it used in the good sense, as in another psalm: *And there is the*

may by which I shall show him the salvation of God.⁵² Again, the prophet Isaiah says: *I will give the ship/pleasure in Zion, and I will remove Jerusalem as for ships.*⁵³ But here let us embark on the conclusion to be drawn: this is, as we say, the source from which the most beautiful appearance of the entire psalm can gleam out to us.

Conclusion Drawn from the Psalm

The psalm as a whole is concerned with the moral teaching in which the good man is steeped, and by which the wicked minds of sinners are terrified. Moreover, the placing of the Lord Christ at the beginning of the collection is no idle arrangement. Here is the unique Christos, simple and perfect, having need of nothing, and remaining absolutely whole itself. From this Focus comes forth the multitude of numbers which however multiplied never diverge to it, and without it each calculation cannot begin its voyage.⁵⁴ So Christ is rightly set here at the outset of the reckoning, for in Paul's words (if firm and by firm and in him are all things).⁵⁵ This is whom the Greeks call the monad. If substance is incorporeal and unchangeable, it is known to be God; if incorporeal and changeable, not; if corporeal and changeable, body. By this is how the monad is explained by the arithmeticians in such concerns. Remember that though the monad is regarded as the source and beginning of numbers, it cannot itself be called number.⁵⁶ Nicomachus says, "Whatever is more than one becomes countable."⁵⁷ For number is the aggregate of units, or the comprehension of quantity proliferating from unity. The point being made is clarified also by the evidence of the word itself, for *numbers* (number) is so called from being *numerous*. The fathers of our religion have likewise enjoined that this teaching be not ignored, since it is true and unchangeable and diffused through all creatures according to the measure of their size. So we read in Solomon that God made all things in measure, number and weight.⁵⁸

I think that we should note also that all the existing psalm numbers in a marvellously prearranged scheme. In the first, the bodily life of our Lord Christ is disclosed, and next the simplicity nature of His divinity is safely revealed. Thirdly, the psalmist mentions the numerous people who arose in *desert* (Bab), then seven psalms of psalmists purify

the hours of the faithful. The subsequent action¹⁰ hangs on in pictures and figurative allusions, with almost everything pointing by allegorical similes to the Lord Saviour, as I shall duly explain at the appropriate places. Then the prophet celebrates the praise of the Lord Christ with wondrous variation, and to the end of the book never ceases to utter the proclamation of His praises. So in this sense everything is acknowledged to be a continuation of Him for whom sake this commentary was undertaken.

THESE PSALMS, WHICH ARE DIVIDED INTO FIFTY, ARE OF TWO KINDS: SOME OF THEM ARE OF DAVID, AND SOME OF THEM ARE OF ASAPH. THE FIRST FIFTY PSALMS ARE OF DAVID, AND THE SECOND FIFTY PSALMS ARE OF ASAPH. THE FIRST FIFTY PSALMS ARE OF DAVID, AND THE SECOND FIFTY PSALMS ARE OF ASAPH. THE FIRST FIFTY PSALMS ARE OF DAVID, AND THE SECOND FIFTY PSALMS ARE OF ASAPH.

COMMENTARY ON PSALM 1

1. *A psalm of David.* In some manuscripts this psalm too is said to lack a heading. Hence we read in the Acts of the Apostles: *As in the first psalm it is said, 'Why have the nations rage?'* and the rest. But if you examine the question carefully, no contradiction appears. It is said to be part of Psalm 1, but though we must regard it as such by the criterion of the heading, it is likewise correct in order though first in its heading. Numerous works follow this pattern, being literally separate but clearly united, as in the case with the very broad field of the gospels which harmonize with each other. So it has become the praiseworthy practice of all the churches that the preliminary headings start where the text begins with the initials of the Jews. So it followed that the theme had its own heading since it was known to be separated from the earlier text. Having explained why this section has its own heading, let us now with God's help discuss the words in it. *A psalm* is a hymn composed according to some metrical law. We acknowledge that like the musical instruments already mentioned,¹¹ it reveals to us a heavenly power. David is aptly cited in certain places though he is regarded as the author by divine inspiration of the whole work. Now as we remarked in the canon, the interpretation of names is shown to reveal to us more hidden meanings. Translators of Hebrew names have called for David the meanings 'love in hand' or 'much desired'.¹² These meanings can be applied to no one so aptly as to Christ himself, who is truly more loved and is to be sought with the warmest desire. So David is to be understood here as the Lord Christ, and the prophet speaks of His passion. The Lord Himself will

speak His own words, a feature found very frequently in the psalm that follows, so that in the title David may be understood as the Lord Christ. A mind that is Christian should believe everything truly and firmly, and so that in any case we follow through the arguments of heretics if these the definition of the same itself with a brief explanation in the authority of the Fathers. So let us listen to the blessed and more learned Augustine's words in his commentary on John the evangelist: "We must recognize the true substance of Christ, that is, His divine substance in which He is equal with the Father, and His human substance that which the Father is greater. He is each of these at the same time, but He is the one Christ and not two, the God in Trinity and not Quaternity. So Christ is God, and a rational soul, and flesh."¹⁷ Where this truth is recognized, we strongly avoid fatal errors.

Division of the Psalm

The beautiful context of this psalm is reflected in four sections. In the first, the prophet speaks of the Jews in relation to Christ's passion. In the second come the words of the despised Jews; in the third, the Lord Saviour's words concerning the all-powerful kingdom and His own indelible kingdom, in as far as our human insignificance can grasp it. In the fourth, the prophet speaks, warning the nations to recognize the Lord's majesty and so be reconciled to the Christian faith, for unless they grasp the most true teaching of the Catholic religion they know that they will perish, separated from the right path. This point is made over and over again by the comments of other prophets.

Explanation of the Psalm

1. *Why have the Jews rejected and the people persecuted saintly?* This is the figure called in Greek *entithesis*, and in Latin *interrogatio*.¹⁸ There are many variations of it. To define a few of them, we ask a question when we wish to focus something of which we are ignorant. An example is a passage in a later psalm: *How many are the days of thy servant? When will thou execute judgment on them that persecute me?*¹⁹ We also express in a question a fact that we certainly know, for example, to

there are among the greatest things of the Gentiles that can and will, as can the heathen, give answers without thy will.¹⁸ A further type of question is one of rebuke as in the psalm here, for the prophet chidingly asks the people why they have raged against the Lord furious when they had no reasons for anger. Rage is an emotion proper to beasts, and is ascribed to men who lose moral control and who rejecting reason are fired with bestial madness. Since we must often make mention of rhetorical figures, let me provide a definition as the very beginning as that when one is mentioned it may be clearly identified. A figure, as can be gathered from the term itself, is the shaping of a phrase remote from common use which is always offered like some facial expression to the inner eye, after the example of our features we may call it a display or appearance.¹⁹ Further Augustine likewise places figures amongst the techniques of oratorics.²⁰ We need not be concerned that *sacri* and *populi* appear to be cited in the plural though the discussion centers on the Jews, for we read in the text of the Agapetus *Fit of a throng they assembled together in this city against thy holy one whom thou hast anointed, Herod and Pontius Pilate with the nation and people of Israel*.²¹ They pondered vainly because they frequently rejected the divine Scriptures without the fruit of understanding. So in consistent places which mention the Lord Jesus it was prophesied that the Messiah would come, but they have been deceived by the guile of error, and they believe that He has not yet arrived but is still to come. So it is rightly said that they pondered vainly, because they were unable to understand His faithful coming.

3. *The kings of the earth stood up and the princes met together against the Lord and against the Christ. Stood up denotes not physical presence but intention, for at His passion the Lord was clearly in no way in the presence of kings. By kings of the earth the psalmist means up to understand the Herod who is persecuting the Lord murdered the innocent, and the other Herod, his grandson who with Pontius Pilate agreed on the death of the Saviour.²² So they are rightly said to have stood up, for they shared the one crime with the harmony of unrighteous minds. The psalmist uses the word prince with reference to the Pharisees, for the word prince signifies overrulings and overruler leaders, prince literally meaning "he who takes first place." They met together not in one assembly but in one desire, the text said that they engineered the crime in different meetings. But to ensure*

that it was understood that harm to the Son could harm the Father in mind, he mentions both against the Lord, that is, the Father, and against the Christ; that is, the Son. As He Himself says in the psalm: *He who hated himself and the Son, hated the Father who sent him!*²⁴

4. *Let us break their heads asunder.* These words are spoken by demonic Jews. They spoke of heads which their sins sought to loose, for they thought that they were breaking those heads if with wicked purpose they sprung on the Teacher of the law and on His apostles. Their intention Christ and His apostles, whose ties to the rule of the Lord are clearly indicated by use of the plural.

And let us cast their yoke from us. They considered this an emancipation of themselves as stupid males, for they do not cast off the yoke unless they have first broken its fastenings. They are totally deceived by their own vain desire, for though the Lord Jesus' yoke is sweet, and His burden light,²⁵ they considered His control more oppressive. So because He could restrain and govern them, they unsuccessfully sought to throw it off.

5. *He that dwelleth in heaven shall laugh at them, and the Lord shall deride them.* These here mean the saints, for in the psalmist is to say themselves: *The heavens show forth the glory of God!*²⁶ He decided that mention of the saints would be suitable here to reinforce the tenderness and malice of the wicked more emphatically. The words, *He shall laugh and He shall deride* and similar expressions, are to be understood as appropriate to our own practice, that the Lord does not laugh with spleen, nor deride with His countenance²⁷ rather, He smites out His purposes by His own power in the spirit. The figure is called *synonymy* in Greek, and in Latin *transmutatio*,²⁸ whenever we indicate the meaning of something in different ways by words thought and metaphorical. So the prophet rightly maintains that the Jews' *perfidy* is worthy of derision because they tried to set up false witnesses against the truth, they preferred to crucify the Lord of glory, and they impudently called up the local chamber of the stoninger Christ. So mainly, then, are the accumulations of sins on which they are shown to have reflected madly and foolishly against the Lord's power.

6. *Then he shall speak to them in his anger, and upbraid them in his rage.* So that we may not imagine that the wicked are worthy merely of derision, the psalmist now states that they are to be severely rebuked.

*anger and rage are in the same category as the expressions previously mentioned,*⁷⁶ for God judges calmly, and continuously without abandoning His fatherly love. He does not grow heated through some mounting emotion against the wicked, but withholds from them the impact of His grace. No emotion is sinners in need of God's anger. The Most High Godhead does not experience emotions,⁷⁷ but continues always eternal and immovable. But with a change of mind before human frailty, so that a person becomes sad after being glad, angry after being merciful, humble after being well-disposed. Then shall he *quod* master the time when He shall come to judge the world. So the words *anger and rage* are rightly used, since abundant sinners are accursed all that is appropriate to their desires.

7. *But I am appointed king by Him since Sion do daily increase.* Up to this point the prophet has spoken in his own voice. Now, by the figure which Greek calls *anagoge* and Latin *permutatio*,⁷⁸ he relates the Lord Saviour's words. He means that He has been appointed king by the Father. The word was used of Him also on the inscription at His passion *King of the Jews*.⁷⁹ Even Peter did not allow this to be offered, though he resigned Him to the Jews to be nailed on the cross. Again, the King by their conspiracy confirmed His kingship. Where is it that is *king of the Jews*? The next words are: *Since Sion do daily increase.* This name stands for many things and is wholly fruitful. At one time it means the Church, at another, the Lord Saviour Himself, at another, the Jerusalem to come. This name is to be found repeated frequently, and so it is more appropriate that fitting explanations be offered in individual instances. Here we must interpret Sion as the Church; the psalmist calls her a mountain because of the eminence of her distinction and the unshakability of her faith. Sion in Hebrew means "a watch-tower,"⁸⁰ a suitable name for the Church since she is well equipped to strain future hopes,⁸¹ and she observes the Lord's promises with moral firmness, basing not so much in present blessings as in future ones. So the Church is rightly called Sion, because her hope is fixed in the strength of her contemplation. Christ is truly her King since she is governed and appointed by Him.

Preaching the Lord's commandments. He did this by teaching the gospel, or still by His personal appearance the preaching of the prophets.

8. *The Lord hath said to me, Thou art my Son this day have I begotten*

also. By the *Lord* He means the Father, but He too is Lord. As the position is to say in Pauline says *The Lord said to my Lord, Sit down at my right hand!*¹⁴ Let us concentrate on this statement, *He said said to me*. There are my Son, a statement He will make again after the baptism: *This is my beloved Son, in whom I am well pleased.*¹⁵ To make no mistake that Christ is not Person, in other words the Word made flesh, He added: *This day have I begotten thee*. This is wholly and solely a reference to the only-begotten Son,¹⁶ and the rest have no share in it. The Father had been able to designate and implant Him as Creator of the world. By saying *this day*, He revealed that deity majesty was co-eternal with God, nothing has no beginning and is brought to no end.¹⁷ He was not then, He will not be, but He always exists, always is, and the expression *this day* means any time you mention. So in Genesis He bids Moses say of Himself: *Go and say to the children of Israel, I am who am. He who is has sent me to you.*¹⁸ So He wanted His eternity to be denoted by the present tense. This use of present time ("today") is acknowledged to be peculiar to the divine Scriptures in this sense of perpetuity. *None of us knows the day or the hour, of which Jesus wrote: Who shall declare the generation?*¹⁹ He is Light from Light, Almighty from Almighty, true God from true God, from whom and through whom and in whom are all things.²⁰ Of Him the Apostle says in his Letter to the Ephesians: *The brightness of his glory and the figure of his substance, and upholding all things by the word of his power, making purgation of sin, which at the right hand of the majesty on high being made is much better than the angels, as he hath intervened a more excellent name than they. For to which of the angels shall he said in any time, Thus art thou, today I have begotten thee?*²¹ and the rest of that passage which proclaims the Lord Christ's magnificence. So let empty-sounding argument cease, let the intellectuality of the Arian dogma give place.²² The Catholic faith and mental clarity understand that the only-begotten Son must be separated from the Father neither in nature nor in time nor in power. It is worth weighing further how the position in these two verses wished to declare to men through the Father's words what He is. He could not establish what is proper to the Son substantively in kind and in species, the this is obviously more appropriate to creatures than to Creator. Since it is clear that He is the Author of all things, how can any genus be established above His nature? So this

definition is different from the definition termed substantial, which comes to the particular through consideration of differences. This definition cannot be called substantial because it is altogether impossible to group what the substance of God is.²⁸

However, in the view of some people God can be defined like this "God is an incorporated substance, simple and unchangeable."²⁹ Now let us investigate minutely the parts of the definition in the parable here. First the text says: But I am appointed *king* by him. But earthly kings are appointed by the Lord. Then He added: *Over him He daily sustains, providing the Lord's commandment.* But the prophets too were chosen as preachers of the Church. There follows: *The Lord said to me, thou art my son.* But Israel too was called son, as in the words of Pharaoh to Exodus: *I have said to thee, let my first-born son Israel go, and thou wouldst not let him go?* So up to this point He could not have been referring unambiguously to the Person of His only-begotten Son. But then came the addition: *This day have I begotten thee.* It is demonstrable that this was spoken to no others, for only the Son was begotten outside-time, the Son through whom all things were unconditionally created. So this true and most beautiful definition has been appropriated by mortal meddling in the schools, when it says that the substantial is that which is beyond the possible establishment of any genus.³⁰

9. *Adopt me, and I will give thee the Gentile for thy inheritance.* This is said with reference to His appearance and form as servant, for He is the Son of a virgin for whomsoever Christ entered within time. He obtained what He did not possess as man. He is hidden to make requests as a function of His lower nature, and to keep what He obtains, but of course by virtue of His power as Lord, the Son possesses all that the Father has without distinction between them, and it is unnecessary for the Son to request what He is known to possess in common with the Father. *Gentile* means the nations scattered through the whole world (though divided and separated, a blood-religion entrances them, for the word *nation* (*gens*) derives from *genu*). Next comes *for* *thy* inheritance. By saying *thy*, the psalmist shows that Christ's nature is of perfect divinity, the word *thy* reveals the incarnation of the Word, and thus we realize that there is no-dilection, since all things are possessed by the new Majesty. As Christ Himself says in the psalm: *All things whatsoever the Father hath made are mine,*

and all that is mine belongs to the Father!"¹⁷ Inheritance (heredity) derives from divine law, because in an inheritance a lord has control with uncontrolled power.

And the boundary of the earth for city possession. Here is demonstrated the future belief of all nations in the name of Christ, through whom the world has been reconciled to God after the expiation of iniquities. The mention here of city possession means that He returned with His human nature what He always possessed with His divine nature; His majesty could not be involved with what is possessed already. A boundary (boundary) is so called according to some because the boundary-stone is somewhere less (minus) than three (and less).¹⁸ I think that we should not pass over the phrase, boundary of the earth, without attention. They gird and enclose the globe, thus signifying not woody areas of dry land but also the surrounding substance of the entire air and the unity of all creatures. In Christ eternally and finally said in the gospel, All power is given to me in heaven and in earth.¹⁹ And Paul said, In the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.²⁰

... 10. Thus shall rule them with a rod of iron. Next the manner of His kingship is described; if you concentrate on the literal meaning, it is hardly useful to note what is threatened and broken.²¹ Notice first the words: Thus shall rule them, so God was restoring the power from the tyrant's control, seeing that those who stain the gifts of salvation are ruled. But signifies royal power by which the punishment of His correction is established to deter. It is iron, not because God uses a metal rod for correction, but iron's hardness is apt to describe the rigour of justice. The rod is that of which the psalmist is to speak in Psalm 44: The rod of thy discipline is a rod of chastisement.²² He subsequently explains what He does with this rod, it is the rod which chastens to bring life, the stick which smashes the weak, the scepter which brings the dead to life. As applied to humans, a rod (scepter) is so called because it governs by its force (is) and does not allow those who resist to break loose.²³

And shall break them in pieces like a potter's vessel. In other words, "In Your rage you will crush them, You will shatter earthly kingdoms in them, and the life of the old man which is in me!" Notice in the points of comparison how aptly images of events are expressed in individual phrases. The psalmist called the Lord's power a rod of iron,

and laughing people a *parto*'s towel, which as soon as it is struck is shattered into the dustiest fragments. So the *dinero* is well compared to a vase filled with clay, so that the breaking of him might be seen in its clay, and his life worthless. But then he is shaped for the better with the moment of *dinero* since he is better become a man of the soil.

n. And now, O kings, understand. The third limit of the psalm is reached here, in which the prophet now urges the human race humbly to obey the Creator at the resolution of these fearful mysteries. Here the deliberative type of discourse²² begins, expressed most beautifully by what men's hearts are paralyzed by the unfolding of the mystery: this most salutary and vital advice appears, urging us to serve the true Lord with fear and trembling, and showing us that the words spoken are valuable from the viewpoint of the world and the innumerable, mostly extremely effective in deliberative speeches.²³ The sacred appears in fact at any time the Lord's anger, and you perish from the just may the innumerable in *filium* are all they that trust in him.²⁴ In the deliberative type of speech is achieved by a perfect disposition. No let us return to explanation of the words. By Kings we must understand means of views, the they can both understand and with the Lord's help fulfill the command. Kings need not inevitably denote men in the purple. For the term is applied also to those who have private status, the example, in Paul's explanation: *Nonne reges sicut et, et uideat in Glos* of old times, that we also may rulers sicut et.

Reckless individuals, you may judge the earth. Doubtless God's word means as much, for the word denotes the grasping of knowledge, because such means new. One instrument is raised from an old-fashioned state, in other words removed from ignorance and set in the boundaries of learning. This is a good description for those who have now reached their heads of the flock, for they judge the earth well when their outpourings of faith they impose the precepts of the law on their heads with the support of the Lord. Pure health is derived from reverie, to most men, because the earth comes in the sense of immovable rest.

in. Every year the Lord's night has, it should be full warning, through which we serve the Lord God with the fear of love, for just as careful compliance incurs failure, so loving fear always keeps sin at bay. Thus, as the slavery to God might not be thought exceedingly harsh or grim, the people, added, and aware that this meant reminding, for the Lord's love leads us to weakness that we can, for a change, blame.

ness and produces sinners. But on the other hand, to ensure that this repeating does not become negligent, the prophet added with trembling. Thus both emotions combined could suitably express reverence for the divine.

17. *Group discipline, but at any time the Lord is angry, and you perish from the just way.* Group discipline when a fine expression, with discipline the defects of a child, is to say, against harmful vices! The prophet explained most beautifully the neediness of this action when he said: *Let at any time the Lord be angry, and you perish from the just way.* He used the phrase, *let at any time*, to emphasise the Lord's long-suffering which tolerates those who transgress. *And you perish from the just way*, in other words, from Christ the heavenly King who is the Way of those who walk righteously towards life, the Leader of those on the move, the Path of those hastening to blessedness. As He Himself says in the gospel: *I am the way, the truth and the light,*¹⁷ the Way through the incarnation by which He affords an example of living to good men, the Truth through the judgment, the Life through His Gifted.

18. *When the great shall be killed in a short time.* The metaphor is drawn from fire, which burns the more when it receives fuel to consume. The psalmist said: In a short time, because once He passed sentence, He takes vengeance. His disposition is clearly indivisible from His action. He carries out His decision at once. Near also the earlier statement made to punish men in this life: *Let at any time, whereas the phrase used for the judgment is: In a short time.* So men the fatherly love of the Almighty is shown, but at that future time His power. As the judgment there is no question of His carrying out the sentence on individuals at once, just as He made everything at a moment, so also He judges everything. The words, *shall be killed* are well expressed, for now the end of that generous patience is proclaimed, beyond which no man is given any ground for hope.

Shed are all they that trust in him. It is a fitting conclusion after many words to state the end to which the individual must hasten. Trust in Him is now a reward, because the assurance itself comes through God's grace; as Paul says: *From him comes both to will and to accomplish.*¹⁸

Conclusion Drawn From the Falls

Now that our explanation is complete, let us briefly ponder this pain with its abundance of heavenly mysteries, so that now that its actions can be apprehended, its force can be clearly understood. Let us note the strength of divine grace with which the painist is endowed. Earlier he possessed the Lord's message, and then after recounting his words he begins to think. In his first utterance he is a prophet, and in what follows an apostle, for with pain faith he discerned what is no crime, and with perfect truth he made what follows harmonious with it. The Lord Himself, as though descending from the sky, openly revealed to us the secrets of His power, so that in our modest fables we might learn for our situation both the glory of His divinity and the mystery of His incarnation.

It is in the number two, so finely composed of two natures,² that the two unmingled and perfect natures are most fittingly set in the single Person of the Lord Christ. By one of these He utters, and by the other He serves. The first is Creator, the second the created, and thus the nature which did the enduring expiations: no feeling, whereas that which was endured does experience feeling. As the Fathers warn us, we must also be injuries to His flesh, the miracles to His divinity. Let us distinguish the natures with understanding, and avoid harmful errors. His divinity united this humanity with itself in such a way that it can in no sense be mingled with it, for each nature remains unmingled yet united. Though after the resurrection the flesh He had assumed was no ordered as to be glorified, He remained truly human. After the resurrection He said to the apostle Thomas: *For your faith here, for a spirit back out, full and true as you are so to fate.*³ Again, after the resurrection His words and are full of faith and honey, and we read in the Acts of the Apostles: *He shall be come as you have seen him going into heaven.*⁴ Moreover, the prophet says that even sinners will look on Him whom they pierced⁵ (for they cannot gaze on His majesty, since only the blessed will be granted this). As Christ says in the gospel: *Blessed are the clean of heart, for they shall see God!*⁶ So it is surely find out to believe that the two natures abide perfect and united in Christ, since the Truth would so proclaim them as His

Secondly, the *Psalmist*: *Division of the Psalm* — Psalm 34:1-22

The whole of this psalm is aptly entitled to the person of Christ the Lord.¹⁴ His person is the strength of the shepherd (Godhead) and the humility of the lambs (which he endured for the two-dozen and six thousand Israelites), but also in indelible unity. To begin with, He addresses the Father with thanksgiving of His persecutors who were uttering impious words against Him. Secondly, the faithful people were instructed not to fear death, when He crucified them with the hope of most certain resurrection following the resurrection of their Master.

Thirdly, the *Psalmist*: *Explanation of the Psalm* — Psalm 34:23-42

1. *Why, O Lord, are they multiplied that afflict me?* This question seems similar to that of Psalm 1, but in that case the query is one of rebuke, whereas here He is surprised that the people are counsel against Him since it is known that He has come to save them. By saying: *They afflict me*, He shows that He is considerably grieved at the blindness of those who have rejected His salvation with unbeliefing minds. As He is to say in Psalm 34: *They repaid me evil for good, for the despising me of my soul?*

2. *Many are they who rise up against me; many say to my soul . . .* So numerous were they that they included even one of His disciples, the traitor Judas. The expression, *many*, reveals the literally huge number of the wicked, that dense crowd of conspirators which could not this way. This figure of speech is called *epithetic*,¹⁵ repetition of words out of eagerness to enumerate them, so as to magnify the matter under discussion.

. . . *there is no salvation for him in his God.* This is with reference to the well-known words of the Jews when they said: *My sword shall, I trust, be against you?* They thought that the Father did not love the Son since He allowed Him to be killed in the flesh. What an utterly foolish statement from that evil mob! Man is not necessary for the redemption of the world so intertwined with sinfulness! Inevitable death could be overcome only by Life's entry into the arena of that

synonym. *Deumum*, cannot parallel when included by the presence of *lūm*.

4. *But thou, O Lord, art my sustainer, my glory, and the lifter-up of my head.* *Sustainer*, that is, of the form of *almu*, since the raising-up of human nature is the Word made flesh.¹² Such is the flesh which speaks of its glory and the lifting-up of its head, for the all-powerful Word assumed it so that the divine and human substance might be one Person without any admixture. This verse is relevant not to the controversy of the Pelagians, who believe that man can by his own efforts achieve something good for whom, pray, could he self-sufficient for performing good without abundance of divine grace? It is through grace by which it is united to God that human nature has taken its place at the Father's right hand. Blessed Augustine has explained this helpfully and in greater breadth, as in his fashion, in his *Enchiridion*.¹³ We have here the splendid figure called by the Greeks *anastasis*,¹⁴ which increases and solidifies by appending words in individual phrases. This psalmist says that thou, O Lord, art my sustainer, my glory, and the lifter-up of my head. Paul exemplifies the figure more fully in the words: *Who shall separate us from the love of Christ? Shall tribulation? Or distress? Or persecution? Or the sword?*¹⁵ and the rest. Close to this is the figure called *almu*¹⁶ or gradation, when praise or blame rises step by step, so to say. The difference between the two figures is that *almu* develops without repetition of words for things, whereas with *almu* the final word of the first phrase must certainly be repeated in the following phrase, as in this passage of Paul: *Knowing our tribulation worketh patience, patience trial, trial hope, but hope disappointeth not.*¹⁷

5. *I have cried to the Lord with my voice, and he hath heard me from his holy mountain.* In saying *With my voice*, He reveals the most secret purity of His own speech. No more surface appearance could impair His integrity, which is often removed from others men through weakness of the flesh. The words, *I have cried to the Lord with my voice*, are allowed by the gospel passage where the Son says: *Father, glorify thy son!*¹⁸ and the rest. The word *my* shows that He has spoken also through the prophets. The following phrase: *And he hath heard me from his holy mountain*, is likewise explained by the gospel passage in which a voice came to Him: *I have heard glorified it, and will glorify it again!*¹⁹ *Almation* signifies in various concerns must upon the Lord

Himself, His saints, and the Church, how we must understand the word in the sense of the prominent peak of the Crosshead, as in the words of another psalm: *Thy justice is as the mountains of God.¹⁷* For it was right that the nature which took on humanity, and demonstrated a unique example of patience on earth, should in heaven gain the highest place of all creatures.

6. *I have slept and taken my rest, and I have risen up because the Lord hath taken me up.* The psalm comes to the second section, in which the hearts of warriors were strengthened so that they should believe that like whom they were so we consisted in the hands of wicked men would speedily rise again. *I have slept,* He said, because He quickly rose again, for in such sleep as the element of life there is no end to life in it, but temporary rest. *I have taken my rest* denotes untroubled suspension, unlike that of the wicked who are agitated in death and continually disturbed by remembrance of their sins. This rest was the blessed sleep of the holy body. Rising up means eagerly getting up again, for the flesh laid aside its mortality and entered into immortality and eternal glory. He clearly explains why He rose up: *because the Lord hath taken me up.* The nature of humanity could not have risen again by itself and by its own strength; the divine Omnipotence had to bear it up. As Christ Himself says: *I have power to lay down my life, and I have power to take it up again.¹⁸*

7. *I will not give thousands of the people surrounding me.* He could not fear the wicked people, for this divinity afforded Him protection. It was written in the gospel that at His passion a great crowd of people surrounded Him.¹⁹ The words, *I will not fear* do not concern that He will die. He could not fear death, because He knew that it would last for only three days, and that it would be of service to the world.

8. *Arise, O Lord, save me, O my God, for thou hast turned all of them who are my adversaries without cause.* Note that God is roused from sleep or rest, but the divine Scriptures in explanation of some manner often make metaphorical statements about God after our manner of behaviour, a metaphor being an expression translated from its own sphere to one not its own. Save me, O my God this refers to the resurrection. The end of His life, which was a time of service to mankind, involved no deviation. Adversaries refers not only to His death, but also to issues which concern heretics, who have no need for the truth and avoid the Catholic means with dishonest deviousness. Such were

are rightly stricken with mental blindness, for they have involved themselves with deluded dreams.

Thus have you ground down the teeth of sinners. In other words, the living sinners of darkness, who with wicked beliefs confront the divine power. *Devise, death, deliver from demons,*¹² is someone's 'delusions' compared with called needs, for just as teeth consume particles of food, so these sinners gnaw at man's beliefs through diabolical consensus. Like the words could also be applied to the Jews, who said, *[T]he is the dog of David, in how come down from the cross, and we will believe him.*¹³ *Thus have you ground down,* in other words, reduced them to nothing. They are truly ground down, for they know that He whom they adore is full one of dominion for His humanity has risen in glory.

5. *Salvation is of the Lord, and thy blessing is upon thy people.* This sentence is directed against those whose teeth He earlier said were ground down, for by declaring that salvation is of the Lord, He confounded those who believed with despicable complacency that they were depriving Christ of salvation, as though He were an earthly man. Why, evil ones, do you fail to see your point? How can earthly life be cut off, as the Savior's salvation be in any way topped off? *Thy blessing is upon thy people* by this one sentence He both explained to men what they must believe, and promised what they can receive from Him.

Conclusion Drawn From the Psalm

This is a short psalm, but it annihilates the senseless wickedness of pagans who believe that the glory of the heavenly Majesty could be have descended to the humility of suffering. How foolish they are, for their thinking is contaminated by the Source of the world's malice that it has been freed. As Paul says *Christ Jesus came into the world to save sinners, of whom I am the chief*¹⁴ Let us now consider how the true order of heavenly wisdom is depicted. Psalm 1 contains the Lord Christ's moral aspect; Psalm 2, His natural aspect, that is, His human and divine being; and Psalm 3, by speaking of His resurrection, His reflection upon the outcome of these men through the words of the divine Scriptures. So the psalmist has, day after night, thereby showing that the Lord's commands are contained in threefold teaching.¹⁵ Wisdom can want us to describe them in our hearts as above

says,"and so on. As you read subsequent psalms you will be able easily to recognize these three aspects, individual or combined, even if you are not reminded of them. You must not demand such notification repeatedly, for I have numerous points to make which are new to you. The holy Trinity teaches the purpose of this psalm, for though it has the name of indivisible unity, it clearly consists of three Persons.

THE PSALM OF THE DAY
 THE PSALM OF THE DAY
 COMMENTARY ON PSALM 4

1. *Unto the end, a psalm, a canticle of David.* Let us examine carefully what these words individually tell us, as I stated in my Introduction, the heading shows most carefully the content of the psalm. *Unto* does not mean here the decline of some object but the perfection of things of the spirit¹ as Paul says: *The end of the law is Christ, unto justice to everyone that believeth.*² Christ is the glorious perfection of all good things. So the words, *Unto the end, canticle* so that they are to be related to the Lord Christ, or in some profile, we are to believe that they refer to *the coming when the end of the world is come*³ as Paul further says. You must realize that this phrase cannot refer to the end of the book, for clearly it is still at the beginning: *A psalm*, as we said earlier,⁴ is a musical instrument whose sound issues from its top and by which the divine praises were sung. *A canticle* sounded forth heaven's praise through human voices. The two are seen to be joined here because at the sacred sacrifice they were sounded with harmonious tones both on musical instruments and with choruses of singers. So all these words remind us that this canticle will tell of the Lord Christ.

THE PSALM OF THE DAY
 THE PSALM OF THE DAY
 Division of the Psalm

Throughout the psalm the words are spoken by holy mother Church. She is one, a gloriously fashioning of our hearts' imagination, like "Zetzeland" or "tune" or something without living personality; the Church is the aggregate of all the holy faithful, our soul and our body, the body of Christ, the formation of the one to come. The Lord knows

says of her in the Song of Songs: *Let her kiss me with the kiss of her mouth!*¹ And elsewhere: *It is she that cometh up with white incense: myrror?* And again: *She alone is my dove, she alone my delight!* So it is not deigned to harbour any doubt as to this matter when so great a truth is so often attested on many evidences. So let us say that the Church, which we know comprises persons emphatically real, here speaks with the figure of mysticism.² In the first section she asks that her prayer be heard, and rebukes the foolishness for worshipping false gods and neglecting worship of the true God. In the second part she warns the world at large that it must abandon deceitful superstitions, and offer the sacrifice of justice. Then in her attempt to win over the minds of pagans by the promise she has made, she relates that the Lord has bestowed great gifts on Christians.

Explanation of the Psalm

1. *When I called upon thee, thou hast heard me, God of my justice when I was in distress: thou hast enlarged me, Make mercy on me, Lord, and hear my prayer.* Let us examine the nature of this prayer. Mother Church in the next verse says that she has been heard, yet begs to be heard again. She shows that this is the way of perfect prayer, though the requests we sought are granted, we should continually ask to be heard, for our solicitation is always commendable. As Paul says: *Pray without ceasing: in all things give thanks.*³ The Church rightly speaks of God of my justice, for she possesses the unity and consubstance of the Trinity in the orthodox sense. We find in our sacred reading that her members say similar things individually. So we read in John: *Alack my innocence!*⁴ and the apostle Paul says: *He will render to me a crown of justice,*⁵ and the prophet is to say in Isaiah 5, *If there is equity in my hands . . .*⁶ Now that there were some wholly sinless, but there are certain actions in which the faithful appear clearly innocent. The next words are: *If thou I was in distress thou hast enlarged me.* Distress always enlarges the Church, since simultaneously confessions emerge and martyrs are crowned. The whole crowd of the just is ever increased by tribulations. The psalmist added: *Make mercy on me, O Lord, and hear my prayer.* The living mother said that she must win

gity if her prayer for her children was heard, for what is granted to the meekness is undoubtedly given to the whole body.

3. *Go ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after lying? Whereas in the previous scene the prayer for us, both she vehemently bids the human race not to continue with the vain glorious sin of worshipping demons, so that the prayer which she has poured out for us may be heard. Otherwise any person who does not renounce association with demons makes vain the prayers of those who earnest for him. There follows: How long will you be dull of heart? Rightly she claimed that too long were they dull of heart who after the proclamation of the truth preferred to adore false idols. As the gospel passage has it: The scribes who knew the will of his Lord and did not thereby things shall be beaten with many stripes.¹⁴ Initially the world was rightly scourged with a few stripes/because it was clear that it did not know its Lord.¹⁵ But after the arrival of its Creator it will most surely be beaten with many stripes, since it still pursued the false tales of idols. Next comes: Why do you love vanity, and seek after lying? Vanity is the general term for vices, but vain in the particular sense means that which is found alien to God. Just as trusting in the Godhead is faithful consistency, so deviating from Him is the vanity that perishes. In the words of Isaiah: Through worshipping vain and false things they have forfeited thy mercy.¹⁶ So those who burned with the same love love of idols are scourged, and the phrase is so far pronounced as a rebuke, as if the words were: "Why do you love the vanity by which you perish?" We ought to love things that are beneficial, not harmful, but it is better to curse the things which cause the perdition of loving demagogues to suffer us. (Why do you seek after lying? You ought not to have sought it at all, but avoided it. Lying here continues idols, which have rightly obtained this title because they were set up in the face of the dignity of the truth.*

4. *Even so that the Lord hath magnified his holy one. The Lord will hear me when I shall cry unto him. She continues with her salutary rebuke to men the heaves of foolish people in repugnance the true religion and to reject evil, and she announces to them the mystery of the truth so that they may not refuse to accept reverently the sacred incarnation. The holy one is the Lord Christ. As the Truth elsewhere proclaims of Himself: Præsumo me aut, sic I am holy!¹⁷ She adds: The*

Lord will hear my when I shall cry unto him. She rightly showed confidence that she was heard, since she was preaching to the nations that the holy Lord was so magnified. When *I shall cry* means "When I shall supplicate the Godhead with good works," for the cry is that which reaches God in silence, and ensures that those who constantly devote themselves to good works are heard.

g. *Be ye angry, and sin not: the things you say in your hearts, be ye angry for them upon your beds.* This is rightly referred to the Jews. If they had happened to be angry, they would as any one have discerned from their hidden expressions. But it is fitting for us to interpret the words more generally. The anger which does not effect its indignation is passionability in the words of Scripture. He that compares his anger to desire *than do that which is right*.⁸ So the inclination to control it is appended, so that if we are already angry we do not sin through impulsive rashness. Because of human frailty we cannot govern our hot emotions, but with the help of God's grace we contain them with the discipline of reason.⁹ So the blessed people permitted what is normal conduct, but forbade what is monstrous, for if in our anger we are not restrained by reflecting on the Lord, but happen to be frustrated in our purpose by some unavoidable obstacle, it is quite clear that we beat the path of the dead even if we cannot achieve what we desired. Some prefer¹⁰ to interpret the passage as meaning that we should be angry at our past sins so as to be able to avoid wickedness in the present, but we cannot avoid fleshly faults unless we continue old ones by habitually ruminating them. What is repentance but being angry with oneself, so that one is upset at one's deeds, and seeks self-renewal so that the angry judge may not afflict us instead?

The next words are *The things you say in your hearts, be ye angry for them upon your beds.* They show that the Lord acknowledges the inner thoughts of men. For the phrase, *The things you say in your hearts*, connects the sentences which you think are contained, and which you accordingly consider hidden because they have not been issued by word of mouth. There follows, *Be ye angry for them on your beds.* Strictly speaking, *in the bed* means a house of wild beasts, being derived from culture, so to be shown.¹¹ So the truly ferocious beast, the thoughts of aggressive men. But sometimes we find the word misapplied and used in the good sense, as in the phrase from the nations *They shall be joyful in their beds*.¹² *Be ye angry for* means show repentance for, because the conversion

our desire comes from a kind of sorrow in our souls, as if the world were "Abandon your deluded thoughts before you commit wicked deeds." There follows here the silence of a diaphan, and I have suitably indicated the division, for another topic obviously begins here. Having laid aside the old man, we are bidden to make the salutary offering of ourselves as a new sacrifice.¹²

6. *Offer up the sacrifice of justice, and trust in the Lord.* Our most merciful mother had earlier urged men to abandon the old expectations. So now the second instruction is that as men where they should not be eager to sacrifice cattle as victims, but should try to offer themselves as a sacrifice to God, for the gift of sacrificial hearts to the Lord is our commensurate with the offering of devoted human hearts. If Christ Himself was sacrificed for us, how much more fitting it is to offer ourselves as sacrifice to Him, so that we can rejoice in imitating our King! The term *the word was Offer up*, and in case this was interpreted as sacrificing humans, the abbots. *The sacrifice of justice*. In other words: "Live as upright B&S, and always offer your hearts pure to God." She further abbots, *and trust in the Lord*, so that most blessed hope may attend a good life. We cannot in this world obtain a full reward even if we offer our good deeds before God's sight, for we are instructed to trust in the Lord so that we may obtain the promised salvation in the time to come. But this trust does not deprive us such aspiration does not lead to condemnation. As Paul says *Nipote commendat nos, because the charity of God is poured forth in our hearts by the Holy Ghost who is given to us.*¹³

7. *Many say: Who showed us good things? The light of thy countenance, O Lord, is signed on us.* In this conflict as to say between adversaries, the hearts of the faithful band together for salvation. The many, those will arise in the flesh, say what our even a few ought to have said *Who showed us good things? The answer is surely the Church, who always preaches that the resurrection is to come at which all just men will obtain eternal rewards. The phrase must be taken as meaning in time, as if they were saying: "A promise is being made to us which we utterly fail to see fulfilled, we are aspiring to what we cannot obtain here."* The reply to them signals the blessing which we persons even in this world. *The light of thy countenance, O Lord, is signed on us*, just as coins carry an image of the emperor, as the signs of the heavenly Emperor are impressed on the faithful. This is the protection by

which the devil of many shapes is driven off, and he does not retreat in overcoming with his diabolical victory mankind whom he seizes and hold captive through his instrument of the first man. The cross is the invincible protection of the humble and the means by which the proud are brought low, the victory of Christ and the annihilation of the devil, the destruction of the dominion of hell and the accomplishing of the dwellers of heaven, the death of iniquity and the life of the just. On this subject, John, bishop of Constantinople, in his address on the Cross lit, so to say, manifold stars in defining it in these terms: "The cross is the hope of Christians, the cross is the victory of the Romans, the cross is the resurrection of the dead, the cross is the leader of the blind, the cross is the path of the converted, the cross is the sick of the lame, the cross is the consolation of the pious,"¹⁸ and the other descriptions of this kind which proceed from this man under the influence of the divine Spirit. Observe the genuine gifts, the presents afforded here and now, by which the torments of the first-mangled are blotted and their thorns condemned. In Greek this figure is called *staur* and in Latin *crucemata*, when there is both question and ready answer following.¹⁹ The psalmist asked: *The light of thy countenance* *land*. When the cross bears its mark, the light is of God's radiant nature, for it is known always to shine in those who choose not to belied themselves by any wickedness. As Paul says: *Christ* *see the help* *Spirit of God*, whereby you are *saved in the day of redemption*.²⁰ What the cross achieves is evidenced by Paul with apostolic bearing in another context. *For the love of the cross*, *to them indeed that perish*, *is foolishness*, *but to them that are saved it is the power of God*.²¹ In his no spare these sacrilegious words. The presence of the Lord's light upon us is a great and living gift enabling us to withstand the prince of darkness.

8. *Then have given gladness in my heart. By the fruit of their cross*, *with which they are multiplied*. The conclusion to counter the blessing possessed by Christians. The gladness the mention is not that which is expressed by laughter. It is the gladness of upright faith which the Lord habitually bestows on a good conscience. We are truly glad when we rightly believe, and with the Lord's help live a life of unwearied companionship with such others. This is a *don't* phrase which renders the matter perfectly. When do darkness, with beyond the eye

that we are seen in campaigns for our King under the sign of His cross, and that by the Lord's gift we rejoice in perfect faith! The next words are *by the fruit of their own, wine and oil they are multiplied*. She turns back to those who she knows are preoccupied with the things of the flesh. The addition of *there is the three commodities of corn, wine, and oil is not idle, for it is the Lord's living bread which came down from heaven.*¹⁷ So, too, with the wine. *Thy chalice which ministered, how gladly it is!*¹⁸ And also the oil. *Thou hast anointed my head with oil.*¹⁹ Simultaneously, then, do not have these commodities from God, they have their own earthly uses by which the body lives but which the soul does not enjoy. Corn (*frumentum*) is derived from *frangere*,²⁰ the *frustum* is the upper part of the pulley, the top of which the ancients called by this term. They are multiplied in their most evil deeds, that is, when filled with worldly desires. This illustrates the poem I made in the Preface, that often the deepest matters are revealed in a single word, as is the case with their here.

9-10. *In peace in the afflictions I will sleep, and I will rest for thee, O Lord, singularly has comforted me in hope.* She has most nobly confronted human disturbances and fleeing joys, which the world regarded as paramount, with that peace of heart which those involved in secular activity cannot attain, for this peace endures a life of some calm which does not dispute with itself internally, but rather enjoys pleasant peace through abiding in the Lord's blessings. Of this peace the Lord says in the gospel: *My peace I give unto you, my peace I leave with you.*²¹ But to prevent your thinking that this peace is bounded by time, she continues *In the afflictions I will sleep, and I will rest*. The words, *In the afflictions*, are used because no disturbance in affairs changes in its continuance abiding in itself unchangeably and eternally.²² *I will sleep* is to be understood as referring to the end of life. I will not clearly indicate future blessings, when rest and relaxation in glory will be granted to the saints. When the reason is given why she says: For thee, O Lord, singularly has comforted me in hope: So the hope of the Church residing in her members is singular, because she alone understands God's kingdom which the people of Babylon cannot attain. When she says *Thou hast comforted me*, the points to the worthy and carefully pondered confidence which we possess here only in hope, but which in heaven is obtained

in misery. Then we shall indeed deserve the gift of tranquillity, if we trust that it comes through the help of the Lord.

Conclusion Drawn From the Psalm

Now that we have run through the words of our mother's preaching, let us consider the beginning, middle, and end of this canticle, and discover with most reverent investigation the purpose of this great mystery. This is how the force of the psalm is ascertained, by examining in that order the text in the round. In the first verse, holy Church begged to be heard on behalf of her members, and to ensure that her prayer was heard she wanted the human race to abandon worship of idols, for she knows that her possession is the Lord. Serious to whom this intention is truly owed. Next she instructed the people on how they should sacrifice, and also advised them what reply should be made to blasphemers. Then she stated the unique happiness which the Lord has promised to His saints. In this way the holy instruction of the entire Christian teaching was completed, so that men could clearly recognize what they should do and what they should hope for. The number of this psalm, which is 4, reminds us that we should envisage it as proclaimed to the world with the force of the gospel,¹⁷ for it was fitting that the whole circumference of the earth, divided as it is into four cardinal points, should be warned to believe in God as follows: Thus the Church, summoned from different nations, could be one throughout the world. Then too the year itself is marked out by these seasons. The wind over the whole world experiences the breath of the four cardinal winds and the mind's dignity is trained by the four virtues of *prudence, justice, fortitude, and temperance.*¹⁸ The Pythagoreans divided such praise on this number that they maintained it to be secret.¹⁹

COMMENTARY ON PSALM 1

1. *Utinam* the *end*, for he who obtains the inheritance, a *psalm* of David. The meaning of *Utinam* the *end* has just been stated in the

previous psalm. For her that obtains the inheritance signifies the Church,¹ whose person is introduced into the psalm as spokeswoman. She approaches and possesses the blessings of the Lord her Lord. She is said to obtain the inheritance because spiritual goods have accrued to her through Christ's resurrection: these are the invisible foundation of faith, the most certain reward of hope, the sweet bond of charity, and so on. As possessors the pious images of these things, but in the future she will obtain *their full share for ever*. Of this inheritance the gospel says: *Blessed are the meek, because they will possess the earth by inheritance.*² Then again, the Church is called the inheritance, as in the words of Psalm 118: *And of me, and I will give thee the Gentile for thy inheritance, and the armist parts of the earth for thy possession.*³ She is rightly called His inheritance, since she has clearly been gained by His precious blood. You are not to think there is a contradiction here. Though the two interpretations seem separate in holy Scripture, they merge into a single harmony and truth of meaning.⁴ As explained earlier, we must relate the psalm and the meaning of Christ to the Lord Christ.⁵

Division of the Psalm

The whole of this psalm is moved by the person of the Catholic Church, who in the first section asks that her prayer be heard, and proclaims that heretics and schismatics must be excluded from the Lord's gifts. In the second part she begs that through her understanding of the divine Scriptures she may be guided by God's kindness on the direct path to that blessed native land, and she asserts that the unfaithful make themselves road forerunners to it. Finally she mentions the rewards of the blessed, so that by this one proclamation prior warning of their punishment may convert the wicked, and promise of reward for the just.

Explanation of the Psalm

1. *Give ear, O Lord, to my words: understand my cry.* These words are taken by the figure of metonymy which we mentioned already in Psalm 4,⁶ most aptly allotted to the Church, so that as His beloved she

may seek the Lord and habitation in His mansion, so that while journeying with His help through the wilderness of this world, she may always maintain *pace* or *stability* close to her Bridgroom. As her first appearance here she responds, through the medium of her threefold speech, that power of the Trinity which is before holy Church is present, for by saying: *Gloria eae, O Lord*, in my words, she refers to the song of her lips. The next words *Understand my cry*, she uses to reveal the love of her heart; compare Paul's words *God hath sent the spirit of his Son into your hearts*, in them we cry *Ahh, Father!*⁵ The expression, *oro*, is used of the Godhead by analogy with the human body, for a sound enters man's ears when the air is struck by it, the word *oro* deriving from *audire*.⁶ Note also that she wished her cry to be understood. This sentence was not a noise from the lips, but speech from the heart, not heard by the ears but apprehended by the light of the mind.

1-4. *Aloud thus she raise of my prayer, O my King and my God, for to thee will I pray, O Lord.* Earlier she said *Understand my cry*, and now she says *Aloud the voice of my prayer*, so as to make clear that this is the perfect prayer which lives the feelings of the heart. So we must investigate why with this change of words it engages our senses. *Aloud* my voice, she says, whereas a voice is usually heard; this is because God does not allow these senses to particular parts of His body, but performs everything by a single power. The things we see He hears, for things we hear He sees. Our thoughts are subject to His gaze within us, and there is nothing which can conceal itself from His eye. This figure is called *metonymy*,⁷ in other words, repetition of one idea with variation of words. For with triple repetition it denotes here one and the same thing. She said *Gloria eae, O Lord*, in my words, then: *Understand my cry*, and thereby: *Aloud the voice of my prayer*. All these convey no single petition, as if she were saying: "Hear my prayer." The next words are: *O my King and my God, for to thee will I pray, O Lord*. This expression tends to move some people rightly to ask why in the middle of this short verse the blessed Church has cited the Lord of heaven by name a third time. She says: *O my King and my God*, and then adds: *for to thee will I pray, O Lord*. But in addressing these three Persons she said not "Hood To," but: *Aloud* "Then," for the Catholic Church

proclaims the holy Trinity one God, not like Sabellius in a confused manner;²⁷ but clearly and perfectly. For the Father is God, the Son is God, the holy Spirit is God, and yet Father, Son and holy Spirit are not three Gods but one. Of them none is greater or less except in the debased view of Adam, who after all these centuries still refuse to admit their error.²⁸ None see the marvellous arrangement of the roles themselves. First the speaks of King, the name often used of the Lord Christ by the divine Scriptures, for He Himself wears this rank in the gospel when He says: *The way to the Father is through me.*²⁹ Then the mentions God the Father, and finally the holy Lord Spirit. Though the names seem to be distinct because the Persons have to be distinguished, she believes in and speaks of the one God in a perfect way, as do the words: *Now, O Lord, the Lord thy God is one God!*³⁰ So by this ordinary action he implanted in our minds, we must believe in distinctions in Persons, and unity in nature.

3. In the morning see thou shalt have my voice in the morning I will stand before thee and will see. I will stand must clearly be attached to both halves of the sentence so that the statement can be seen to be complete. Hence one who prays in the morning is recognized as engaged in bright conversation, for we speak of morning when darkness is dispelled³¹ and the clear daylight gleams. The Church, which acknowledges that she has entered the darkness of sinners, and that she is composed of the darkness of this world, rightly believes that she is freed when she bursts into the light of conversation with heaven. Moreover she rejoiced the word, morning, because she felt that through God's hand her mind was inevitably shining whenever in her prayers she stood before God. Notice why the word, morning, was used. Once the mind is less brightness at the very beginning of good works, and begins to reorganize the work, you are not to imagine that after the shining today ceases by reason of which she is enabled to be freed. As the prophet Isaiah says: *On whatever day the wicked man turns from his wickedness, all his wickedness will be forgotten.*³² Standing before contains a continuing personal attention, and the expression indicates the unceasing nature of personal devotion, for we stand before God in properly said of the one who can be worthy to appear in His sight. As Elia said of himself: *The Lord stood, in whose sight I*

stand.¹⁶ In the first part of this verse the Church said: *Then shall I see and have the white, And I will see, for in the future resurrection she will see Him whom here she estimated with holy persons.*

d. *For thou art not a God that telleth inquiry.* The wicked shall not dwell near thee, nor shall the unjust abide before thy eyes. 7. *Then have all who used inquiry: thou wilt destroy them that speak a lie. The blood and deceitful man the Lord will abhor.* In Psalm 5 are mentioned that the issue of the transhuman definition is that it seeks to declare its meaning by denying what it is not,¹⁷ and then by defining what it is, it can clearly demonstrate the point being made. Both these effects are obviously achieved in these three verses. She says: "You are a God who as known not to will inquiry," for what can God will other than what He is known to reject? In the words of Isaiah: *I am the Lord thy spirit justice, that declare right things.*¹⁸ The main words are: *The wicked shall not dwell near thee.* Here she indicates that sinners changed by no conversion are to be excluded from God's kingdom. Those whom guilt has condemned merely look upon Him in the flesh in the words of Scripture: *They will shut us from where they have played.*¹⁹ They cannot dwell near Him, for they are to be condemned to the torment of hell. She adds: *Nor shall they abide.* She shows that they will together stand the Lord's judgment, but they are said to presently not to abide before the Lord's eyes, for they are to be assigned to eternal torment. There is nothing that God fails to see, since we acknowledge that He is fully present everywhere. But those who are to be deprived of His grace and gift are rightly said to be lost in His presence. So far the Lord has been portrayed in words which indicate what life is not. Now there is a positive statement showing in three other ways what He is. She says: *Then destroy all who used inquiry, she did not say: "All who have worked inquiry,"* because only those who stain themselves by evil sinning to the end of their lives will be condemned at the judgment. Among the specific citations of the general term workers of inquiry is used so that by it you may understand all that is clearly seen to human's commands. She added: *Thou wilt destroy them that speak a lie.* These statements seem to contain a problem. She says that God merely hates those who work inquiry, but she maintains that those who seek a lie perish, whereas a literal judgment would seem to be more serious to perform inquiry

that is still a lie. But here she refers to herself⁴⁷ when by speaking a lie she have destroyed their followers' souls, and what can be greater than to act in a way which can destroy another? Finally she says: The bloody and deceitful man the Lord will abhor. The bloody man is he who is stained with human blood, but also he who deceives persons still alive. She adds: And the deceitful man, for many serious are wrong which we do us perform of our own volition. *Deceitful* signifies those who in wickedness of mind seek to achieve the destruction of another. When she says He will abhor, she means all those who she said earlier are to be exiled from the Lord's kingdom, for they are to be abhorred since they do not deserve to obtain His rewards. The numerous defilements are rounded off in these two statements which seem to have been propounded for the great benefit of men so that they might come to know in short compass the sinners whom God cannot and rejects.

8. *But as for me, in the multitude of thy mercy I will come into thy house.* Since she had said that the wicked were to be abhorred, it followed that she was entering her own admission into God's house by divine grace. Though in this world the Church herself is the Lord's house, she can still say through the voice of any of the blessed ones who form his limbs that she will enter the future Jerusalem. In the same way we speak of the individual as the man, yet the words used to describe them concern their children. But because the future Jerusalem must, we believe, be built by the multitude, the living stones which are the saints, she aptly said *I will come into thy house*, as though she were concluding with the completed building of the fabric.

I will worship toward thy holy temple, in thy face. One must note that she did not say "in the temple" but towards it," as has been previously said, even the syllables paradise of the mysteries.⁴⁸ The holy temple is the Lord Saviour's body which the Church rightly worships because through it she has merited redemption, for He said of His body: Destroy this temple, and in three days I will raise it up.⁴⁹ The next words are *In thy face*. She brought in mention of face to announce that her heart was prick'd, faith is solid when fear of the Godhead is joined to charity love.

9. Consider me, O Lord, in thy justice: because of my enemies deliver my way in thy sight. After saying that her prayer was to be heard in the

morning, and after mentioning the rejection of sinners that spills death, she next summarizes the second section, in which she asks the Lord that she may now be guided to eternal joy because of her station in this world through divine blessings. She says in thy justice meaning, "As thou sparest those who confess, and with the justest power of Thy fatherly love absolve those who condemn themselves by repentance." It is just that He who rejects those who turn on Him should be willing to accept those who supplicate Him. Because of my extreme refers to heretics and pagans, for the former show opposition in doubtful belief and the latter are always hostile through unbelief. She needs to be considered in the Lord's justice because of them, for the reason that their opposition pays no heed to her preaching. Direct my way in thy sight means "Guide my light in the sight of Thy brightness," for we cannot reach Him by our own resources as we now merely walk on winding paths.

10. *For there is no trust in their mouth, their heart is vain. Whence makes the tongue to be guided in the vision of the Lord through His justice, so as to be able to attain the domain of the blessed by His gift, so now she is observed rebuking the desires of man so as to demonstrate that the oblativity of oblation becomes reason with such results as the Lord has prepared for His faithful. The phrase, There is no trust in their mouth, is rightly said of those whose heart was possessed by vanity. The tongue follows the mind's intent, and by nature's influence the movement of the tongue follows the command of the heart.*

11. *Their heart is an open sepulchre: they dash deceitfully with their tongues. The figure of parallelism makes the allusion quite apt, for the liar's throat is the dead man's sepulchre because in his jaws he utters the dead vanity of his which brings the evil of death. She did well to add open, for if it were closed the evil would be less evident. Notice that she said, They dash deceitfully with their tongues. Often we merely talk of deceits and they are not shown as having an effect, but we discuss more serious sins she added here, They dash. In their wickedness was shown to be not merely on their tongues but also in their assumed action.*

Judge them, O God. Let them fall from their device. It is the mode of sentence to forward the future. Since the Church herself is known to

be insured with all that is gained from the company of the good, she did not pay for such a reward with a silver coin.¹⁶ But it was necessary to speak of the wicked persons of whom she had heard word, edge, for she knew that God would condemn them. *Let them feel from their desires*, that is, when they fail to see themselves gaining what they believed they could obtain, for one is said to fall from something when robbed of it through the loss of one's expectations.

According to the multitude of their wickedness are these cast, for they have provoked this, O Lord. From this statement we learn that the extent of a person's rejection from the Godhead is according to the aggregate of his sins. The extent of his wickedness is the measure of his rejection, for the guilty man is removed further from Him according to his rejection, for the guilty man is removed further from Him according to his rejection by the number of sins. The rejection cast out is used because of their presumptuous thoughts, for their rash desires deceived them, and they thought that they were afforded access to all good things for we speak of men being cast out when they are expelled from some inner place. The wicked patients have provoked the good Physician when by their unheeding obstinacy they rejected the remedies for their infirmity.

15. *But let all them be glad that hope in that they shall rejoice for ever.* Having emphasized the justification owed to the wicked, the Church now rejoices to the blessed. Their happy gathering enabled her to declare that she must not be silent about the rewards for the good which she knew were to come. Reflect on the fact that what she says for us in the beginning of the verse she promises in the latter part, so that we might be in no doubt about what she hoped would most certainly come. So that we might not consider the joy to be transitory, she used the words *for ever*. There is no end to the joy, for the rewards obtained are possessed permanently. Notice that she says that those who hope in the Lord *rejoice for ever*, for in this transient life the wicked too seem to be glad, but in the future only the Church will rejoice for ever.

And thus shall abound in them. And all they that love thy name shall glory in thee. The previous verse gives even the notion which we can build upon but not clearly explain. If you ask what that earlier promise, *They shall rejoice for ever*, means, listen to the short answer: *And thus shall abound in them.* When given and interpreted generously by

the Gifted Can any gift be commensurate, when we know that the Lord of all the world Himself is bestower? Any generous man gives his possessions, but God the incomprehensible Good bestows Himself as reward. What can rival the moment when the Staff of all blessings begins to fill us? *They shall glory*, she says, because they enjoy the end which they desired. In this, because You are the inheritance promised them, so *They shall rejoice for ever* because *They shall glory* in the eternal Lord. By *All they that bear thy name* she means that in the happy Fatherland all men glory in sharing in the Lord, though the divine disposition which is beyond explanation apparently allows us such a sacred dignity according to the nature of his merits.

15. *For thou, O Lord, wilt bless the just.* Once the goodness of the reward and the boundless joys are set before us, we are briefly informed why our human nature is filled with such great good without its being ward. Thus none may attribute to his own merits what has clearly been bestowed by the Creator's Mercy.

O Lord, thou hast rewarded us with a shield of thy good will. Let us note how severely and aptly this parable ends, indicating with a single word the Lord's kindnesses which no volumes can explain. The Creator's good will which fills us with indescribable gifts is called a shield, which in very truth protects us, and bestows his rewards. The shield is the crown set on our heads and fixed there as a defence for our heads. It is this which protects all the faithful, and covers the Church spread over the whole world; it sustains also the heaven in which all things are concealed. It is a protection which no blow can pierce, an armour which no death can infringe; rather, through it death has been conquered and has miscarried, and man's salvation for which hope had been lost has emerged. Thy good will since the Lord's call comes before all merit, and He does not find a thing deserving but makes it so, for that reason it is called gratuitous; otherwise it would be called just. In this is the good will which sustains and serves us. We can think or perform nothing which benefits us without our obtaining it from the Author of goodness. As Paul says, *For we cannot think anything of ourselves, as of ourselves, but our sufficiency is from God*¹⁷ So let the Pelagians' masters fall silent, for in seeking falsely to ascribe some goodness to itself it is inwardly deprived of Him who bestows it.

Conclusion Drawn From the Psalm

How sweet is the purity of holy Church which has been taught the best lessons in faith and traditions by religious formation. She teaches the ignorant, cherishes the weak, relieves the afflicted, and gathers to her own bosom for consolation those who she knows adhere to her doctrine. She makes supplication so that we may learn to make entreaty; she shows the wicked that we may cure those who are most evil. She trusts in the Lord that we too may feel an obligation to have confidence in Him. In like a revered mother she transmits to her little ones words for them to speak, so that when powerful feeling grows strong in us, it may make both patiently a consolation to our human actions and our actions accord with the divine commands. So let us say what she urges, know what she believes, and at any rate have that for which she has affection, so that when we follow her instruction we may undoubtedly become her sons. This psalm, as we know, is the fifth, and the number five is to be associated with the Pentateuch which the Catholic Church alone truly knows, for she has received the fulfiling of the law which was promised and sealed.

COMMENTARY ON PSALM 5

1. *Unto the end, is hymn, for the voice, a psalm of David.* The meaning of *Unto the end* is now known.¹ A hymn is praise of the Godhead composed according to the law of some metre. In the opinion of some commentators,² *For the voice* denotes the Lord's coming when the seven days of this age are at an end, and life comes to judge the world. So the psalm itself begins with the unison commencing with the words *O Lord, make me not in thy wrath, nor chastise me in thy indignation*. St. Hilary in his prologue to the psalm, St. Jerome in his *Commentary on Ecclesiastes*, St. Augustine in his *Commentary on the Evangelical Luke*, and St. Augustine in *The Lord's Sermon on the Mount*, in which he discussed the eight Beatitudes, have spoken about the eighth day as some length and with provision.³ So the reader must not

for the choice which he professes, let it be enough to have mentioned such men, for if their statements were gathered into a single response they could hardly be enclosed in a very lengthy volume. With reference to that day the prophet Isaiah says: *Who is there that desire the day of the Lord. To what end is the day of the Lord for you? The day itself is darkness, and not light.*⁴ The prophet Ezechiel says the same things: *The ruler of the day of the Lord is grief and distress?* That is why the penitent now introduced before us currently supplicates in the ordered petitions of his prayer that he may not be convicted that his deeds on that day of judgment. What is more beneficial and distinguished for the man who could have no hope in his own deeds because of the sins which he has committed than to decide to pray to God's fatherly love while in this world, where there is opportunity for repentance? But others say that because of the state of the world this day will come after six thousand years, because we read that the Lord created from His work when the world was in that state. They compute a thousand years for each day, for we read: *Before day light a thousand years are as one day.*⁵ Others believe that after seven thousand years—that is, when the seven days of the world have passed—that dawn of eternity can be declared on the eighth day, just as our Lord's resurrection is known to have been so regarded? But since in the gospel the Lord himself says that not even the Son knows this day, it is doubtful to be too eager to seek what divine Providence has declined to reveal to us in our own interest. So let it be enough to know as explanation of the words of the heading, that that day will come after the end of the world.

Let us now hasten rapidly to understand the words borrowed as is, for if we ask, with a pure heart, why should we doubt that we are heard when we approach Him who has answered us? O Lord, grant that when we make satisfaction we may be pricked wholly by love, since You have shown us the rule for prayer which brings salvation. Remember that this is the first of the penitent's prayers. It is followed by Psalms 32, 33, 39, 103, 109, and 143. We shall discuss each of these in its due place in opportunity allows. Do not believe that there is no significance in this aggregate of seven, because our fathers said that our sins could be forgiven in seven ways: first by baptism, second by suffering martyrdom, third by dying, fourth by forgiving the sins of our brethren. Fifth by directing a sinner from the voice of his own faith

by abundance of charity, and seventh by repentance.¹⁷ We must further add the sharing of the blood of our Lord Jesus Christ, provided that it is received worthily. Perhaps other ways of forgiveness can be found, for it is fitting that God's kindness should rise higher than the number of our prayers.

Division of the Psalm

In this psalm the man of piety who confesses his sins prays in four ways.¹⁸ In the exordium, he makes the Judge well-disposed to him; the exordium is a prayer which aptly prepares the listener's mind to hear the rest of what he has to say. In other words, he argues from the power of the Judge, because it is He alone whose eternity keeps in being created things; he argues too from his own weakness, since he cannot endure the punishments he deserves to pay; and he argues from God's habitual clemency, for He does not wish to be corrected by the dead, but comforted by the living.¹⁹ In the second section he recounts his own hardships by which he is seen to be afflicted and wretched.²⁰ The narration is the clear and careful explanation of events to have his case approved.²¹ Next follows the correction,²² for he separates himself from the wicked, a gesture which he knew was most welcome to the good Judge, so that his mind might be alienated from those who clearly regarded justice as foreign to them. There comes the conclusion, in which a definite statement is now made that nothing further is being solicited, for he confesses and repents all the wicked, so he refused in any sense to share with them.

In this sense the case for profitable repentance is completed. It is made appropriate to God by that use of metaphors which is man's habit. So He listens as Judge, is interested as Examiner, listens the Father as if they were unknown to Him. You will find this type of scheme in many places in holy Scriptures. The whole of this psalm is clearly composed out of four of the former judgments, for it is the peculiar mark of the upright mind not to loom distant and to dread what it deserves to obtain. If we have before our minds the words spoken in the Book of Malachi the prophet, we always listen back to the right ways, and we are not right by beneficial fear. He says: *Who shall endure the day of his wrath, and who shall endure to see him? For the anger is like a*

uplifting fire and like the clearing dust of those who walk before, and he shall sit in truth and cleanse the altar.¹⁶ The advice of Solomon in Ecclesiastes is similar. Before prayer prepare thy soul, and a little later Remember the word that shall be in the last day, and the time of enjoying when he shall turn away his face.¹⁷

Explanation of the Psalm

a. O Lord, rebuke me not in thy wrath. First we must come to know that the Lord's omnipotence has so enriched his omnipotence most fully by various dealings and skills that it shines out with wonderful abundance on those who seek it, and grants them the needs of diverse workings when they are diligently contemplated. It is because of this that we find in holy Scripture all that the masters of secular literature have adapted for their own writings, for among other types of argument which writers attached to developing literature, they included admission and prayer for pardon,¹⁸ in which the defendant refuses from defending what has been done, but begs for pardon. Through this type of argument writers without merit and benefit of human force is contrived here as earth, before that it is invested with inevitable provision. Only confession of faith can acquit the man whom no arguments defend. Such a man is promised to those who truly repent, who in seeking pardon for themselves strive instead to condemn their own actions. This is what Isaiah now advises: *Speak first of your iniquities that you may be justified.¹⁹*

Now we must ponder how apt and salutary is the positioning of these words. He does not pray to the Lord Father to avoid condemnation, as some have thought, but to avoid blame through severity of judgment, for it is wholesome the many who are convicted in his world. So we read in the Agony of John: *Such as I love I rebuke and chasten.²⁰* This is what happened to David too, when the prophet's rebuke corrected him.²¹ The Son also rebuked, as we read in another psalm: *I will rebuke thee, and yet thou shalt before thy face.²²* The holy Spirit also offers correction in the words of Scripture: *But the charitable spirit is more, he will convince the world of sin.²³* Explain now, you that have turned away, what is the difference here between Nature and Power, when even their words are not so cold? The sick-

desires of Judaea must fall silent, first in seeking to establish nation-religious divisions in the holy Trinity they are found to tear themselves from the kingdom of the Lord.

3. *Nevertheless in thy fury.* The wrath and indignation of the Judge against the defendant are the outcome of the condemnation, in other words the engaged emotion providing Him is rather punishment. But wrath is prolonged indignation, while fury is a sudden blaze of the mind. In these sentences are spoken figuratively in metaphorical words, so that the Lord is not troubled with anger or confounded with fury, but ever continues in one and the same tranquillity of His glory. In this same sense Moses remarks *As the Lord is angry to build up you and making you great, so shall he rejoice in afflicting you and bringing you to naught!*¹³ In the psalmist notes that he be rebuked before the judgment and not again, *for he who is convicted there is undoubtedly condemned.* We must note in our minds the fact that the day of judgment is called wrath and fury because of fear of its importance. In the words of Psalm 11: *Then shall he speak to them in his anger, and trouble them in his rage.*¹⁴ On this matter another prophet says: *That day, a day of wrath, a day of tribulation and distress.*¹⁵

4. *Make merry in me, O Lord, for I am weak.* The confession of weakness becomes the plea of the heavenly Physician, from whose cures are readily obtained when our wounds are openly shown. The psalmist did not say "Since I deserve it," but "Since I cannot resist Your justice." How great is the Creator's kindness! From the Judge we learn the words we are to write when on trial. We are taught to seek His fatherly love so that His justice cannot destroy us. Who would now doubt that He can hear our words, so long as our attitude in prayer is such as He designed to obtain on us?

5. *Mend me, O Lord, for all my bones are troubled.* He continues with the same plea. The devoted Physician is told that the warring sickness has reached the marrow, so that He may not dilly in lifting him whose death He realizes is imminent. *Thus we must interpret figuratively here as mental courage; when in faith, our courage slips entirely away, just as when bones are shattered they usually cease to contain the body.*

6. *And my soul is troubled exceedingly; but then, O Lord, how long?* He said that his soul was troubled so that mention of bones would not be interpreted as the body. *Exceedingly* is a useful addition to ensure that the kindly Lament does not permit too long a delay, it might have

happened had He not realized that the psalmist was greatly troubled. After *How long?* we must supply "Let's not delay, for in no way do You disregard the prayers of penitents until the end." An outcry like this is recommended for times of great hardship, so that recovery of health can be acknowledged as most precious. Note that this psalmist always flows from the Lord's justice, and begs for His unmerited kindness.

g. *Thou and deliver my soul O save me, for thy mercy's sake.* When God is with, there a relaxation of His vengeance is being requested, so that His judgment may not demand the punishments which we earn. Alternatively we say to God after our faultiness "I am," in the way we often excuse men who earn away, when they are either unwilling to look our way or they mean to help us. *Deliver my soul*, that is, from the imminent punishment owed to sinners, for His deliverance from us the punishment which we have incurred, when His kindly indulgence merits it. The word *Thou* is aptly included in the psalmist's prayer, for the Lord promises this to those who do satisfaction, saying *I am ye to me, and I will save you*.¹²

Save me for thy mercy's sake. How splendidly this plea unfolds in words both apt and profitable! He seeks to be saved not according to his merits but through divine mercy. Further is more easily obtained when hope is implanted in that mercy.

h. *For there is no-one in death that is mindful of thee and who shall confess to thee in hell?* This may strike the questioner, why does he say that in death no-one is mindful of God, whereas then we can be made so mindful more by the imminent anger of God? But when we speak of those mindful of God, this properly refers to the unfaithful, which *mind of them* for *that in hell will not praise thee, nor will those who are dead bless thee*.¹³ When Paul says, *In the name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth*,¹⁴ this statement should be taken as referring only to the faithful and obedient, who deserve to have no stain placed in their confession. So the psalmist rightly desires to gain acquittal here, since once the man has set nothing remains except deserved satisfaction. *Who shall confess to thee in hell?* We must necessarily add "no, who pardon." Compare Solomon's words on impious men *For they will say among themselves, opening and gnawing for aspects of grain*¹⁵ and the rest. Then we are aware that the rich man who now latently seethes in quiet confusion

his evil plight, but he was not found praying for help, because it is in this world that confession comes as obtaining pardon. To help us realize that some distinction is being made in the words of the verse, in *dark means* passing from left, whereas in *hell means* hugging the place where souls are known to endure what they have deserved. There is good reason that a confession can be made in each of these situations. So far we have spoken of the condition now let us examine the narrative.

3. *I have labored in my groaning.* Once the penitent had most ardently obtained good will in the condition, he moved on to an account of his deeds, maintaining that his repentance had been won by great afflictions, the repentance which then wins pardon is achieved not so much by like words as by suffering which gains approval. The word *groaning* is used also for what befalls man who is bent or wounded, but Christians must pursue the groaning now by being pricked at heart, when we both remember our evils and are terrified at the thought of future punishments, the groaning (*gemitus*) means grief redoubled (*gemitus lacrimis*).¹⁷ The faithful rightly seek it, for it connotes the mourning, cleanses the repentant, runs the devil, and incarnates us to Christ. What sweet bitterness, what blessed tears, what salutary afflictions! The blessed John discoursed on this subject so brilliantly that he deservedly won among Greeks the title of Golden Mouth.¹⁸

Every night I wash my bed. Should you ask to take this literally, he was right to wash with tears the bed which he polluted at night. But one realizes the impossibility of such abundance of tears as man said to have washed not only his face but also his bed. So we should better interpret bed as the physical delight in which we relax with inebriate pleasure as though in our bed. A man can wash such delight with tears, however few, if by heavenly prompting he chooses to weep. *Let me (thy) pen* is same from choosing *telus* or soft grass, for in the old days men's bodies going to rest were relaxed in deep upon it.

I will water my soul with tears. *Watering* implies a greater flood than *washing*. Let us observe why, after having earlier mentioned his bed, he wished to repeat the idea with *soak*. It is because *soak* (*irrigare*) contains a hope of life, which he waters with tears so that when this most salutary shower has been released, he may receive (into a new harvest of righteousness) and become just instead of sinning, joyful

instead of grieving, must be healthy instead of sick. Should you wish to interpret *descent* as a gathering of garments, you meet the same impossibility to arise from the wording of the text. Alternatively, the phrase can be taken as hyperbole, by which things are often magnified and exaggerated, as when the psalmist is in any of rapture in Psalm 104: They mount up to the heavens, and they go down to the depths.¹⁶ Another example is in Psalm 95: Then shall weel me, and I shall be made as silver clean snow,¹⁷ whereas nothing could be whiter than snow. Again, in Ecclesiasticus Moses had Joshua: For not this hath of the law depart from thy heart, and thou shalt meditate on it day and night, that thou mightest know the ways of thy land.¹⁸ Similarly another promise is to my in Psalm 101: For I did not sit as the dead, and mingled my drink with weeping,¹⁹ and so on.

8. *My eye is troubled through anger.* Since earlier he both asserts that he has grieved and maintains that he has wept, it is foolish to imagine that he is suddenly confounded by his own indignation. It is because of God's anger that he proclaims the eye of his heart as he weebled. 'What is more worthy than that God should be angry? For if He does not pity, He denounces. The eye (*weebled*) is so called because it is a better light (*weebled*), quickly forming and raining in pain. Alternatively, it is known as he hidden (*weebled*) by the eyelids which cover it.'²⁰

I have given all enemies: I have given all enemies: 'I have remained in the ancient state of the old Adam,' who is rightly so called so differentiates him from the new Man who is Christ. *Shewer all my enemies mine among diabolical spirits or among our sins, for they are truly called mine since they lead souls into hell and conspire with their deadly instruments even today. The promised inheritance is now complete; it is short and clear, well suited for arranging the Judge's anger. Now we must speak of most salutary self-correction.*

9. *Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.* Now that he has recounted his troubles, he turns upon self-correction. As one who had sinned through association with the wicked, he seeks to appear most devoted to the Lord's commands by expelling those companions from his presence. This type of argument drawn from present weakness is called the argument from the manner of life;²¹ he shows that he has remained full

self-correction by seeking to transfer himself from alliance with the wicked, for now what follows.

10. *The Lord hath heard my supplication: the Lord hath received my prayer.* Supplication denotes of frequency, devoted prayer; it is unique in its commanding openness, and it appears by its insistence. By *received* he wishes us to understand "taken up," as if something had been purloined by His hands. Observe too the great and secure joy which makes him say that his prayer has both been heard by God's ears and received like some offering; for men who rejoice usually seek the same end in different ways, and this makes them reach with great vehemence. It is not without point that the psalmist says for the third time that the Lord has been him aid with this one service, for doubtless he wished to reveal that the holy Trinity had attended his prayers.

11. *Let all my enemies be ashamed and troubled: let them be turned back and be ashamed very speedily.* He has hurried through three quarters of the psalm, and now comes to the final conclusion, the outcome and end of the whole prayer. Is it he now ends joyfully, in a manner befitting one who has been heard. This is, so to say, the driving force for psalmists, to begin with sorrow and end with joy, so that by this means we can acknowledge the truth of the passage in which we read: *They that are in tears shall reap in joy*.¹⁰ Notice too that once the psalmist is freed of his sin and obedient to the Church's rules, he then in holy assurance prays for the conversion of his enemies, that his enemies in the flesh may return to God's grace as he himself has gained pardon. When he says *Let them be ashamed*, he wants them to be enlightened by such conviction as to be ashamed of their previous sin, and to realize that the deeds which they long considered beneficial are wicked. The word *trouble* was used in connecting fear of the future judgment and the awful proclamation of the Scriptures, so that those most wretched of men may not fall into the punishment which the divine law states will visit sinners. By using the word *ay*, he dissuades that hatred in which their numerous fruits had been composed. The next words are *Let them be turned back*, so that they are not allowed to go where they seek, but so extracting their steps may be delivered from the pit of hell. When Peter turned his thoughts to moral things, he was told: *Go defend me, Satan,*¹¹ in other words "Cease to suggest the things which you now suggest,"¹² for when an

evil person turns back, he is reformed, but when it is a just man, he resembles. Since, however, the discussion here was about sinners, it was right to desire for their conversion achieved by prayer. Then, to avoid the possibility of God's desiring to leave them longer, he adds: *And he achieved very quickly*. What an outstanding desire of a holy mind! What man could have pleaded his cause more vehemently than the psalmist pleaded for his known enemies? In God takes pity on such men who do not neglect the importance of mercy. As the gospel-words say: *blissed are the merciful, for they shall obtain mercy.*"

—————

—————

Conclusion Drawn From the Psalm

—————

Though we should apply our eager intelligence to all the psalms, since the greatest resources for living are sought from them, yet we ought to pay particular attention to the psalm of the psalmist, for they are like valuable medicine provided for the human race. From them we obtain most health-giving baths for our souls, from them we are restored to life when dead through sin, from them when grief-stricken we again receive joy. They have a note of political genre,⁶⁵ in which the defendant appears before the sight of the judge, pleading for his sin with tears, and absolving it by confessing it. He offers the best type of defence by condemning himself. Here there is no outside person acting as prosecutor, he is his own accuser. He merits pardon because he does not excuse himself from blame. No other approach is possible before such a judge, for before Him no man can deny his sin. Here inference⁶⁶ gives place, definition⁶⁷ is not sought, other aspects of the nature of the case are not in evidence,⁶⁸ since the whole situation is exposed by the brightness of truth. So the only approach necessary is that called confession,⁶⁹ in which the defendant does not defend what has been done, but asks to be pardoned. How incommensurable is the Creator's fatherly love! The defendant cannot maintain to be pained in his breast because he accused himself more severely. Yet in vain could the directors of courts have sought to obtain from the judge what the psalmist deserved to get from Him out of the fulness of his simplicity.

It is not without significance that he set the character of the psalm within the number six, which is acknowledged as perfect in the

discipline of numbers.⁴⁶ On the sixth day God created man, in the sixth age⁴⁷ the Lord Christ designed to come into the world to free him. Moreover, He willed to be crucified on the sixth day for the salvation of man, so that this reckoning seems no evidence more forcibly both man's beginning and the abolition of his sin. The blessed Augustine considered that the question of the nobility, poverty and grace of repentance should not be disregarded at any point in his numerous books when opportunity offered, but he handled the topic with his usual brevity, briefly but splendidly, in one volume.⁴⁸

THE PSALM OF DAVID WHICH HE SANG TO THE LORD, FOR THE MOUTH OF CHANAN
THE SON OF JEMINI. THROUGH THIS PSALM IS UNFOLDED IN GREATER DETAIL IN THE
SECOND BOOK OF KINGS, 1900 FOR A BRIEF EXPLANATION OF THE PSALM IS
ACKNOWLEDGED. WHEN DAVID WAS BEING OPPRESSED BY HIS ENEMIES
IN HARD WAR, HE MADE HIS FRIEND CHANAN GO TO ABISHAI'S CAMP TO
DISCOVER HIS PLAN SO THAT CHANAN COULD INFORM HIM IN GREATER SECURITY
WHAT OPERATIONS WERE PLANNED AGAINST HIM. INDEED, THE NAME ALSO
REFLECTS THE SITUATION DESCRIBED, FOR AS FATHER AUGUSTINE TEACHES,⁴⁹
CHANAN MEANS THE SILENCE WHICH WAS FAITHFUL TO DAVID ONLY SHOWED AN
ECHOING FROM HIS INSTRUCTIONS WHICH WOULD PROCEED WITH GREATER
SECURITY. SON OF JEMINI IS INTERPRETED AS "SON OF THE RIGHT HAND," A
PHRASE UP FOR CHANAN, AS HE CARRIES THE INTERESTS OF DAVID'S SALVAGE BY A
NECESSARY LESSON.⁵⁰ THEN COMES OUR LORD TOLD HIS SILENCE AMONGST THE
JEWS WHEN HE DENIED THE REPUTATION OF THE HOLY INCARNATION IN A
MOMENT THAT CAME ABOUT THE UNFAITHFUL,⁵¹ BUT CLEARLY A PREDICATION
IN THE FAITHFUL. SO THE PROPHET HYMNED THIS PSALM ABOUT THE FUTURE
MYSTERY OF THE LORD, MAKING CHANAN AS MODEL, FOR JUST AS DAVID ENDURED
UNJUST PERSECUTION FROM HIS SON ABISHAI WHOM HE HAD IMPRISONED AND
KILLED, SO THE LORD HAD THE MASTERS OF THE ABOMINABLE RECOGNITION
SHOWN BY THE PEOPLE WHOM HE HAD LIVED AND NURTURED. WE SHOULD
APPRECIATE THAT THIS IS THE FIRST OF THE PSALMS IN WHICH THE LORD'S FUTURE
INQUIRIES ARE REVEALED THROUGH THE DEEDS OF DAVID, OTHERS OF THE SAME
KIND THAT FOLLOW ARE PSALMS 28, 33 AND 143. THE FIGURE-CALLED ALLEGORY OR
INTERVIEW IS OPPOSITE TO THEM, FOR IT SAYS ONE THING AND MEANS ANOTHER.

Division of the Psalm

The psalmist fix his subject in the future mystery of the Lord Saviour, who in a mystical sense is aptly conferred with the name of David himself. In the first section, the psalmist speaks in his own person, begging the Lord to be freed from his persecutors through His strength. Now a human person is a rational and indivisible substance,² separated by its own qualities from other things sharing the same substance. In the second section, the psalmist also asks that the glory of His resurrection should be made manifest and come to his aid. The third section exhorts the Lord as Spokesman, asking in the lively voice He has assumed to be judged according to His justice and truth. He denounces the wicked with vengeance, and promises the good gracious rewards. In the fourth part the psalmist again speaks, warning the Jews to abandon their intended wickedness from fear of the future judgment so that they may not endure the vengeance they deserve. It is fitting now to investigate this theme with much engaged, so that by God's gift we may deserve to gain insight into the psalm's power.

Explanation of the Psalm

1. *O Lord my God, in the time I put my trust, save me from all them that persecute me, and deliver me.* Though the psalmist seems to be suggesting the example of his own Absalom, he uses the first phrase that he be freed from all enemies, particularly from spiritual evils against which we must constantly guard, for enemies of the flesh attack our bodies, but spiritual foes seek to kill our souls. *Save from sin, deliver from the devil, for we are removed from his power when through God's mercy we are absolved from the filth of our sins.* In the preceding words he states why he should be delivered from his persecutors: he maintains that he has hoped in the Lord.

2. *Let not any time be set against me, and like a lion, while there is no one to rescue or save.* The lion is an image of the devil, but Christ uses it often to point out sin. The devil drags us to death, but Christ delivers us into salvation. The psalmist has splendidly applied the apt verbs to their agents; he asks the Lord to save him so that the devil may

not reject him. His added *While there is no-one to redeem me, see to save, understanding: "since You have withheld Your help,"* for it is when the Creator proposes His sentence to us through the hindrance of our sins that the devil can seize us. His who gives His own Son, a price beyond reckoning, for the human race redeems the faithful. Salvation can come from no other but the Author of salvation. In these glowing words David proclaimed the Lord Christ.

2. *O Lord my God, if I have done this thing, if there be iniquity in my hand* — Here he says *if I have done this thing*, but here he explains what this thing is when he says *if there be iniquity in my hand*. This figure is known as *apophysis*¹ or explanation of a preceding expression. This sentence should not however be given general application, for man cannot escape having some iniquity in his hands. This thing is the deed in connection with the persecution by his son Absalom, by whom the prophet was seen to be unjustly afflicted. The son of King² Absalom, when he turned even one who was an enemy, when he was sending an army against Absalom, he ordered his generals to be particularly careful for the safety of his son. When Absalom was dead, he mourned him with the hardest grief. So he was right to speak of iniquity in this case, but it was not in *his hand*, since he had even desired that Absalom should survive him.

3. *If I have rendered to them that repaid me evil, do not dishonestly fill empty desire my enemies.* The second section describes the patience earlier mentioned, for he was unwilling to avenge himself on his persecutors. Just as he treated with the greatest fidelity love, restoring him to safety on more than one occasion when he had just committed to him the death.³ This is what the previous verse means, for God and Absalom repaid with evil though they had previously experienced from him faithful love. No one repays unless he has previously obtained something. But the prophet, filled with God and more steadfast in the virtue of patience, bound himself in the constraints of perfect good will, praying that if he returned evil for evil he might fill empty before his enemies, in other words stripped of the merit of mighty goodness, and without obtaining from the struggle any glory for the Lord to attach to his crown. If you peruse these words further, marks of the Lord's sufferings are revealed, when the disloyal Jew repaid evils though he gained continual and innumerable blessings from his Maker.

6. *Let the enemy pursue my soul and take it, and tread down my life on the earth, and bring down my glory to the dust.* By the enemy he means the devil, who stands underfoot the souls which he wishes, for if he gains the upper hand his gift is death, not salvation. What he does with the souls he most cruelly wishes is to make their various find with earthly infection. So the order of the words is well arranged, first taking, and then treading down. *And bring down my glory to the dust,* glory meaning the distinction of having attained the name of man, who we know has been made in the image and likeness of God. *Bring it down to the dust,* which the wind throws up from the earth's surface,² so in defiling his own condition he succumbed marvellously the fall of sinners.

Now that we have explained the three previous verses, we must now point here in them appears the second type of hypothetical syllogism,³ which as we know can be developed in this way: A hypothetical or conditional syllogism makes an inference from one or more hypothetical propositions, and deduces a conclusion. The proposition of the syllogism in the present passage is of this kind: *O Lord my God, if I have done this thing, if there is iniquity in my hands, if I have rendered to them that repaid me evil, let me deservedly fall empty before my enemies; Let the enemy pursue my soul and take it, and tread down my life on the earth, and bring down my glory to the dust.* According to the rules of the dialecticians, the reciprocal formulation is like this: "If I should not deservedly fall empty before my enemies, if the enemy did not pursue my soul and take it, if he did not tread down my life on the earth, if he did not bring down my glory to the dust, O Lord my God, then I have not done this thing, there is no iniquity in my hands, I have not rendered to them that repaid me evil." The inference from denunciations of sinners develops like this: "However, I shall not deservedly fall empty before my enemies, nor will the enemy pursue my soul and take it, nor tread down my life on the earth, nor will he bring down my glory to the dust." And the conclusion drawn from this inference is: "Therefore, Lord my God, I have not done this thing, there is no iniquity in my hands. I have not rendered to them that repaid me evil." For brevity's sake I have not touched on these matters minutely and simply, but if anyone wishes to attain fuller knowledge of figures, he should read Aristotle as he is in the *Categories* are concerned and Mar-

per Vicissitudes of the Latin writers." In this way he can easily establish on his own behalf what he now perhaps considers to be difficult.

5. *Rise up, O Lord, in thy anger; and be thou exalted in the derision of thy enemies. And again, O Lord my God, in the psalms which thou hast commanded.* He comes to the second section, in which he passes to the comparison he had made with the Lord Service. This plot develops in three stages. The first bids Him rise up in anger, in other words to take vengeance. But he does not actually proceed: God is angry, for he knows that God is more gentle, especially as he had rather aid of himself. [I] then reminds us that their spirit is evil. These things are presented in human and metaphorical language; in fact this vengeance which is called anger ought rather to be attributed to the devil, who is punished whenever a sinner is rescued from him. *Be thou exalted in the derision of the enemies mine.* "Show your greatness within the devil's domain, which he holds among sinners;" for the Lord is exalted among them when a confession of praise is offered by those who turn to Him. The second stage is, *Arise, O Lord my God, in the psalms which thou hast commanded.* This is identical with the previous phrase, *of anger*, so that you may know that it is vengeance under that sign. The Lord commanded in psalms when in the psalm He said to His disciples: *On the third day I shall rise again, and I shall go before you into Galilee.*¹² When these events took place, He was exalted in the whole world which the devil's power possessed, and He took vengeance on him when He deprived him of what he possessed. Notice too that in the fashion of prophecy he speaks of the future as the past, he says: *In the psalms which thou hast commanded* precisely because life was still to command it. Compare the words of Psalm in *They have dug my hands and feet, they have numbered all my bones;*¹³ and the rest.

6. *And a synagoga of people shall surround thee, and for their sake scorns thou on high.* The psalmist rather begged Him to come, but now he reveals what can result at His coming. It is as if he were saying: "You indeed will come to deliver, but the Jewish people will persecute you with insane hearts." Synagoga here denotes a gathering of wicked men, not a group of religious minds, for if the whole Jewish people had believed in Him, they would have received Him before all with devout hearts. *And for their sake scorns thou on high: their hate*

refuge to the people of the synagogue, who with rigid habits remained unyielded, and He could not dwell in it since He withdrew Himself from its infidelity. *Remotely* also as high is here because the gospel says: *No man hath ascended into heaven but he that descended from heaven.*²¹ Returning means retracing the same path to the place from where you came. In another point too is to say of this glorious ascension: *And he ascended upon the Cherubim, and he flew upon the wings of the winds, and he made darkness his cover.*²²

9. *O Lord, judge the people, judge me, O Lord, according to my justice and according to the innocence of my hands upon me.* He passes to the third section, in which the Lord Christ now speaks in accord with that disposition by which He suffered. In the words *Lord, judge the people*, the majesty of the almighty Father is revealed, but in the supplication *judge me, O Lord, according to my justice and according to the innocence of my hands upon me* the humility of His humanity is being expounded. In a single verse are outlined the hidden truths of such mighty matters. Notice how the economy of the whole truth is preserved, for earlier the prophet had proclaimed the innocence of his hands in the single instance, but now it is announced as a general fact by the person of the Lord Saviour, for it is certain that He had no sin whatever. He rightly pleads that He be judged according to His justice, for as the most perfect Teacher He fulfilled the commands of His divinity. He did not render evil for evil, in His holiness. He climbed the cross because of others' sins, He prayed for His persecutors with a loving grace beyond reckoning, and He performed the other actions which the most meriting man of the gospel executes. But because His inward innocence is especially relevant, the phrase, *According to the innocence of my hands*, is mentioned here. This manner of speaking, in which meanings of words are exchanged, is recognized as a peculiarity of divine Scripture, so, for example, the psalmist is to say in Psalm 135: *His eyeside investigate the sons of men,*²³ whereas it is not the eyeside but the tongue which investigates.

10. *The wickedness of sinners shall be brought to nought, deliver the just.* He marks the approach of death huzzared so that His conversion may be readily made plain, for the wickedness of sinners is fulfilled when the Lord has been crucified. They could achieve no more, however cruelly they raped. He Himself used this word when set on the cross: *It is consummated!*²⁴ This one who is delivered is the just Christ, when He

rise from the dead and mounted to the kingdom of heaven. Thus by the end of His devotion life is seen to end, that which is known to be the means of life for all.

The *searcher of hearts and reins* is the just God. God has this peculiar power of both examining our hearts and with the light of His strength piercing the vigils of our minds. Though the heavenly powers are much more exalted than we, no created person has been granted the power of full knowledge of the secrets of our thoughts. Only the Judge has perfect knowledge of what is within my heart, I think, the censor, *Who art thou, that thou judgest another man's secrets?*¹⁰ implying "You, who do not understand his thoughts." We cannot but become so clearly aware of ourselves as we appear in God's eyes, for we read, with reference to man *Who are understood also?*¹¹ We must further think of *hearts* in the sense of thoughts, and *reins* in the most reflecting strength of mind, as in bodily pleasures.¹²

ii. *My help is from the Lord, who saveth the upright of heart.* The incarnation undertaken for us speaks us give us strength, for though He seems to say this of Himself because of His subjection to the Father, nevertheless with devotion inseparable He bestows hope on those who believe in Him. Since He is one and the same Person, God and Man, His humanity says that His help is the power of the Word, which he assigns to the *upright of heart* as both pardon and salvation. Note also that the prophet in the earlier verses begged for his own freedom, but here Christ promises Himself the help of the Lord, for as He says in the gospel *And that the Father has a son, and hath in the Father's.*¹³ In the one rule He saves himself, in the other He promises to Himself as Lord.

iii. *God is a just judge, strong and patient: will he be angry every day?* We nevertheless come to the fourth section, in which the prophet speaks for himself, and by testifying the Father's praise makes hence terror into the trembling Jews, and promises hope to them who desire to return to Him. He is called a *just judge* because He ultimately assigns to the individual according to His deeds wrong, because no man can resist His will, *patient*, since even today He waits the repentance of those whom He could have destroyed because of the character of their crimes. *Will he be angry?* These words are to be marked with surprise, because the inference is that He will not. He is said to be angry as judges are, when with harsh indignation they rise to just

accusers when they wish to punish crimes. But this does not befit His divinity, for where there is limited vengeance there is no tempered justice. *Every day* means at every moment, whenever any sin is committed, for where would that splendid patience be if punishment followed immediately upon the offense?

13. *Unless you are converted he will brandish his sword to dash down his law and make it empty.* He scathes the stiff-necked Jews who hold the Lord's law in contempt and declare themselves to mean wicked rulers of idols. It is they who are told: *Unless you are converted he will brandish his sword, in other words He will send His only Son in shining brightness.*¹⁴ By the word *brandish* is meant the clear effect of shimmering light and flickering shadow, which certainly occurred at the Lord Christ's incarnation, when He revealed darkness to the unfathomed, and the light of His divinity to the faithful. Paul now calls the Word a sword when he says, *And the sword of the spirit, which is the word of God*¹⁵ He so fittingly interprets the law as the writings of the New and Old Testaments, which encompass the needs of the converted, as it were, with its two-edged ends. It reveals to the faithful their secret sins, but to the flesh-loving fearful weapons. The expression, *He dash down his law*, was added so that His patience might not be thought slack, and *make it empty*, so that the activity of lawless men might be seen to be fully desecrated, for when they have stretched their bows toward the target, they align their aims in preparing to fire the arrow. But he as always who arrows this bow: when made ready has discharged.

14. *And so it is he hath prepared the instruments of death: he hath made ready his arrows for them that burn.* The verse reveals the dispensation of the divine majesty. It is through the bow—that is, the Old and New Testaments—that the effect of death comes, and through its arrows life is bestowed. From this bow shoot some arrows, so to say, in which wounds the apostles,¹⁶ who with banners bearing (which denotes longing) transposed their saving process like arrows, through which the wicked might be wounded and the faithful might obtain effective healing. *Make ready* means “achieved,” a word which fathers Jerome has favored with authority.¹⁷

15. *Rebeld, he hath been in debate with injustice: he hath smitten arrows, and brought forth iniquity.* Let us carefully investigate these words. The Jewish people were in *debate with injustice* when they beheld the Lord performing miracles for the salvation of men, yet

preferred to make thought for His death. They conceived against whom He risked them in various parables to win them over from their perversity. They brought forth inquiry when they said, *Craffy, craffy*.²² The parables rightly were brought forth, which implies thoughts forth wicked ones. Every train, as is known, resembles its parent, as has been said in another place. *By their fruits ye shall know them*.²³ First thought conception comes first and labor later, as rightly mentioned labor first, so that this wickedness should be shown to have originated not from an external evil but from their nature.

14. *His hand opened a well, and dug it, and he is fallen into the hole he made.* Well is word of a pit of unknown depth, enclosed and surrounded by a hole. The eyes of men gazing at it are lulled into a false sense of security by its level surface, but its depth cannot be measured. Such was the well of inquiry which the wickedness of Jewish dog. It was opened in their wicked initial attempt, and dug when they completed it for their damnation. *Fallen into the hole he made means into the place of death.* While can be most fittingly apt for both a well and a grave, as Solomon says: *He that prepared a pit for another shall fall into it*.²⁴ The evil activity began with himself, and he achieves his own destruction before he can harm another.

15. *His crown shall be turned on his own head, and his inquiry shall come down upon his crown.* Here we must interpret *head* as our soul, undoubtedly our higher part to which our sins are kept subject when they are reined under control. But if the soul should be conquered by our faults, they inevitably overrun it, and overflow with a mass of wickedness. The crown (*corona*) is so-called because it turns (*torquet*) the hair right and left, and means the top part of the head. We may rightly say that our top is our reason, for this is the lofty summit of the contemplative soul, and so bears the stamp of our glorious Creator. Now if this is brought down by the storms of sin, it inevitably comes down on the crown, that is, over the reason, for it will have become swollen by the addition of inquiry. If we consider this word inquiry in itself, what inquiry means it is seen to demonstrate. To begin with, when wickedness is dispatched in headlong descent from on high, it strikes violently. Secondly, it powerfully suggests how the wicked are tormented, for when their own sin have fallen on them, they are constricted to their altered position through their wicked crimes. The word *crown* is used in the sense of a dread that can be sublated.

— *“Thou shalt sing to the Lord according to thy justice, and thou shalt praise the name of the Lord most high. Now that he has expounded the Father’s powers by which He had created the Jewish people by revelation of His mysteries, he draws his words together in summary, and with eager mind proclaims his confession to the Lord. We now confess in two ways, the first when we condemn ourselves and make humble repentance as in the phrase of the prophet Daniel, *I thus confess my sin and the sin of my people*,” and the second as in the present instance, when the Lord’s graces are lauded with great devotion. In the next in the gospel: *I confess unto thee, O Father, Lord of heaven and earth, who hast hid these things from the wise and the prudent, and hast revealed them to little ones*.” Nothing is said in the second instance about sin, only the evidences of grace are mentioned. In the present passage also the confession is to be interpreted as the proclamation made with glad heart to the powers of the Lord, *showing to his justice*, because His faith makes the proud confess their sin and desire to atone the humble. We hymn God in both performing the Lord’s commands by deeds, and singing hymns with voice and heart. The prophet promises to do this because he knew that it was truly acceptable to the Lord.*

Conclusion Drawn From the Psalm

In this psalm splendid mysteries are revealed to us if we eagerly contemplate them. In the first section it teaches us faithful penitence, which clearly produces perfect Christians, the penitence in a religious person is the willing subjection of all will and pulse in the hope of future possessions and in the love of the Lord.² In the second part the Lord Himself promises salvation to the upright of heart. In the third section, the wicked are deterred from being condemned for their errors at the Judgment. Here great is the fatherly love of the Creator, so truly abounding in goodness, for You do not wish to abandon those who You know are assembling for Your Judgment, and in the secret course of Your boundless love You spare them when condemn You, and You withhold Your presence from the guilty! For who would escape Your justice if Your fatherly affection were not first to lend help? Thus too the number seven reminds us to meditate on the eternal rest, reveals the hope of which this psalm draws on. *Wondrously*

embodied under this number, it can be sung with gleeful joy, for there is no doubt that after the completion of six days devoted to activity, the seventh is given over to rest, and is acknowledged as the time for theological contemplation.¹⁴

Author's address: Department of Theology, Luther Theological Seminary, 1000 University Avenue, St. Paul, MN 55105, USA
E-mail: christian@lutherseminary.org

COMMENTARY ON PSALM 8

1. *Close the end for the psalm.* *A psalm of David.* It has already been remarked in our commentary on Psalm 4 that *Close the end* signifies the Lord's servant.¹⁵ *Peace* describes how the resistant inside of the group when oppressed by heavy weights is reduced to pulp, and the sweetest wine pours out from the crushed olives. This seems a most apt image of the Church, when by the salutary pressure of repentance sweet tears are expressed from longstanding habits and evil-doing paths. Thrashing floors offer a similar parallel to this, for by continual rubbing the wheat is separated from the chaff as them.¹⁶ So it is fitting for us to understand this psalm as delivered by the ancient Church in spiritualization, for in it there is indeed pressure on bodies but a salutary harvest of souls. If we are right to speak of both Old and New Testaments though we are taught that the law belongs to one, why should we hesitate to maintain that the Church old and new was the one body of the Lord Christ taught by His previous Israel?

Author's address: Department of Theology, Luther Theological Seminary, 1000 University Avenue, St. Paul, MN 55105, USA
E-mail: christian@lutherseminary.org

Division of the Psalm

The ancient Church, most beautifully made clear to us by the image of the psalm, gladly sings the praises of the Lord Christ as her first entrance, proclaiming His majesty and lofty deeds. In the second section the same most openly in the name of man, which the savior has developed to heights of great achievement from that defunct state fixed by Adam's sinning. So the Lord Christ is in a saving way unforgettably acknowledged as a single Person, formed of and as two unmingled and distinct natures. We must further keep in mind that this psalm hymns the nature of the humanity assumed by the Lord Christ in respect of both nature as most clearly is seen that it has been

raised higher than any creature, in the words of the apostle: *For to which of the angels did he say, Sit on my right hand until I make thy enemies thy footstool? And elsewhere, If he, being in the form of God, thought it not robbery to be equal with God? And a little later, For which cause God also hath exalted him, and hath given him a name which is above all names?* and the rest.

Explanation of the Plain

1. *O Lord, our Lord, how admirably is thy name in the whole world!* *O Lord* is vocative, limited in apposition (juxtaposition to *our Lord*, which is nominative. This figure is called *epiphora*;¹ when different cases are associated with the one meaning. She truly rejoices in saying *our*, for we must glory in the Beatings of Him in whom we acknowledge we believe. When she says *how*, she cannot give vent to her feelings for who could properly acknowledge the creases of earth, or the wide reaches of the sea, or the broad expanse of empty air, or the adornment of the heavens, all of which the Lord has ordered by that power of His wisdom which is beyond understanding? When the Church contemplates all this, she finds herself gladdened and preoccupied with the explanation of these things, and she proclaims: *How admirably is thy name, and the way, in the whole earth, because thy holy religion spreads through the whole world, and there will be no native region in which the Catholic Church does not rejoice. So Jews or Donatists? must cease to claim for themselves exclusively what they have had placed instead to the whole world.*

For thy magnificence is elevated above the heavens. In the previous verse she posed the question which she has briefly answered; for the magnificence is the system of the Lord's incarnation, and among its various wonders we acknowledge above all one gift bestowed upon the fact that God deigned to become man, and exalted the cross for the salvation of all. So this magnificence is elevated above the heavens and above all creatures when the Lord Christ, having risen from the dead, sits on the right hand of the Father. As another psalmist has said: *In His throne exalted, O God, above the heavens, and thy glory over all the earth!*

2. *Out of the mouths of babes and of sucklings thou hast declared*

praise. This prophecy is explained in the gospel by the Lord's words when infants were presented by the Jews from proclaiming the Lord's praise; the Jews thought it a childish act since it was performed at that early age. Then the Lord explains: *Woe you men read, Out of the mouths of infants and of sucklings thou hast judged praise!*¹⁷ So that you do not misinterpret sucklings as those still nursed by their mother's milk—for they could scarcely have sung the Lord's praises—the apostle Peter reminds us that even those of advanced age are infants when he says: *As newborn babies, desire the spiritual milk without guile, that thereby you may grow into salvation.*¹⁸ So by *infants and sucklings* are to be understood those who because of their newness and inexperience do not take the stronger food of the faith, but are nurtured on more delicate teaching. So the verse here is: You are not only worthy of praise from the perfect who know You fully, but You are proclaimed by the mouths of infants and little ones.¹⁹

Because of thy enemies that thou rejectest during the enemy and the defender, because of enemies thouest pagans and blasphemers, I refrain from calling them sucklings. Men of learning praise God because they are steeped in meditation on the holy books. She claimed that the Lord is proclaimed also by infants who have begun to draw near to the Lord in awareness of faith, so that this wisdom might be seen to be imparted from heaven rather than increased by human effort. By the *enemy and the defender* she specifies particularly the unfidelful Jew who believes that he is defending the Father but emerges as an enemy to the Son, as a result of which when appearing to be God's most conspicuous defender he is exposed as His opponent, for he who does not honour the Son as well does not honour the Father. As Christ Himself says in the gospel: *He who has honoured not the Son, honoured not the Father who sent Him.*²⁰ This verse says the all-merciful one, far in believing that they are defending the Scriptures by their evil interpretation, they are seen to oppose sacred doctrines with hostile minds.

4. *For I will defend the heathen, the words of thy figures, the men and the stars which thou hast founded.* The Church rightly says this in evaluation about the heathen, for she was already established before the Lord's coming in the person of the prophets and holy men. She says: *I will defend the heathen* in reference to the gospel-books, worthily called the heathen since they contain the Lord himself who said: *Heaven is my throne, and the earth my footstool.*²¹ The phrase, *the words*

of thy fingers, offered a brief definition of the identity of these heavens, for since we read in Exodus that the law was written by the finger of the Lord,¹⁰ which many have sought to interpret as the holy Spirit, my view is that *fingers* appears here to denote clearly that the divine books were completed with the cooperation of the holy Spirit. As we read in another place: *He hath joined with three fingers the ball of the earth.*¹¹ This must be understood similarly in a mysterious sense, the finger of God meaning the extension of divine activity most fittingly ascribed to Father, Son, and holy Spirit, that is, to the one God. The next words are: *The moon and the stars which thou hast founded.* The Church says that she will witness her workings and workings which the moon undergirds, so that at one time she swells with the faith of many, at another she seems to wane to diminish with the deaths of martyrs. Such comparisons are often applied to the Church because of men's opinions, but in fact she grows under affliction and is ever increased by griefs. The moon is compared with many objects which differ from it, sometimes with the whole Church, as in the phrase: *Christ the moon be raised up,*¹² sometimes to her brightest Member as in the private passage, and sometimes to the host, as in Isidore's words: *that a host is changed as the moon.*¹³ She added the stars as well, the just and religious men of whom it is written: *As stars differed from one in glory, so also is the resurrection of the dead.*¹⁴ She further asks: *Which thou hast founded,* so that we might realize that all has been founded according to the decree of His prior determination. Alternatively, the verse is intended to express the divinity of the Word, that He might be believed to have created everything by this general dispensation, for He seems to have embraced everything under these three headings. Compare the statement in the beginning: *God created heaven and earth.*¹⁵ By mentioning these two things the author embraced the reality, for he arranged the subject of his poem in a wonderful order, for since he was here to speak of the holy incarnation, he had first to demonstrate God's divinity and omnipotence.

g. *What is man, that thou art mindful of him? Or the son of man, that thou visitest him?* She passes to a second beginning, in which is not verse by means of two questions and replies man is shown to be both tiny and most powerful. This figure is called *person* in Greek and *personatus* in Latin, when there is both a question and a ready reply

following, as we have already noted in Psalm 4.¹² *What is man? The question is in his pronounced state of ruin, implying the answer "Wail and weanings," "followers of Adam associated with the sin of sin, and involved in the wickedness which he shares." The Lord is mindful of this when He forgives his sin, and bestows on him the gifts of His mercy. As He is so up in another psalm like the wisdom of God shall put their trust under the mercy of thy wings. They shall be instructed with the plenty of thy food, and thou shalt make them drink of the stream of thy pleasure." In other words, life is mindful, and bestows on sinners the salvation of this great grace. Or the use of man, that thou witness that? At these words we must rise, because they indicate the Lord became who was not born of two humans like other men, but came forth from the holy Spirit and from the womb of Mary even a virgin, like a bridegroom from his splendid chamber."¹³ Reflect that rather the said. *Thou art mindful, and thou shalt. Thou witness.* He was mindful when He took pity from heaven on the paralytic. He visited when the Word was made flesh, and death overcame it.¹⁴ We use the word "visit" for a doctor's attendance on the sick, and this was truly and clearly fulfilled in the Lord's coming.*

6. *Thou hast made him a flesh less than the angels: thou hast crowned him with glory and honour.* From this point on the humility and glory of the Lord become is recounted. He made him less not in things like to serve, but by the passionate wish of His devoted love, as Paul says *He emptied himself, taking the form of a servant.*¹⁵ The next words are *at least less than the angels*, because He took up the cross of salvation for all, it is in this sense that the Creator of angels was made less than the angels. He did not to any flesh less, because though He took on a mortal body He had no sin. He was crowned with glory and honour when after His most marvellous resurrection, God in us for as He was made man was exalted and received the belief of the entire world. *Crown* is aptly applied to the circle of the world, because the entire circumference of the universe was fashioned in its image.

7. *And thou hast set him over the works of thy hands.* *Thou hast reigned all things under his feet.* Earlier His glory and honour were recounted, and now this power is defined so that the most perfect Ruler of the Lord Christ's majesty may be acknowledged, for the words, *over the work of thy hands*, show that every creature is subject to Him. Just as nothing is outside God's work, so it is encompassed

that nothing is apart from the power of Christ, for He will judge the world. The expression, *all things*, suggests that He has triumphed neither the earthly nor the heavenly. In our this passage the heavenly creature Paul states: *For in Him he hath subjected all things to him, he left nothing not subject to him;*¹⁷ and in another place Scripture says: *Before him, all you be angels.*¹⁸ She added, *under his feet*, so that every creature may rightly appear to worship and adore the Creator himself. Note that everything has been kept in its due place: she had said that He was a little lower than the angels through the lowliness of His flesh, but she means that after the Resurrection everything was subjected *under his feet*, so that this glory may remove doubt from servants and reveal the glory of His incarnation.

4. *Sheep and men pasture the beasts also of the field.* In this and in the following verse the image called "by enumeration" is used,¹⁹ but we must interpret this and the other words that follow allegorically, so that she may not appear to have impudently subjected saints and beasts to animal-creatures. *Sheep* denote the chosen/Christian people, as the Lord says to the apostle Peter in the gospel: *Past my sheep.*²⁰ They are compared with sheep because by the Lord's kindness they restrain themselves, doing each other no harm in their life together, and because they surrender without any thinking of pelf the spoils of the world, just as a sheep does not oppose its shearer, so the just man does not behave the good of the one who strips him. These denote preachers who have ploughed human hearts with divine commands, and made a harvest of virtuous sheep up. *Mares* is no idle word, for not only these holy ones but also sinners are His subjects, and the Lord Christ often triumphs with greater glory in the case of such ones who turn to Him. *The beasts* are men who trace in the fertile plains, in other words in the pleasures of this world;²¹ they become the sheep when they are now enclosed within the folds of the Lord.

5. *The birds of the air and the fishes of the sea that pass through the paths of the sea.* *The birds of the air* are the proud, who are pulled up with the wind of boasting and are, so to say, borne through the empty air, looking down on lowly things as they are raised higher. *Birds (juncos)* are so called because of their frequent flying (*volatus*).²² *The fishes of the sea* perhaps denote philosophers who with reasoning continually survey the nature of this world, for just as fish direct their heads and open for themselves paths through the troubled waters of the sea,

no philosophers drop their heads and by human reason and reasoning will seek out the courses of the world. For since rivers also have fallen, the use of *any* heart was not idle, but is relevant to those who think themselves wise.¹⁷ Their men and their like are happily subjected *under his*, for when they come to appreciate the Christian religion, for through all things new before Him by the rights of His preeminence, we correctly view as subjects those who have deserved to attain His light burden and His sweet yoke.¹⁸

10. O Lord, our Lord, *how admirable is thy name in all the earth!* After holy Church has gladly sung of the Incarnation of the Lord Christ and of the glory of His resurrection, she repeats the verse of the Lord's praise which she speaks at the beginning, for it is fitting that she begin and end be allotted to Him who said of himself: *I am alpha and omega*, that is, *beginning and end*¹⁹ But since God's words are fruitful they baptize other mysteries for as they indicate that those whose lives have begun with divine gifts and with religious auspices have continued well-belief in God. So we must store in our minds that that this is the first of the praises which by repetition of verses contains its sacred message; we shall indicate this in other cases also when appropriate in the due place.

Conclusion Drawn From the Psalms

Psalm 1 and the psalms we have spoken about the two natures of the Lord Christ, and there are others to follow, namely, 10, 11, 16, 101, 103, and 104, so that in breaking the dark road of the world we may through these numerous blessing words be able to avoid falling in the rough rocks of heathenry. So let us be aware of the Deity of this great blessing. He is the one Lord Christ, *beginning of the Father* beyond time, and *born of a mother* within time. First He created the world from nothing, and later freed it from widespread death, for He became a folk-forged between God and man of such a kind that such creatures whose satisfaction without any intervening thing, for His divinity, impossible as it is, could not be changed, and humanity received only that which made it always and abidingly better. In this way life became a true and almighty Mediator, so that being equal to the Father in His form as God, He might also become like us in making us flesh. He

ceased to remain joined in them the elements which He wished to be at peace. This is the unique procession of our hope, the precious gift of the redemption, the destruction of death, the life of saints. What kind of fatherly love is it, then, by which the Lord of the angels deigned to take the form of a slave so that death might be conquered together with its creator the devil, who with his hands held the world in death? He listened Andronicus uttered with the most beautiful bloom of his eloquence his hymn on the Lord's nativity, so that the devoted priests could offer a worthy gift for that great feast, he says, "Let him come forth from his chamber; / that royal hall of virginity; / a giant of iron robustness; / that he may eagerly run along the way,"⁷⁴ and the way which that most holy man perforated in a way beyond human talent.

Then too the number eight is recognized in holy Scripture as embracing mysteries of mighty matters. There were eight souls who entered the ark of Noah and were saved at the destruction of the world.⁷⁵ David, acknowledged as the Lord's chosen one, was the eighth son of Jesse.⁷⁶ It was on the eighth day that the Jews were purified by circumcision.⁷⁷ On the eighth day, the Lord's day, the Lord rose from the dead, and so that day the hope of humankind was raised from the hell of the wicked to the heights of heaven. Thus in the number which mathematicians call the first cube in arithm, which Philolaus the Pythagorean calls the geometrical harmony, because in it all the modes of harmony are seen in pairings.⁷⁸

COMMENTARY ON PSALM 5

1. *Unto the end, for the hidden things of the Lord, a psalm of David.* The meaning of *unto the end* already has often surely it signifies our fading but growth, our renewal for us, the beginning of our blessings and end of our ills. The Jews do not attain it, since they fail through their unbelief. *For the hidden things of the Lord* signifies the person of the Lord Saviour; for when some name is cited without reference to its owner, one must regard the word as referring to a high dignitary. Earlier, when the psalmist wished us to understand Abraham, he stated who "his son" was, his heir; because he wished the reference to be to the most surpassing dignity of the only-begotten Word, he said *unto the*

than the Son, for He is almighty, the Son beyond description, consubstantial with the Father, doing what He wills in heaven and on earth. Similarly the gospel says: *If the Son shall make you free, then you shall be free indeed!*¹⁰ In this passage, the words “of God” did not follow, because the word itself, pure and without addition, was sufficient. For the hidden things is put in the plural because one time has run mysteries are here acknowledged, but the reference is to both the Lord’s incarnation and the future judgment, both of which this psalm is to discuss. But Christ’s humanity is already manifest and known, whereas His judge-ment is still to be endured. But when we hear for the hidden things, we must make our minds attentive to the reading, so that with the Lord’s help what is proclaimed as hidden may be opened to us.

Text of the Latin Vulgate: Psalms 138:1-6. Psalms 138:1-6. Psalms 138:1-6.

Division of the Psalm

The whole of this psalm is spoken by the person of the prophet. With his first proclamation he says that he will gladly praise the Lord because He conquers the devil, whose worship He has vanquished by the loving dispensation of His coming. The second proclamation warns the faithful to praise the Lord who dwells in Zion, who revenges the blood of the just and saves them from death’s gates. The third says that the end of evil will come for sinners with Antichrist. In the fourth he is troubled by the excessive number of wicked men, and turns to the Lord, intimating that he has abandoned defence of the just because the wicked are granted freedom for their wickedness. The fifth says that the time of the fearful judgment may come, in order that all these matters may be accomplished with a swift end, so that no man’s wickedness may prevail further, for the wickedness of that time will be such that none of the faithful will pray for an extension of time in this world, in which regular acts of such great wickedness are known.

Text of the Latin Vulgate: Psalms 138:1-6. Psalms 138:1-6. Psalms 138:1-6.

Explanation of the Psalm

1. *I will give praise to thee, O Lord, with my whole heart: I will adore all thy wonders.* The man who praises the Lord with his whole heart is he who refrains with no wicked thoughts. This is undoubtedly an

and those of the professing, who with God's help have conquered the virus of original sin and the perverse intentions of evil spirits. Next comes: *I will relate all thy wonders.* Who, pray, can relate all the divine miracles which His power achieves every day in heaven and on earth? But the procedure of the Scriptures is to express everything through the figure of synecdoche,¹ which indicates a part of the whole since the totality cannot be comprehended. But is that not too easy to do: to state one thing out of many, what is more wonderful than that God became human without anticipating for the salvation of the human race, and that He who was judged on this earth with Himself came to judge the world?

3. *I will be glad and rejoice in thee: I will sing thy name, O thou most High.* Not in this world, where rejoicing brings death, nor in the ambitions of the world, where bitter tears are common, but in thee, where unworldly joy always takes increase. Rejoicing goes beyond being glad, for rejoicing means taking joy in the most delightful freedoms with genuine mental and physical emotions. He promises also to give thanks to the most High, who is acknowledged to be creator of all things, because He has decreed to free him from his enemies, whether of the flesh or of the spirit, and what already been said, he promises to sing to the Lord in death and in words.

4. *When my enemy shall be turned back: they shall be weakened, and will be before thee.* Though David had many enemies, here we appropriately think only of Saul. He said Saul because Saul would not get what he wanted, but the more wicked his persecutors, the faster David appeared in bearing with that wicked man.² Though he referred to the enemy in the singular, he then added: *They shall be weakened*, because the king was a persecutor who sought his desires with many persecutors. So the phrase, *They shall be weakened*, is apt, because when God willed it they all became ineffective. *And praise before thy face*, understand "whereas I with devoted mind take refuge in Thee." The wicked man does not appear before Thy face, that is, before Your grace, because he persecutes an innocent man.

5. *For thou hast maintained my judgment and my cause: thou shalt in the courts win judgment.* When two persons grapple with each other, one must come to grief because the other happens to win. So since the prophet's cause was apparent, the cause clearly fell on his opponent. The persecutor could not win support, for the Lord de-

called to rescue the one who was evilly oppressed. When the psalmist says, *thy judgment and my cause*, he means that the judgment was favourable to himself; in the same way sailors speak of "their" wind when a happy encounter smiles on them.¹ Then *stand on the stream* refers to the Lord Christ who now sits at the right hand of the Father, whence He will come to judge the living and the dead. Then *stand* is expressed as present instead of future by the power of prophecy. Clearly this *standing* has reference to the Lord's incarnation, which had obviously not taken place at that time. *Thou* means the day of future judgment, on which the Lord Christ will take His seat with the glorious power of His majesty. *Who judges justice* here too he has used the present tense for the future, for He will judge justice when after the world's end His light will shine again to pass judgment. This figure is called *an idea*,² when we receive mental emotion by seeing before our eyes, as it were, the vision of a future event. This will be explained more broadly in what follows.

6. *Then have rebuked the Gentiles, and the wicked one hath perished* thus fast blotted out their name for ever, *all the world after this world*. From this point on the more sacred events of the second coming of the Lord is explained, when unbelieving nations will be rebuked and the devil with his tricks will perish for ever; for his warring subterfuges will not continue when with the Lord's help everything will be calm. 'Who would utter the name of the devil or of his followers, since no money shakes the Lord's city, and no foe attacks it?' The meaning for ever has been suitably explained also in all the world, the world here signifying the Lord's future kingdom which will be ended by an age or time. So that no confusion may trouble us, the words, *after this world*, are added to indicate that which follows the world which we now enjoy. This world is a continuing succession, repeating itself in the re-creation of the seasons and the yearly revolutions, but the future world does not return to its beginning but continues unbroken and without change. So let heretics stop trying that at some time the devil and his followers can be brought back to grace,³ for they are clearly told that they are to be condemned for ever till the world after this world, so that not even a trace of their name can survive.

7. *The words of the enemy have failed in the end and their chain thus fast destroyed. Their memory hath perished with a noise. The enemy is in the positive sense, signifying 'all the devil'* whose words are destined to

having failed. *Prætor* is a Hebrew word meaning sword, with which the enemy rages. The phrase in the end is inserted to give the sense of the consummation of the world, for the devil's power is shown to be destroyed by that almighty sword of which the psalmist said in Psalm 7: *Except you be converted, he will demolish his camp*¹⁷ and the rest. The destroyed cities he mentions are the unfaithful peoples condemned at the Lord Christ's final coming; in this world the devil possessed their hearts at the walls of his city. Their money had perished with a noise by which a noise he means with a very loud cry, as cities happen when good fortune comes to the hardest end, so that neither their power nor their name is seen to remain. Now how he continued with the more splendid comparisons, asserting that the cities which he had said were destroyed had been overthrown with a noise:

...8. *But the Lord remaineth for ever. He hath prepared his seat in judgment.* The sentence is extremely fine and apt. Because he had said that the wicked perish, he now says that the Lord remains for ever, because those who opposed their Creator with defamed sons of sensuality are unwilling to listen. But they must take refuge with the merciful Lord so that they do not suffer Him as a severe Judge. *He hath prepared the subject* is God-man, so that He who was judged in lowliness here may come to act as Judge in majesty. This is what is mentioned in the psalm heading as the hidden things of life here, for it is a gift beyond description that the right hand of His power should have raised to the heavenly Kingdom man's nature which was grovelling and sunk low.

...9. *And he shall judge the world in equity. He shall judge the people with justice.* This is none other than the Lord Christ himself, who by suffering injustice here is truly said to show justice to the wicked there. The word *we* must interpret as holy men, who assemble from the whole Church as from the circle of a crown. They are to be judged in equity for abundant mercy will be afforded them through the goodness of their faith and handling. They will be told: *Come blessed of my father,*¹⁸ and the rest. So they shall sit on twelve seats judging the twelve tribes of Israel.¹⁹ The people must be interpreted as sinners who seem not to have cast off their devilish deeds. They are to be judged with justice and will be condemned according to the wickedness of their deeds. They must be told: *Go into everlasting fire.*²⁰ Thus by the two scenes equity and justice the psalmist described with marvels having the nature of the judgments.

10. *And the Lord is become a refuge of the poor, a helper in due time in tribulation.* The poor have abundant hope and a large contemplation of joys, since they have as refuge Him who is their Judge. The word *poor* which we found we must not interpret as all needy men. God's poor is he who is emptied of earthly desire, and longs to grow rich in heavenly treasure. So that the hearts of the faithful might not be fearful through their own weakness, a firm promise of great help follows of *help in due time*, for the careless body is then afforded in time of need. That due time he clearly pointed in the words in *tribulation* at such a time the minds of the oppressed are more eagerly fired with zeal to show remorse. At the psalmist is to say in another psalm: *Call upon me in the day of thy trouble, and I will deliver thee, and thou shalt glorify me.*⁸

11. *And let all trust in thee who know thy name, for thou wilt not despise them that seek thee, O Lord.* Let them trust in thee, that is, let them not look to the charms of the world, but have confidence in Your promise. *Who know thy name*, in other words, who reverence Your majesty with most holy devotion. Those without faith have also heard the Lord's name, but only those who in supplication obey His command actually know it. Next follows the reason why they must hope to the Lord, because He does not disappoint those who His men have taken refuge with Him. It is certain that the man who is assured that he is endowed with such power always has the Lord at hand.

12. *Sing ye to the Lord who dwelleth in Zion declare his marvel among the Gentiles.* The blessed prophet comes to the second section, where he praises the blessings of the present and future, and encourages the devoted people to sing a psalm, so that when such great rewards are bestowed on them, they may not become at all careless physically. First he said *Sing ye to the Lord* and so that the Gentiles should not think that they were to sing in their superstitious rites, he added *He dwelleth in Zion* to designate the Lord. Baruch, who appeared in that region in the flesh but who embraces the circumference of the whole world with the religion inspired by His name. The statement is made with reference to His holy incarnation, the where-does He now dwell, when He is wholly everywhere! But so that we may obtain the spiritual insight into the mystery of this name, *Simi mima exploratione*,⁹ because God is truly discovered by the better contemplation. *Mis in*

rightly told that He dwells in the place where we who are enlightened by heavenly grace behold Him. The psalmist further explains his earlier word *sing*, for now singing in His presence involves declaring His marvels to all the Churches. So we can realize that in every action all that can be designated as the Lord's praise is aptly called *psalmody*. We must further note that this is fittingly explained by definition, for he states that the Lord who is to be hymned is He who dwells in Him.

13. *For requiring their death he hath remembered them; he hath not forgotten the prayer of the just.* He had not in hidden them so much as the Churches, and it is known that many of them were slaughtered. For that some might think that this crime was unavenged, the next section states that the martyrs' blood was sought back from the wicked persecution, who would thus sustain the memory what they inflicted for a crime. *He hath remembered* has marvelous application to the two aims of satisfying the persecutors with vengeance and of reinvigorating the martyrs with kindly promises. *He hath not forgotten* is said here to strengthen the weakness of those who complain, for because of the remoteness of the future judgment they think that God is in some measure forgetful of His revenge. *By the prayer of the just* he means the outcry of the just which he apprehends before in his own person, so that you may understand that the outcry which the prophet demands for himself applies to all the faithful.

14. *How many are my Gilead as my humiliation which I suffer from my enemy. Thus shall I lift me up from the gates of death.* This is the prayer of all just people appropriately denoted as *men*, because this crowd of holy men is always merged into a unity. He demands that help be lent him in such a way that it seems to come from the most merciful King, for in such the sight of Him is help, and the shadows vanish as soon as the brightness of that great light is diffused. So he prays that his humiliation be measured by comparison with the pride of his enemies, because Christ's martyrs are physically brought as low as their persecutors seem to be exalted in the short term. *The gate of death* is the devil or all worldly wickedness, for this is the unhappy entrance to eternal destruction. *By thus I lift me up* he means "I am removed out of this from such men," for since the gate of death is assumed intercourse with the wicked, he rightly says that he is lifted up from it because he clings to the remembrance of God.

15. *Thus I may declare all thy praise in the gates of the daughter of*

Sion, I will rejoice in thy salvation. This rejoicing of *gates* is most striking, since the word is identical but the objects wholly different; in the first case they are the entrance to death, and in the second source to life. So now that he has been freed from the pangs of death and is at the gates of the Church which assigns eternal blessedness, he promises to proclaim the Lord's praises, by which His glorious name is famed through the whole world. *Sion* hopes the other Churches of the world, because in *Sion* was born the source from which the beginning of our faith clearly came, and which spread more widely through the whole world. The salvation of the Father is the Lord Christ, His Strength and Wisdom, who has given us eternal rest and salvation. So the prophet rightly proclaims that he rejoices in Him, for there is no end of joy there.

16. *The Gentiles have cast lot in the destruction which they prepared. Their feet had been taken in the very snare which they did.* In this and the next verse, retribution against sinners is powerfully expressed because each is punished by his own wickedness. *So the Gentiles cast lot* he means those not bound by fear of the Lord but dominantly lured by the snare, so to say, of sin, so that they cannot free themselves from the harsh bonds which are used to restrain them. It is this we say that this refers to the Jews, they set such feet with their own wickedness, but as they decided to impale the Lord with nails on the cross. The more which they did refuse only on their aspiration, the nothing could have been hidden from Christ, who foretold His own passion in countless intimations. *Their feet had been taken* he continued with the metaphor of the same used earlier. When we talk of previous snare, we mean those drawn into by intricate deceit. *Four* indicates mental traps and the deluded longing which makes them advance towards evil. *As* indicates signs in Providence. *Their feet ran to evil, and ready haste to shed blood?*

17. *The Lord shall be seen when he executes judgment: the sinner hath been caught in the snare of his own hands.* This statement is most true and uncompromising, for the Lord shall be clearly observed to execute judgments when sinners are allowed the space of eternal mercy. In this life their crimes are uncontrolled, and accordingly they may be assumed to be left unpunished, but when the day of His appearance comes, and the Lord Saviour sits on the throne of His majesty, there will be universal recognition that His judgments are in justice,

when the human race by His decree will be divided on left and on right. The various judgments mean investigating the deserts of individuals without elaboration. There follows the open declaration of this statement, for he states how it is known that the Lord truly executes judgments; that is, when the sinner is held right in the midst of his own deeds, and suffer justly retributions according to the nature of his acts. We must steadily resist the interpretation which maintains that the sinner will be tormented only by recollection of his faults. If this alone were sufficient, why should Scripture say: *On fire everlasting fire, which was prepared for the devil and his angels*?²⁶ and again: *Their worm shall not die, and their fire shall not be quenched*?²⁷ He does not say here that no region of torment is allotted to sinners, but that they are tormented according to the nature of their deeds. So let us realize that a place has been prepared for the punishment of sinners. Let us be aware that there is an eternally applied punishment which we need in atonement for the wicked. So that we may truly realize that righteousness is set apart from damnation by a kind of boundary, let us recall that the rich man raised his eyes, and the poor man Lazarus was beheld in the bosom of Abraham while he himself was tormented in among flames. So this schematic statement of the truth would not be mentioned if sinners were tormented merely by recollection of their wickedness. There are the hidden things of the Son forever in the teaching.

There are the hidden things of the Son forever in the teaching.

Song of the Disputes²⁸

There is a fresh division in the psalm, at which a song is clearly set. This fact has caused some scholars to state that they do not regard the disputes as a silent pause, for a silent song cannot possibly exist. But this fact does not at all preclude the meaning defined in the Preface. For this song does not remove the interval between verses, but seems to denote the joy to come.

41. *Let the wicked be normal* (see *hell*, all the wretched that anger the Lord). He comes to the third section, in which with moral imperatives he proclaims that the end will come for sinners. *Let them be normal* means: "let them be parted from their pleasure in this world, so that they cannot any longer rejoice in their delight."²⁹ Next follows *hell*, so that they may not believe that they are to be dispatched else-

where. *Agfarsum* (hell) gets its name from the fact that souls are continually being *agfarsum* there, or so some maintain, the word is derived from the region below.²⁹ But here *agfarsum* has to be understood as overturning death into which those who have spurned the Lord's commands will undoubtedly pass. To *finger the Lord* is to be involved in errors of superstition and in the quest of pleasure, for by contrast those not seeking such things are mindful of Him.

19. For the poor man shall not be forgotten at the end, the patience of the poor shall not perish for ever. When the prophets saw that in the world the poor are despised by the rich and relegated to the most cruel oblivion, he says that the poor are not to be spurned at the end of the world when the Lord comes to judge it. Ranken, they come all the more to the Lord's remembrance when the rich of this world are defamed from the gifts of His kingdom. He explains why these poor are recalled by the Lord when he speaks of the *patience of the poor* which crosses the most faithful, for if *patience* is lacking in the midst of any hardship, it cannot remain perfect. For *patience* is the art of thanksgiving continuously maintained in the face of the Lord amidst the troublesome difficulties of the world until death. As the Lord says to the prophets: *In your patience you shall possess your souls*.³⁰ Such is the virtue of *patience* that even the Lord Himself is called *patient*,³¹ though He endures (patient) nothing.

20. Arise, O Lord, let not man prevail: let the Gentiles be judged in thy sight. When the prophet was discussing the end of this world, he foresees the coming of Antichrist³² in the clear light of his name, and verified by the magnitude of the danger he cried aloud: *Arise, O Lord, do not man prevail*. He is indeed a most wicked man whom the human condition cannot endure, who embodies such evils or power that only God's strength can defeat his wickedness. The psalmist also asks that the Gentiles be judged by the *evils of Antichrist*, for in company with the most savage Antichrist they are about to commit great crimes. Whereas in this world the Lord controls all things with hidden power, He is begged to judge everything openly at the judgment, where the wronger will not be permitted to do further harm.

21. Appoint, O Lord, a judge over those that the Gentiles may know themselves to be lost men. He speaks now more clearly about Antichrist himself, so that sinners may be awarded a leader not to govern them but to perish with them. Finally he asks That the Gentiles may know

themselves to be but men. There are the minds of men who discern, as the men are confident of impunity in their crime may instead be turned towards conversion. Now the true forgiveness is God alone, and because Amichur is to give many orders against the Lord's commands, he is absolutely desecrated. So they are allowed a given of wicked lives, because for scholars not the safety but the destruction of villainous men.

12. Why, O Lord, hast thou retired after off? Why dost thou slight us in our needs, in the time of trouble? After the insertion of a *supra*,¹² he comes in the fourth section, in which he discusses the evils of that time, and in his concern for the afflicted he says to the Lord in the fashion of human weakness: Why dost thou retired after off? Not that God leaves a place and passes to another domain, for He is wholly everywhere, but life is imagined to have retired, so to say, when He is slow to lend help. This after saying earlier: For thou wilt not forsake them that seek thee, O Lord? he now adds: Thus slightest us in our needs. Clearly, however, the first statement is true and definitive, while the second has been moved in the troubled spirit of persons who grieve. We consider ourselves slighted if we are put off even for the shortest time, but His help is all the more fruitful when He accords us the remissions of great patience.

13. While the wicked man is proud, the poor is not as free they are caught in the snares which they devise. This statement is to be analyzed with greater care so that it may not be thought that the poor man is harmed because the sinner is apparently enabled in this world. Rather we must interpret: the wicked man is proud in meaning: "When he has had his fill of the satisfaction of his wicked will," "Then the poor man is further led to exposure since, for when he sees the sinner raised too high, he knows that he will easily fall, and he himself suffers more deeply for the lofty place from which he trusts that he may instead be snatched. But the harvest of the wicked and the proud is destruction: they are caught by the punishments which is their due as if by hooks which prevent them from emerging into the light, for they are unjustly consigned to toil in darkness. Good God, what terror is that what we cannot escape, and yet refuse in this life the gifts which Your command bids us seek!"

14. For the sinner is praised in the desire of his soul, and the unjust man shall be blessed. The sinner hath provoked the Lord. Here is given

the senses causing sinners to be misled by their own thoughts. When the evil man is perished, he is in high spirits, and the man who finds a firming enlighten does not think of self-correction. First comes the confusion of wickedness, so that the man knows as an evil-doer is blessed. Such a person is beguiled by spurious wisdom, and puffs himself up with the lofty pride of tyranny. This we must take as referring especially to Antichrist, who is so beguiled by words of deceivers that he proclaims himself not only as earthly king but also as the God of all things, in Paul's words: So that he siteth in the temple of God and style himself above all that is worshipped and called God.²⁰ But such conduct waits him for destruction, indeed, he provokes the Lord, so that as a false God he is assigned to wronging flames.

19. According to the multitude of his wrath he will not and letm God is not light his eyes. He continues with the account of the purpose of Antichrist, for he will not seek the Lord because of his sin. The words, according to the multitude of his wrath, reveal that all his actions will be disturbed and cruel. An apt reason for this wickedness is offered, namely that God is not before his eyes. What depths of blindness not to have God before one's eyes! If it is considered the worst blindness not to see the light of the sun, surely those who in their blindness fail to see the Author of eternal light endure a hell in the world above. Would the prophet also refer to the most wicked Antichrist with the words: *The day shall be lifted up against every god, and he shall be magnified over every god, and he shall speak proud words to the God of gods.*²¹

20. His ways are filthy at all times. His judgments are removed from his sight: he shall release all his enemies. Just as the psalmist will say of the just: *Blessed are the undefiled in the way, who walk in the law of the Lord,*²² so now Antichrist is said to have all his ways filthy, in other words to have foul thoughts and foul deeds. It is inevitable that they be contaminated and foul, because they are beguiled by the leadership of the devil, who carries disease. Also mentioned is another wicked enemy when he says that his punishment has been postponed, for he knows that God does not seek to impose justice. For God's judgments are removed from the heart of the wicked man when he sees that what he had deserved to suffer immediately is rather slow in coming. He is willing have damnation over all his enemies, and this brings his destruction near, since he is slow to view. Rome along by this success, he

will be more inclined to sinning since he will know that none can confound him. Later he is described as aply, that he seems already present rather than soon to emerge; this trope is called *characterismo*²² when a person is either described by his appearance or implied by his actions.

11. For he hath said in his heart: *I shall cut the cords from generation to generation, and shall be without end.* With these words the pulpit indicates the thoughts peculiar to Anichitist or to those who serve his rule. In Scripture's words: *They follow him that are of his side.*²³ Under the impulse of malice he will say to himself, "I shall leave no race unmolested, but avenging myself over one nation I shall pass to another to take revenge." Thus by his courage he hopes to be able to afflict all who appeared to oppose his effort. He defied his enemies with a single word when he said that he would do nothing without end.

12. *His mouth is full of cursing and bitterness:* under his tongue are labour and sorrow. His wickedness is described as embracing sinful possession, for on his lips he shall have blasphemous cursing when he shall falsely claim to be the Son of God, and blasphemy when he shall proclaim the death-penalty for those who reject him, and shall order those who refused to obey him to being executed to execution. On his lips will be his public utterances, but under his tongue, as the pulpit says, he will keep the most savage thoughts, so that since he himself is destroyed he may happen to destroy everything; these thoughts are described as labour and sorrow, labour when he afflict the innocent with various calamities, and sorrow when he makes martyr, since the crown of martyrdom cannot be achieved without labour and physical sorrow, so all that he says or thinks is belabored with the same filth.

13-16. *He stretch in ambush with the end in private place;* that he may kill the innocent. *His eyes are upon the poor man.* When the pulpit says *He stretch in ambush*, he has compared the actions of Anichitist to the habits of the snake, who usually blockade itself to kill the innocent. This trope is called *phantasia*²⁴ when the listener's mind is enticed to imagine false scenes. The pulpit says that Anichitist's kingdom is thus known to have been established: his martyrs as win the crown, and for the unfaithful to be destroyed. There follows *With the rich*, which means a crowd of evil men, for often initially Scripture did has a pejorative sense, just as, just has a good sense. To

kill the innocent means to make a religious man sacrilegious, and to condemn his soul to perpetual death. The words, *His eyes are upon the poor man*, mean not that he eyes him to save his life, but that his aim is to kill him.

He hath no suit in secret, He a lion in his den, by the lion in his den he means the Antichristian papisticalism, who will rend Christ's people cruelly and cruelly. Initially the persecution of the Church was merely violent, when pagans attempted to force Christians to sacrifice to idols by use of persecutions, tortures and beatings. The second kind of persecution is by guile, which is now employed by heretics and false Christians. The final form is still to come, and it is predicted here that it will come through Antichristian. Nothing will be more dangerous than this, for it will be extremely violent through the power of the unique kingdom, and through atrocious events it will mislead, as it is desired, as the Lord says in the gospel, *if possible even the elect*. So the word *lion* denotes violence and the expression, *in his den*, guile, and thus both Antichristian's vices are suggested by the individual expressions.

His den is ambush that he may catch the poor man to catch the poor man while he slayeth him *in him*. In his net he will bring him down. The repetition of *ambush* indicates the crafty persecutor's means. To catch the poor man points to the sudden part of the soul to which that most sacrilegious man strives to render the innocent. There follows a fair repetition, for purposes of explanation, of what has gone before. So that you may not think that the poor man has been seized on account of a public debt or civil lawsuit, he repeated the words, *created the poor man*, and then appended the reason for the persecution, while he slayeth him *in him*, in other words while he strives to attract him from the true religion to where his own name. Thus, so that you could have no doubt about the phrase, *slayeth him*, he added *In his net he will bring him down*. Not implies the guile by which the hearts of simple people are caught, and in their sorrow drawn tight by the lines of false faith. *He will bring him down* is a good phrase, because those enticed to unusual doctrines undoubtedly fall from the true religion.

g. *He will crawl and fall when he shall have power over the poor*. This now refers to the renner himself who will be given the chance to reach God's servants. *He will crawl* means "when his mind returns from heretofore acquisition of the damned, and he is drawn with a snail of

will, and he attains a kind of holiness after punishing and affliction fully done, he will show through his principled conduct in his great work others when sudden death overcomes him and his followers." He is ignorant of the end of the world, for the Lord has him fixed in his power.

29. *For he hath said in his heart, God hath forgotten, he hath turned away his face not to see the very end.* A most foolish thought, will he imagine that the Lord, whose glory he marvellously tries to imitate, pretends not to notice? Will he believe that He is unwilling to keep an eye on the faithful when they are schooled to endure all their sufferings for His sake? Unaware of the truth, he will be motivated by suspecting the opposite, and will not understand the words which follow: *Forget not the poor unto the end.* He does not say that they will suffer nothing, but that they are certainly not to be abandoned unto the end.

30. *Arise, my God/God, and let thy hand be stretched forth unto the poor unto the end.* Having completed four sections, the prophet is now inspired and turns to a folk, begging that what he knew was to come should now come. *Arise* means that more quickly, or come speedily. *Let thy hand be stretched forth* is a call to action, but this action of God is the judgment, where coming we await. The psalmist sought the coming of the judgment, when that arrogant man could be brought low. *Forget not the poor unto the end* the wicked man said the opposite, for He had turned away his face not to see the very end. Here the psalmist asks that he should not fulfil the prayer of Amalekites and forget the poor unto the end of the world, when there will be retribution according to men's desires.

34. *Wherefore hath the wicked persecuted God? For he hath said in his heart, He will not investigate it.* In this verse a question is put, and a fitting answer follows with marvellous brevity. The words *Wherefore hath the wicked persecuted God*, must be represented as a question, and the following words: *For he hath said in his heart, He will not investigate it*, as the answer. It is clear that the Lord is irritated because the wicked man did not believe that He could investigate his deeds. But he will find that He who he hoped was forgetful is mindful, and he will come to the realization that his innumerable actions, which he thought were not remembered because his sins were so many, are taken into account.

35. *Thus says it, for thou considerest labour and sorrow that thou shalt require deliver thee (surely thou shalt):* These words are to be addressed to the Lord in thanksgiving, when the issue is already known. Thus said, the word will mock You. Earlier the psalmist had said: Under his tongue are labour and sorrow, and now he repeats those words: *Thus says it, for thou considerest labour and sorrow.* While that wickedness man had them under his tongue—in other words, while he turned them over in his thoughts—he did not believe that they could be detached at all. But You certainly take thought for them when he is in Your hands, in other words when he is consigned to judgment and does not escape, but incurs a punishment commensurate with his deeds, since He did not think that he should refrain from wicked acts. So all power is declared to be with God, who consigns sinners to himself and punishes them. What is achieved by His servants is undoubtedly fulfilled by His power. When punished by such power, where can he take refuge? He can commit crimes and feast on the ruin of different persons, but all that he does will not go unpunished when he is sentenced to eternal damnation.

For is this is the poor man left: thou wilt do a helper to the orphan. Now that the wicked have been exposed and condemned, the psalmist returns to the just, so that as the wicked receive treatment commensurate with their deeds, so the just may obtain promised rewards. When he says: *For is this is the poor man left,* he shows that the person consigned to Him is robbed of all advantages, for being left without devoted Priests is the same as being exposed to all blessings. The poor man (*pauper*) gets his name from having a tiny doke (*pauculus* doke).¹⁶ So he means that the poor man is left to God that all may see what blessings they may gain from His indulgence. By orphan he means not one whose bodily father has died, but one whose father is the ruinous world. You will feed many orphans without visible fathers who are blasphemers, spendthrifts and voluptuaries, a particularly frequent disease at that age; those are known to be alien to the Lord. But God's aid cannot be withdrawn from those orphans whose father Satan is known to have been ousted out so he committed his crimes. Make his words: *Thus wilt do a helper*, so that when you see them afflicted in the flesh, you do not doubt that they must be freed.

36. *Stand thou the arm of the strong and of the malignant: his, his shall be weak and shall not be found.* The wickedness of Achanite again

passer before the prophet's eyes, and he adds that he be allowed no longer to dwell in the bosom of his blood. *Break* implies release to nothing. The arm of Antichrist suggests the power which almost wickedly exploited, for he performed conspicuously wicked deeds, and accordingly uniquely deserved the title of slayer, since he will have no pity in wrongdoing. He is malignant because he will wickedly urge men away from their duty, in this way cause whom he cannot convert by fear, he will at least try to drive by harmful rewards. His ear refers to his madness, for though only one transgression is mentioned, undoubtedly countless acts of his will be prominent. The palmist adds *his* shall not be found for there is no doubt that his wicked power must perish, since its author must be condemned.

17. *The Lord shall wipe to nothing, yea, his ear and even so Gentiles shall perish from his land.* Once the universal calamity has been completed, the palmist points to the order of future events, for once Antichrist has been slain, the eternal, holy, glorious kingdom of the Lord will come. Wicked evil is allowed to run far ahead so that the Lord's kingdom for which we long may be more welcome when attained, for not the blessed men become untroubled, and take rest. The cross which the holy man is compelled to endure in this world are no longer feared. By Gentiles he means sinners and wicked men whose life is death and who destroy the Lord's here. *From his land* refers to the kingdom of the Lord because which only the blessed enjoy.

18. *The Lord shall heard the desire of the just, thy ear hath heard the communal singing of their heart.* The purpose of the just are well expressed in living words, for he speaks of *the desire of the just*. Desire always follows love, so that they desire to see Him clearly in heaven, where they are now transported by the mind's eye. There follows: *The communal singing of their heart.* This expression, *communal singing*, is clearly stronger, for it describes how something is sought by a kind of mental experience by men in concert. Next comes *Thy ear hath heard.* We must regularly note that in God there are no physical parts, but the effect of the power by which He hears is called His ear, that by which He sees His eye, that by which He performs His hand. Let these words be stored in your memory, that we may not seem so weary you by repeating them if they have often to be returned.

19. *To make for the fatherless and the humble, that man may no more*

persons to magnify *themselves* in secret. For here we are informed by the prophet's authority that not only any *fisherman* child but also all those who are *deliberate* and *humble* are more pleasing to God. When the prophet says *To judge by the fatherless and for the humble*, he is pointing out that the verdict can be passed on his own behalf. But when the word *humble* is used, this is praise of the most just man. There also follows the leading promise that the hardships mentioned take place in such a way that no-one is allowed to exceed them. For them all evil must be ended, since the author of all sin will be condemned with his sin. There are *the hidden things of the Son* which the leading of this plain prophesy, for though they appear to have been frequently antedated by certain signs, men fail to recognize them when they come. The Lord says of that day in the gospel *But of that day and hour no man knoweth, neither the angels in heaven, nor the Son, but the Father alone*.¹⁷ On this passage the most blessed Fathers Hilary and Augustine, sacred lights of the Church, have passed numerous illuminating commentaries.¹⁸ They account it in plain that the almighty Word in human form should be thought to have been ignorant of the future on any matter which He proclaimed that His Father knew. For in the gospel says *Lord, thou knowest all things, thou knowest that I love thee*,¹⁹ and the Lord himself says *All things whatsoever the Father has are mine*.²⁰ But surely He would not possess all things of the Father if He did not know what the Father knew. Hilary and Augustine taught that His omniscience and truths the passage was to be understood through the figure of metonymy or transference.²¹ This is found quite often in the sacred Scriptures, and by it we must realize that God makes His subjects ignorant to their advantage. In Genesis God says to Abraham *Now I show thee that thou knowest the Lord thy God*,²² in other words, "Now I have made you know."²³ So in the present passage the words "I do not know" mean "I have made you not to know."²⁴ The Lord himself elsewhere says similarly *I know you not*,²⁵ when He could not possibly have been ignorant of those He condemned. Finally when questioned on this very matter He says *It is not for you to know the times or moments*.²⁶ He did not say: "It is not for me," or "It is not for us," but *It is not for you to know*. So both points are observed here, when did not realize when they should not know, and the Son of God was not in any sense unaware of this through weakness of the flesh. But if it were in point that the divine Ministry clouded ignorance in things it would be

impious to say), then that ignorance would be found stronger than the divine nature, and could—in spite of falseness—bring down the providence by which all things were created. But since we are taught that this is quite ridiculous, we must believe that the whole Trinity, whose nature is one and all-powerful, has always an unending knowledge of all things.

Conclusion Drawn From the Psalm

The promise proclaimed by the prophet is fulfilled, the hidden sinners of the Son are revealed. What good and wonderful issues appear to be explained, yet are still undoubtedly hidden! When proclaimed they are not considered unknown, but since they are unknown when they come to be, they are demonstrated to be still hidden. In this sense what is spoken and what is not left unannounced to those who seek it is secret. So let us beg God more profoundly that He deign to bestow on us a more salutary change of ways, for he who is warned that justification for sins will come has no excuse for sinning. We must also note in our minds that this is the first psalm in which the coming of *Antichristus* is prophesied. The numbers of this psalm also obviously reveal a hidden truth, that the Lord gave up the ghost at the ninth hour. Since this psalm has spoken amongst other things of His passion, its number can rightly announce the hour of that passion, for it is acknowledged to have recounted also the mysteries of the cross itself.

COMMENTARY ON PSALM 10

1. *Close the end of psalm of David.* Though the expression, *Unto the end*, often appears in these headings and invariably concentrates our minds on the Lord Christ, it is undoubtedly set there to denote different marvels. At one time it points to the glorious passion, another to the triumphant resurrection at which all nations wonder. But here it declares the holy faith through which more faithful Christians experience eternal reward with heaven: "So it continually reaches to Christ but is found joined to Him in different issues. If you concentrate your

mind you realize that this must be the case with the other pains as well. So far as pain and of David are concerned, it must be enough on recall what we said earlier, as you remember it. But realize that this pain has been developed to modernize heretics.

Division of the Pain

The whole of this pain is to be allotted to the portion of the prophet. In the first section he tells of heretics in antithesis who prove as certain Catholics lose their own wickedness. In the second he speaks discouragingly of the Lord's judgment, clearly revealing what they are to endure at the time of tribulation, so that they may lose the Lord's justice and abundant expressions falsehoods.

Explanation of the Pain

1. In the Lord I put my trust: how then do you say to my soul, Get thee away to the mountain like a gazelle? This figure is called *onomatopoeia*;² the divulging of a plot, is frequently occurs when we join words with form or alike. These words are in fact addressed to persuasive heretics who wish to more easily without innocent souls with vicious argument. So to them the faithful man says: "Since I am established on the fixed point of religion, how is it that you seek to persuade me, saying Get thee away to the mountain, in other words, have recourse to the wickedness of heretics, falsely claiming that Chelot is where Truth is known to have no trace?" In the divine Scriptures, mountain is attributive, being applied in comparison to very different things. It is often used in both good and bad sense. When it is used in a good sense, its strength and notable height are regarded, when in a bad sense, its inner wickedness and holy pride. So the one term is apply applied to different objects after reflection on their qualities. There are also several types of sparrow. Some take pleasure in holes in walls, while others make for dusty valleys, and others haunt only mountains. But here the psalmist speaks of those whose most random inclination leads them off to the loftiest region of earth. So those who in fickleness of "revering mind turn to most wicked desires are rightly considered similar to them.

3. *For he, the wicked, fears that they do not.* We must interpret the *bars* as the divine commandments which the heretic wields and orders according to his own wickedness. He strives to inflict a wound on the soul, not to punish it to enable it to attain salvation, but so justice is with eternal death. It is good that the law appears in the most sacred scriptures, because it unites the two Testaments, and often defines or denounces. As Paul says: *To some indeed we are the letters of death unto death, but to thy glory the odour of life unto life!*³

They have prepared their arrows in the palace, to shoot in the death the uprightness of hearts. He continues with the analogy of the archer, for just as the archer has arrows in the quiver, so the heretic carries poisonous words in his heart. In the *dead* signifies either when the Church is troubled with persecutions, when men of the flesh are thought to change their allegiance more readily through fear of danger, or with a hidden plan believing that they can deceive Christians more opportunely, when they imagine that the Christians cannot observe their purposes. When he says *the uprightness of hearts*, he shows that the heretic's words are futile and empty, for men are not upright of heart unless they cannot be deceived by any wicked words of persuasion.

4. *For they have destroyed the things which thou hast made but what has the just man done?* He is saying that the heretics themselves have destroyed the Lord's law when by false interpretations they strive to mind the holy Scriptures, which are prophetic utterances from the Lord for our salvation. A defender of the Lord Christ is further rejoined, for the psalmist says that if men have wished to subvert justice by wicked interpretation, why do they accuse Him who spoke justly? They do not derive their errors from His precept but from their own most wicked will.

5. *The Lord is in his holy temple, the Lord's chosen is in heaven.* Having rebuked those who have false ideas about the most true religion, the prophet passes on the second section. Here he says that the Lord's judgments are men to men, so that human wickedness may amend itself if only by reflecting on the Lord's severity. So that no one may believe that one deserves the innocent unpunished, he says that the Lord resides in any religious individual in Paul's words: *If any man violate the temple of God, him shall God destroy, for the temple of God is holy, which you are.*⁴ Thus the heretic may know that he can be destroyed by the God who is accustomed to punish the hearts of right

beginning. *Manens* have signified the holy men in whom the Godhead dwells with the permission of His majesty. How beautifully the point rises from a mind¹ sustained! What become, what fate it is to take up the Cause, who certainly ever dwells in the good!

His eyes look on the pure men, his eyelids examine the sons of men. Just as those from whom God men are unhappy, on they upon whom His looks with kindness become blessed. His gaze is a benefit because those visited by such great brightness are not submerged by the darkness of sin. Even Peter after falling was given the chance to make amends and return where the Godhead's mercy looked upon him. Note that the pallasium firm and eyes and hair eyelids. Eyelids (*palpebrae*) get their name from *palpare*² to flicker. They are, in so say, envelopes of the sight, bags for the eyes which we close to sleep so that we can remove our gaze bodies when wearied. So because the functions of the limbs are often allegorically applied to the Lord's actions, the poetist says that it is not only when He gazes with His eyes that He looks on sin. He also takes thought for the sons of men when He is thought to be asleep and so have no care for such matters.

6. *The Lord visits the just and the wicked but he that dwells iniquity hatches his own end.* We must not consider this as a repeat for the wicked when the Lord examines both just and wicked, for the Lord guides all things in the light of truth. The statement is made so that foolish beliefs may not cause men's longings to go wrong, so that the individual may contemplate his guilt which he knows is the sole criterion on which the Lord passes judgment. There follows a brief and clear explanation: *what does loving inquiry mean?* It means to hate sin's criminal. This is the way in which the person who follows the devil persecutes himself as he seeks to journey on those paths which lead to the region of punishment which are to be avoided.

7. *His saint comes in silence, his and his women and women of words shall be the portion of their age. Saints refers to preachers' words pouring from fountains which serve as streams for the truly devoted but become deep mines for the unfaithful. The first group yield fruit through understanding well the words, the second choke their roots with the noose of perversity by interpreting them wrongly. Five signifies the blinding anxiety which consumes them, as *depression* is mentioned because their thoughts are full with an abominable misery. *Women of words* denotes how they were distracted with troubled*

mouths. The portion of their cup means the measure by which they are measured by defiled drinks. Cup, however, is used also in the good sense, as in: *My shaller which instructed me, this greatly is it!* For the cup is the measure by which souls are measured. Cup (wine) is so called because it frequently contains hot (infused) drinks. Then too Theodosius Maderian in a work of his¹ says that there was a race of the Cyclopes constituted near Hircania whose name was formed from the Greek *cupis*, a kind of cup which with the change of one letter spells *cupis*. So because of this their name is obviously implanted in the memory.

8. *For the Lord is just and hath loved justice his countenance hath beheld righteousness.* There is added an apt conclusion about the justice of the current king. He says that the just Lord loves justice because He can look only on those who can maintain justice. The psalmist attests His countenance beheld righteous men, that is, the righteousness which He himself gives in His kindness, for humanity of itself possesses nothing worthy; it has only what it has obtained from the Lord, the Remover of all things. Countenance here signifies the Lord's kindness as we read in another psalm: *But the countenance of the Lord is against them that do evil things.*² But here he said that it hath beheld righteousness, in through righteousness the Lord has made His grace comprehensible.

Conclusion Drawn From the Psalm

Here will this psalm with marvellous brevity has embraced the miles of history and the penalty which they incur, so that we may be reminded from the wicked deeds of those whose names punishments we decry! In the number of the psalm there lies the sacred power of the Decalogue,³ which has come to be the most splendid instructor of human life. Just as the ten commandments condemn man's vices, so this psalm warns on the interpretations made by wicked preaching. It frees man from danger which is the greatest according as it is worse to fall in faith than to die through physical failure. So this psalm too rightly bears the number ten, for in its perfect instruction it overrules our understanding in orthodox belief. Moreover, in the gospel the good servants who rendered his talents were praised and rewarded as

reward decision over ten cities.⁶⁶ Then too Paul wrote the Lord's word to us ourselves to indicate a great mystery, thus showing that this number's dimension indicates the fullness of the sacred teaching, for the number itself has been interpreted as indicating great virtue and praise. Though it stretches to an extended and infinite number, it even circles upon itself with ascending rank, though receiving an internal addition, it is seen greatly to increase within itself.⁶⁷ For this reason it is rightly called a glory label, so being derived its name above from above.⁶⁸

COMMENTARY ON PSALM II

1. *Thus the end, for the eighth day, a psalm of David.* As has already been explained in Psalm I, eight refers to our eternal rest, for this world does not experience an eighth day. Once the seventh day is finished, it always returns to the first. In those seven days, the number is plural, but eight is taken as singular because it does not change with any movement. So the psalm's purpose must be explained so that the words of the heading can be more easily understood by realization of its purpose. The prophet, then, begs that this world's wickedness be destroyed, so that the great truth of the future promise may be attained. That undarkened kingdom is desired when its blessedness is unceasingly sought. So the eighth day is aptly associated with this psalm, for then this world's flawed manner is left behind, and the advent of the innocence of the next world is demanded. The rest of the heading is well understood from earlier explanations.

Division of the Psalm

In the first section, the prophet begs us to stand firm from the depravity of this world, because cruelty and proud men were denying the Lord's power with wicked contractions. In the second, he proclaims that the Father's promise is to be made through the all-powerful Son. He briefly praises the Lord's utterances, just as earlier he has rebuked wickedness words.

Psalm 140:1-10 *Explanation of the Psalm* *Psalm 140:1-10* *Psalm 140:1-10* *Psalm 140:1-10*

1. *Save me, O Lord, for the holy man has now needed: truth is dropped from among the children of men.* Let us carefully examine the beginning of the psalm, for it is fashioned with the beauty of expressive figures. The prophet suddenly cries out to the Lord so that the magnitude of the danger is clear from his fear itself. Then by the figure of synchresis¹ he assembles the many objects of his fear upon the division of the psalm. This figure is regarded as one of the most violent, since many things and many changes are united. Since he saw this world oppressing saints in many ways, he asked the Lord to be moved. He knew that true healing could be found with Him, when He said that no saintly man in the world was where such a crowd of evil men was known to be. These words have reference to men, but the Lord is known to be present everywhere, so that we would not interrupt it unhappily, he followed. *The holy man has now needed, with Truth is dropped from among the children of men.* If there had not been dropped truth, the holy man could not have needed. This is called "Proof from the consequent,"² when a premise is confirmed by the results that follow. But when he says *dropped*, he obviously shows that God's gifts have been belated by men's sins, for by their perversity they stain the benefits bestowed on them. We should notice too that *truth* is mentioned in the plural, though there is one Truth, but since by heavenly dispensation His power is assigned through each individual, we witness that there are many truths. So we also speak of the prophecies of David and of Jeremiah, of the gospels of Matthew and of John, and of the others whose fame has flourished in this way. In the same manner we speak of truths when by the Lord's generosity the nature of truth is allotted to human minds as flames which cannot be separated. This verse can be aptly applied also to the Jewish people, who snatched themselves of their gifts from heaven, and refused to believe in Him who was prophesied by the crowd of so many who believed Him.

2. *They have spoken each things every one to his neighbor: with deceitful lips and with a double heart they have spoken evil words.* Vain things means falsehoods, a sense consistent with his previous words: *Truth is dropped from among the children of men, when they sought evidence against the Lord Christ and belittled themselves with evil whisper-*

ings. Neighbors have desires not so much kindred as association in wickedness, as for the words: *With a double heart, whenever we wish to describe sinning men we mention their duplicity of heart.* As Solomon says, *A double-minded man is unstable in all his ways.*¹ But when we wish to characterize simple men, we maintain that there is one heart in them. As the Jews of the Apostles says: *The merchants of Judaea had one heart and one end.*² In the same way we say that people are two-minded if they never coincide in the same opinion. Look at the statement which follows the points we have discussed: *They have quiet and smooth. It was inevitable that people with duplicity of heart should speak evil words.*

4. *May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.* A general judgment follows, just as frequently when an individual errs the sanction of law is applied and the announcement of a severe measure condemning the evil in general. *May he destroy* is with reference to the union of the Jews, not that those who had gathered in the one wickedness might perish in ready places. The tongue that speaketh proud things is that which takes upon itself some great faculty without the realization that it has been conferred by the Creator, being under the impression that the outcome of events is under its own control. So the Apostles says of Antichrist: *I am in the firm belief that the dipter, a word: speaking great things; and the sun, the earlier spoke of deceitful lips so that you could not take in a good man.* The tongue that speaketh proud things. Note his play as he says this, for he brings it not against men, but many of them were to be converted, but against the vices themselves.

5. *Who have said: He will multiply our tongues: our lips are our own. Who is lord over us?* He describes those who in time of success are swollen with overconfidence for words and who presume to stand their own glory and to ascribe to their own powers what in their mind they believe realize they have received from God. I pause for a moment to inquire of them why they do not so chatter when overwhelmed with cares and unimpeded in adversity they cast their eyes to the earth, they clasp tight their lips, they are dumb with which confused as though they have lost their tongues. Consider too the various misdeeds of ingratitude, resulting in a person's inability to make good, in spite of his apparent boasting about what his lips can do. Then let them say, if they can, *Our lips are our own. Who is lord over us?* In these words if he

is laid over not the words of the righteous men are being released. The figure is called antithesis¹⁰ or contravention.

4. *By reason of the misery of the needy and the pains of the poor, now will I arise, said the Lord. In these two verses we must carefully examine the persons of Father and Son, so that confusion in our understanding may be dispelled. After the psalmist has condemned those who proposed shielding up the Lord's blood, he comes to the second section in which he pronounces the Lord Saviour's resurrection in the prophetic voice of the Father, for we can cite the words of another without abandoning our own light's assistance. Let us substantiate the nature of the Creator's deities here, when by reason of the misery of the needy and the pains of the poor the Lord Christ achieved glory, so that His faithful were not oppressed with lengthy tribulation. I will arise is a metaphorical statement to the effect that He who knows no human weakness of persecution rises up, but I will arise means I shall appear and be manifest in the Son, for their strength is one and their majesty undivided. The Father appears and is manifest in the Son, as Christ Himself says in the gospel: *For what seek me seek the Father also!**

*I will not ever my deliverance, I will shut confidently in his regard. By His deliverance, the Father means His Word made flesh,¹¹ through which life came to men, since every believer attains salvation through His abundant generosity. What does He set over Him? Surely consolation, which He earlier said belonged to the needy and poor; for when the Lord having risen again it was clearly professed to the faithful. I will shut confidently declares the power of the Father's omnipotence, for truly the One whose will no man can contradict shut confidently. In the same way the gospel says of Christ: *For he was teaching them as one having power, and not as their scribes and Pharisees!* But the power of the Father is the confidence of the Son, as the confidence of the Son is the power of the Father, and it is certain that this applies to the whole Trinity, in accord with the unity of essence.*

5. *The words of the Lord are pure words. After the psalmist has spoken the Father's words, he confirms them by praising them, for everything happened as we know to have been promised. All the words of the Lord are in briefly stated namely pure words, words of utter purity and virginity integrity, such that no lying pollutes them and no stains of falsehood mark them. Just as purity knows no pollution, so*

the Lord's words know no contamination of any foulness. Do not accept this statement passively. Is it made in concert with what was said earlier of the wicked? They have *quiescent things*, everyone to his neighbor, so that by examining the dissimilarity of intentions we might be detached from evil manners. This figure is called *synchysis* in Greek and *collocatio* in Latin,²⁸ where persons or cases are considered as opposites or compared as similar. Here divine utterances are praised, whereas earlier human words are rebuked.

As silver from the earth, tried by the fire, purged seven times: life is still defining the nature of the pure words by comparing them with a bright metal. *Silver from the earth, tried by the fire*, is usually most pure when obtained by frequent baking. *Tried or purged* is in contrast to what he says about sinners: *deceitful lips in duplicity of heart*. And to enable you to acknowledge the vast gulf between them, he added: *Purged seven times*. The reader may object, it seems, to the seven forms of the Spirit, namely, fear of the Lord, piety, knowledge, fortitude, counsel, understanding, wisdom.²⁹ Through them the divine Word remains as it were in a fixed stance, shining with the steady glow of truth.

8. *Then, O Lord, wilt preserve us: and keep us from this generation for ever*. Just as earlier he said *May the Lord destroy all deceitful lips*, so here he promises that the Lord will preserve those who have believed. His utterance with a pure heart. Observe with what control the sacred rules are maintained. When he says: *Then wilt preserve us*, he evades presumption from our sinners' humanity so that none might think that they should have any trust in themselves. *I save this generation* detests the Jews or sinners of this world from whom we cannot be guarded by our own strength, but protected only by His pity. The psalmist adds: *I for ever*, because He considers us here in our tribulations and in heaven sets us in everlasting freedom from anxiety. He helps us here, and glorifies and crowns us there. So the most devoted Creator both preserves us in this world but we perish, and blesses us in the next so that we can be utterly free of wickedness.

9. *The wicked shall stand about: according to thy lightness thou hast multiplied the children of men*. Having in the first section condemned the words of the wicked with appropriate malice, and in the second having praised the Lord's utterance with wonderful commendation, he passes to the conclusion of the psalm, in which is a single

verse he again attaches to each section the opposite words. In the blessing of sinners he says: *The wicked shall reveal about*, so that they can never reach the right path, the sinners' routes are always inverted with evil manners, as Solomon says: *They have left the right way to walk on wicked ways.*¹⁰ So they cannot attain the repose of the righteous day, for they are always reversing backwards like wheels. The next words are: *According to thy goodness thou hast multiplied the children of men.* This refers to those who have genuinely believed the chaotic and most pure utterances of the Lord. Most how much is granted in this statement, for he says: *According to thy goodness thou hast multiplied the children of men*, not according to their merit, but according to that which has no experience of human crime. We often call high what we cannot grasp: the Creator does not square with the measurement applied to all creatures, and there can be in His case of the measure which also to all things their number, weight and size. *Thou hast multiplied the children of men* refers to the promise made to Abraham in the words: *Multiplying, I will multiply thy seed like the stars of the sky.*¹¹ It is clear that He has performed this, and that He duly performs it in the persons of His saints.

Conclusion Drawn From the Psalm

Let us reflect that this psalm has expounded to us most beneficial mysteries. It has told us how men are misled by empty, superfluous talk, with the result that they seek to attain not the tranquility which they live, but the falsehood by which they die. Then he explained in due order the names of the Lord's utterance, so that each of us by realizing how utterly pure are the Lord's words may habitually expiate our sins at foot. This is the remedy granted for our condition, for it is certain that the sins of men can be freed by the power of the Lord. Then, since the strength of the number eleven, to which this psalm is assigned, is acknowledged as revealing to us a sign of the gospel, let us beg the Father of the household in His great mercy to admit us into the vineyard even as the servants here,¹² so that He may design to bestow on our serious reward not due to us, but gratuitous. Blessed Prosperino, in the second part of the book entitled *Before the Law, Under the Law, and Under Grace*, says: "But without this measure was the salutary

each dropped from sleep with downy curtains of halcyonish. It was to show by it that the whole world is guilty before God, and lives in repentance. The psalm bearing this number has as its beginning, *their sin, O Lord, for the holy men has now needed peace are dropped from among the children of men.*²⁶

THE PSALMIST'S INTENTION IN WRITING THIS PSALM WAS TO REMIND THE LORD'S PEOPLE OF HIS MERCY AND LOVE TO THEM, AND TO SHOW THAT HE WAS NOT AGRIMED BY THEIR SIN. THE PSALMIST WAS A MAN OF GOD, AND HE WAS NOT AGRIMED BY THE SIN OF THE PEOPLE. HE WAS A MAN OF GOD, AND HE WAS NOT AGRIMED BY THE SIN OF THE PEOPLE. HE WAS A MAN OF GOD, AND HE WAS NOT AGRIMED BY THE SIN OF THE PEOPLE.

COMMENTARY ON PSALM 12

1. *Unto the end. A psalm of David.* Since the words of this heading are now familiar from earlier comments, it is fitting to say something instead about the content of the psalm. In sum it speaks of the charity of the Lord Christ, in which resides the perfection of the entire law. If a man has it, he relinquish all the righteousness of this world, for when it alone is sought with the whole heart, its opposite ceases to be loved. The love of God is, so to say, a spring shower of virtues, beneath which blessed longing grows more, and holy action issues from. In this world it is a patient in adversity and controlled in prosperity, powerful in humility and more joyful in affliction, kindly to enemies and over-coming evil men with its blessings. From criminals of heaven are freed by it, becoming a renewing flame, a longing which purifies and brings salvation. To enhance the entire theme in the words of Paul, *God Himself is charity*; for it is loving that we seek it and long for it unceasingly, so that because of our inability we be filled with it here we may at any time in our future we will obtain full satisfaction from it. As we read in Psalm 121 *My soul hath found at my salvation*. This thinking in fact means participation in blessed immortality.

THE PSALMIST'S INTENTION IN WRITING THIS PSALM WAS TO REMIND THE LORD'S PEOPLE OF HIS MERCY AND LOVE TO THEM, AND TO SHOW THAT HE WAS NOT AGRIMED BY THEIR SIN. THE PSALMIST WAS A MAN OF GOD, AND HE WAS NOT AGRIMED BY THE SIN OF THE PEOPLE. HE WAS A MAN OF GOD, AND HE WAS NOT AGRIMED BY THE SIN OF THE PEOPLE.

Division of the Psalm

When in the first section the prophet noted that the human race was enslaved by deadly superstitions, and was not honoring its Creator through its worship of the true Lord, with great longing he prayed that his faith may be fulfilled by the atonement of the holy incarnation, so that clean as any new-born babes might for their own good standers witness heaven. In the second section he earnestly asks that his faith

be enlightened, so that our positions may be effectively perceived, and he may not fall by any deceit of the enemy. He says that he has always trusted in the Lord's mercy.

Forasmuch as he has always trusted in the Lord's mercy, why did he lament so long? He was not weary of waiting for the Lord's mercy, but he was weary of the delay. He was weary of the delay because he was weary of the delay.

Explanation of the Poem

How long, O Lord, wilt thou forget me unto the end? As has been noted, the prophet is full of the Lord's abounding charity, through which he joyfully received His becoming man. Trustingly he blazes out the message that he is being frustrated too long in his expectation, for delay comes very harsh to every man who has longing. Though he believed in charity of faith that He would come, he complains about the slowness of Him whose arrival he still hoped for, but did not deserve to see. When God postpones granting a request, He does not forget but is thought to be overcome with forgetfulness by the one afflicted with longing.¹⁰ On this occasion, *Unto the end* refers to the time at which he foresees that the Lord's incarnation would come. Such a complaint strikes the souls of the faithful, so that they both ever long for heavenly things and have enduring trust in the Lord's promise. Also words noting the fact that in these few verses he everywhere expresses sentiments of most unfeeling patience. He says, *How long? Till when? For what length of time?* and indeed He asks *Till when?* twice over. This figure is known as *epiphora*,¹¹ when there is duplication of similar words by frequent repetition.

Till when shalt thou turn away thy face from me? He asks for the appearance of Christ, whom he had long possessed in spirit. For His *face* is that which could appear before bodily eyes, which can help man entering this mortal existence rightly desired to see, for that face by its manifestations from heaven designed to save the world. In this way both his longing for God's love was shown and his charity towards his neighbours was clearly fulfilled, since he consciously begged for what he knew was beneficial to all. Both are joined in partnership with each other: God cannot be loved without neighbours, nor neighbour without God.

For what time shall I take counsel in my soul? His most constant longing as he waits is expressed here. He sees he sees no way of being

able to lessen his desire to behold Christ, for his eagerness to desire the good and to avoid ill is coming the longer it is unassuaged.

3. *How long is my enemy to vex me?* *How long shall my enemy be vexed over me?* He continues further with his pious complaints. *Fate is to be carried over from the previous verse, so the full sense is "Shall I take sorrow in my heart?" All the day means every day, so that we can understand here the passage of time in an absolute sense. Notice the first word of this verse. By now it is not longing but the present sorrow which is aroused and experienced as this beautiful position swirls up this happens especially when a long field trip is drawn out. My enemy refers to the devil, who before the Lord's coming was raised high and took joy in the enslavement of mankind. Over me means "vex me, belial," for the devil was sagely worshipped all over the world, since the heavenly religion did not then win devoted faith.*

4. *Consider and hear me, O Lord my God. Enlighten my eyes that never sleep in death.* He comes to the second link of his prayer for escape. For what reason are we to think that his devotion should here, lest the whole world through the long delay be trapped in error and perdition? When he says me, his petition is not for himself alone, rather he begs help for all the faithful, one of love for whom a universal remedy was being sought. Consider is to be joined with his earlier words *How long shall thou turn thy face from me?* and here with the comment at the beginning of the psalm *How long, O Lord will thou forget me unto the end?* *How* we must here interpret as those of the heart, which sleep in death when the light of faith is lost, and they are closed through pleasure of the flesh, for this is the sleep in which the enemy delights.

5. *Just at any time my enemy says I have prevailed against him. They that trouble me will rejoice if I am moved.* He says this with reference to the devil and his agents, whose custom it is to jest when they cease, for they believe that their victories entail the destruction of those who follow them. What he is saying is: "If I am moved from you, I shall give joy to those who in their despicable way become glad when they know that the persons they have deceived are in their hands." The words *If I am moved* refer to the fallacious of the diabolical road, for a man must step into the devil's trap if he withholds by a single step from the Lord's strength.

6. *But I shall trust in thy mercy: my heart shall rejoice in thy salvation.* Though filled with great longing, he sees the less-expressed the form of his patience by saying that though his wishes continue to be postponed, he himself seeks the support of divine mercy can be found most readily in the hope of that mercy, as Paul says *the hope cannot be ashamed* (1 Cor. 13:13). As thy mercy is imparted because anyone who thinks otherwise makes himself the hope of his belief. O the strength of faith, the great steadfastness of the believer! He rejoiced in the absence of Him who was actually present. The heart man had already sighted the salvation of the Lord whom the outer man still longed to behold with the eyes of the body.

I will sing to the Lord, who giveth me good things: yea, I will hymn in the name of the Lord, the most high. Whereto at the start he repeatedly complains that he has had his desire delayed, here he joyfully proclaims the kindnesses of the Lord bestowed on him. This is either because he says through the power of prophecy that he has gained what he already knew would come, or because he here believed this was already his reward. As Scripture says: *Abraham desired God, and it was repaid to him even faster.*¹ So the psalmist rightly says that he has obtained it, for such great steadfastness of faith has been bestowed on him. Notice that he first said *I will sing*, and then *I will hymn*. *I will sing* is from the heart, where he was filled with boundless joy. *I will hymn* lies in good works, as the Catechism clearly demands.² As *I will sing* has reference to the contemplative life, so *I will hymn* refers to the active.³ The two are most beautifully allied like twin eyes, and make the Christian exceedingly bright.

Conclusion Drawn From the Psalm

Let us view the people engaged in blessed contemplation, and note with what longing he anticipated the glorious intercession of the Lord. Then from this let us realize what a gift it is which we have obtained, when we observe that a powerful king and a holy prophet desired with such enthusiasm to behold it. But we must beg the Lord not to commit us to the devil to be abandoned and misled, and so allow us, however unworthy of such kindness, to serve faithfully, now that He has come, the One to whom the greatest most devoutly ministered when He

was will no arrive. The apostles, twelve in number, led us recall the number of the psalm. By their most perfect teaching of the command, were they both loved the Lord before all things and created this neighborhood with the same charity as themselves. So this psalm has rightly plucked to us these apostles, for it is clearly consecrated by having the number of the apostles. Then too we know that the Hebrew people was divided into twelve tribes. Moreover, the Lord promised the apostles twelve seats in the judgment to come. The year itself is divided into twelve months. The careful reader will find other parallels of this kind so that you may realize that the number denotes in many meanings.

© 2000 Blackwell Science Ltd *Journal of Internal Medicine* 247: 395–401

© 2004 Blackwell Publishing Ltd, *Journal of Internal Medicine* 255: 103–110

5. *Unto the end* / *A portion of Daniel*. Since these words are now wholly familiar from previous explanations, recollection of these must be sought from me rather than further explanation. In the handbooks *unto* is often rightly reported to mean the translator's coined is made attractive to Christ himself. But the word *end*, as I said before, expresses our attitude towards our Lord in different senses now in its conclusion from the afflicted, now the joy of the exultant, now the attitude of the creature, now the threat of judgment. However, the present guide rebukes the Jews' madness with fierce condemnation. It is hard in its conclusions, terrifying the impious and hard towards unbelievers. In this manner is rightly assigned to holy Church, against whose just punishment blaspheming unrepentant sinners should always

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

© 2004 Blackwell Publishing Ltd *Journal of Internal Medicine* 255: 103–110

The Lord's appearance, complete with prayers of longing in Psalm 118, is depicted here as having arrived. So first the Catholic Church includes the Jews who looked on Christ but had not the slightest belief in Him. In the second place, she says that those who were unwilling to acknowledge the faithful fear of the Lord are disturbed by empty anxiety. Their conscience is finally awakened at the end of the world, when

racious shall have the abundance waited even long ages, so that when the Lord's devotion to them is renewed, they may more easily be restored into seeking the cure of procuring Him.

And the Lord said, I will be a Father to the fatherless, and a merciful Father to the widow, and I will be a Father to the orphan.

Explanation of the Psalm

The first hath said in his heart, There is no God. When the Jewish people saw that Christ had come in a lovely condition in the flesh which He had assumed, they doubtfully said: *There is no God.* They failed to understand that it was He who had been foretold by the prophets. The sin was the greater because they said it not with the lips but in the heart, so that in their evil intention was joined the sin itself which was worse.

They are corrupt, and are become abominable in their doings: there is none that doeth good, none even to man. They are corrupt because in abandoning the unity of the first person they have demonstrably fallen into sinful thoughts. The punishment for sin follows soon, dispensed by their most wicked reluctance to believe, they become abominable to the Lord through their errors. Palmaria desired deliverance from sinners' things,¹ because the mind rushes where it wills with great speed. Next comes: *There is none that doeth good.* But what about the patriarchs? Did Noah not do good when he was obedient to the Lord's commands, and entered the ark to be saved? Did Abraham likewise not do good when in obedience to heavenly instructions he offered his son for sacrifice? Surely Ishmael good when he was afflicted with great suffering, yet repeatedly he thanked the Lord throughout? There is no need to mention prophets and apostles who followed the Lord's commands and offered themselves to glorious deaths. Even today through the Lord's kindness good things are done through the action of just men, but so that this denial may become wholly meaningful to you, ponder the words that follow: *None, even to man.* In fact that only Christ is Christ, without whom human weakness has not the strength either to begin or to complete any good thing. So the statement was justified that no man can do good unless through His mercy we have gained Christ. When we reach Him and do not abandon Him, every good is undoubtedly performed. So this is the end promised in the heading.

a. *The Lord hath looked down from heaven upon the children of men.*

How did the Lord look down? Surely in seeking His only-begotten Son, through whom the true faith could be more clearly recognized. Upon the children of man can be understood of the Jews.¹ As the Lord says in the gospel: I was not sent but to the sheep that had been lost of the house of Israel;² so with greater reason he called them the children of men, because by contrast with the Gentiles they worshipped one God. As we know, that people was uniquely possessed with the gift which they sacrilegiously rejected and made foreign to themselves.

To us if there be any other understanding and not God. To us means to mean to be seen, this figure is called *dephallage*³ or exchange, when an expression is lost a different meaning. So here it is said that He who knows all things before they come into being gets to know something in the course of time. In the same sense the Lord said to Abraham: Now I know that thou fearest the Lord thy God;⁴ and He will say to sinners in His judgment: I have perceived⁵ and so forth. One often finds this type of expression implanted in holy Scripture. He examined my soul *understand* with reference to Christ's assumption of humanity, for when He showed by many miracles the coming of His divinity He ought to have been recognized as God. He meant just in the sense of their following His commands, for the one who seeks God is he who does not depart from His will, so in a single verse the mystery of the holy incarnation was revealed, so that through it men's faith could be grasped, and the remedy of the desired gift obtained.

1. They are all gone aside, they are become unprofitable together: there is none that doeth good, no, nor one. All are said to have turned aside, though again a crowd of them believed. But the whole is to be understood from the part, for there were so many impious ones that almost all were considered to be perfidious and to have perished. So they were aside from the grace of God and became unprofitable to themselves.

Their shame is an open squabble: which shall suppose they avoid divine fully. These five verses to the beginning of the second section are not found in the Hebrew copies;⁶ but since by long custom they have been admitted to Church use, we shall explain them individually as permitted. This particular verse appeared also in Psalm 5,⁷ but because it was the same nation and a similar case, the *apophthegm* was obviously apt in repetition. So their shame was well called a squabble, for they spoke dishonouring words. Just as when squabbles be open there come

fiend column, as their men's throats poured out hateful words, and so that they alone should not perish they scattered devils abroad with their scourges. But bear in mind that in these five verses the phallic devils denote the Jews, of whom he earlier said that they ponder murders in their hearts, by the second type of definition which in Greek is called *anastrophe*, and in Latin *metonymy*.²⁷ This type does not specify its nature in terms of substance, but clearly suggests what even are by the nature of their deeds.

The poison of age is under their lips: their mouth is full of cursing and bitterness. Saps are loosed to be a monstrous species of serpent. It is said that through their natural obstinacy they do not carry through magicians' spells, and because they can be inflamed by no charms they cannot be diverted from their aim. The Jews are most aptly compared with this species, for in the face of the wrath of salvation they have wretchedly affected a blind deafness, and have chosen to follow poisonous purposes rather than be drawn to practices which bring salvation. So these words seem deservedly to be used of them. They show darkness in preference to light.²⁸ Venenum (poison) is so called because it seeps through the veins (venae).²⁹ This is the path taken by the poison of malignant men in secret thoughts. The words that follow quite beautifully continue with the analogy of the saps, for while cursing men are played so that they continually threaten death, in the same way the mouth of the Jews was full of cursing and bitterness, when instead of giving useful advice to each other they blasphemed the Lord Christ and denounced His death.

Their feet are swift as deer's hind. But darkness prevents its place by which we proceed from inception to outcome. As for swift, it shows that their plans lacked moderation. To deer's hind: understand this of the Lord's servants, so that the momentum of the deed grows with the speed of the operation. So when the blood of the spotless Lamb was shed by the Jews, it rendered them most pitiful, but when it reached us it constituted us the liberators.

Contrition and unhappiness in their ways and the way of peace they have not known. The way of the wicked is well described as contrition, for it both rules and is ruled. Unhappiness is cited because only ill-treated penitents are assisted by this path. Yet a man may walk the way of sinners and still return to the path of justice, but the psalmist says that there are not found for me contrition when I am contrite. The

may of peace they have not known, for they have totally failed to deserve to apprehend the Lord himself, who is the Way of peace, since they are blinded in heart.

There is no fear of God before their eyes. To the preceding point is subjected a judgment to remind off the discussion, especially. They did such dreadful deeds because they had no fear of God before their eyes. As Paul says of them, *For if they had known, they would never have crucified the God of glory!*¹⁷ In this sense we truly say that the God of glory was crucified, though we know that He was slain only in His fleshly and not in His divine nature.

4-2. Shall not all they know that work iniquity, who devour my people as they eat bread? They have not called upon the Lord, Holy Church, whose voice speaks in the psalm, passes to the second notion in which she threatens all wicked men with God's judgment. She sees that those who now freely do evil acknowledge their punishment at that general resurrection. The order of words is, *Shall not all they know who work iniquity*, and from the following verse we may attach the words *For God is in the just generation. They shall know* refers specifically to the future judgment, when they see the divine invitation to good men to enjoy eternal rewards, but themselves led to everlasting punishments. *Who devour my people* also speaks of those who devour simple Christians by savage teaching. As they eat bread seems appropriate to the purpose of sinners. Just as hungry people believe that their hunger is met by the most succulent food of bread, so these men know to be filled by devouring Christians. Appointed in the reason why their death is deepened, because they were unwilling to call upon the Lord. Those who with arrogance of mind refused to call on the Lord because had to do desperate deeds.

There they have stumbled for fear where there was no fear. For God is in the just generation. Just as fear at the firing time is madness, so it is certainly a species of madness to be crucified by some promissory pain. In the first case it is clearly caution, but in the second rewarder is always condemnation. So it was right that those who repelled from their mind the fear of the Lord, which is salutary in this world, were shaken with promissory trembling. The Jews said, If we believe in Him, the Romans because of this new rule will take away our place and nation.¹⁸ So it happened that through not fearing the Lord they were afflicted by impossible apprehensions. The effect *For God is in*

the *just generation*. This question followed to correct the unfaithful to enable them to remember that the Godhead is not present in them when they view themselves rising in empty prosperity. All this is foretold with devoted mind so that the sacrilegious purpose of the wicked may be corrected.

6. *You have confounded the counsel of the poor man, since the Lord is his hope.* The attack is directed at the Jewish people, who are told in ridicule: *You have confounded the counsel of Christ*, in other words, you would not receive Him who had come to save you, neither He who had arranged to bestow salvation on those who believe in Him, in pure conscience when He is spoken. *The poor man* represents the Lord Jesus, who though rich in Himself became poor for us. We must read the whole of this verse with wonder. *You have confounded the counsel of the poor man since the Lord is his hope.* Where He ought to have been an object of greater reverence, He was seen instead to be spurned and to suffer insult. It should not trouble you that God from the viewpoint of His assumed humanity is called the hope of His holy incarnation; the humility of His humanity, which He assumed for men's salvation, could not be indicated in any other way. Similarly He is to say to another poster: *O God, my God, look upon me; why have thou forsaken me?*¹⁹

7. *Who shall give out of Zion the salvation of Israel, while the Lord turns away the captivity of his people?* After holy Church has spoken about the Lord's coming, the now turns to wonder at this great kindness with the words: *Who shall give out of Zion the salvation of Israel?* Where the will, *Who?* the writer is to understand none save the Lord Father, who dignified to send and provide the Lord Christ for Zion, that is, Jerusalem. He is indeed the salvation of Israel, the eternal salvation and boundless safety of all good believers. Thus follows: *While the Lord turns away the captivity of his people*, that is, when He has condemned the devil, who with wicked cruelty persecuted and strives to ensnare God's people.

Let Jacob be glad, and Israel rejoice. To the earlier questions is appended a concluding reply: *Let Jacob be glad*, signifying the people of Jews and Gentiles now gathered or soon to be gathered through the gift of grace, but it was time wandering away through their iniquities; *the Jacob* must be understood here as the ancient people of the Jews, though his name has apparently been altered after the manner of the

Isaiah was to the new people as well as to Israel. But David was properly understood as the universal Church gathered from all parts of the world. It must inevitably rejoice when through the Lord's pity it attains the kingdom of heaven. Otherwise torn apt words have been assigned to the different cases: Jacob will be glad because he has gained a blessing beyond his hopes; Israel will rejoice, in other words, will be filled with innumerable joys, when he sees in accuracy what he longed for most ardently in hope.

Conclusion Drawn From the Psalm

If we meditate on the words with devout minds, the virtue preached to us in this psalm is that as far as we can we should with kindly hearts counsel the doctors of our vision, so that they do not harden in blind obstinacy and be subject to irreparable error. The Church rebukes a sinning people, urging them not to hasten to their own destruction; then they can abandon their wickedness and cast off the vices which can cause them wholly to perish. So let us also as here we can follow this plan as worthy of respect. Let us urge on heretics the true faith, let us preach to the proud holy humility. If we desire to be helpful to such people, we beware these qualities rather on ourselves. We must realize that this is the first of the psalm composed for the reproach and conversion of Jews. On the number of this psalm, this operation we do not consider foolish holy Church, introduced at spontaneous, takes in both the Pentateuch of Moses and the right days' mysteries for the Lord's conversion.¹² So she seems rightly to endorse the number thirteen because she grasps the mysteries of Old and New Testaments. Alternatively, the number can be ascribed to the fact that there are thirteen to have been thirteen days from the Lord's birth to His epiphany. So the calculation is rightly the outcome of things heavenly.

COMMENTARY ON PSALM 14

1. *Unto the end. A psalm of David.* Since this heading regularly drives us back to the Lord, and there is nothing new for us to say

about its words, let us rather investigate the most appropriate features of the psalm. It is not, like some of the psalms, wrapped, so to say, in profundity, but the Lord replies to the prophet's questioning. Following the mode of the deuterocanonical, saying that one reaches the hall of His Mercies through ten virtues. Do not look for these in individual verses, for they are grouped in ones, twos and threes in stichs and every ninth verse. We shall advise you at the appropriate places how they are to be distinguished and understood. Observe that this is the second psalm which instructs the faithful. In the first the psalmist defined the blessed man in a threefold division with the words: *If he hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestiferous: but he shall be born in the law of the Lord, and on his law he shall meditate day and night!* In this psalm, however, he says that such a man exists in ten holy virtues. So the power of the Pentateuch is shown in the first psalm, and that of the deuterocanonical here.

Division of the Psalm

The division of this psalm is seen to consist solely of question and answer, but the question takes one short verse, while the answer is contained in ten verses. Now let us pass to explanation of the words.

Explanation of the Psalm

Lord, who shall dwell in thy tabernacle? Or who shall live in thy holy hill? The prophet longs to know whom the Lord has judged worthy of the Church, and like a devoted priest standing before Him, he asks a *quæstio* and desires to be informed about his query. This figure is called *arbitrio*,² when an apt reply is given to a questioner. He asks *who* could dwell in His tabernacle. We must ponder rather more carefully why *tabernacle*³ is used. Our ancestors called poor people's houses *tabernacles* because they were not yet tiled, and covered only with beams (trunk), and were so to say *tabernaculum*. Because they dwelt and died in them—it was the custom of the ancients to take food only once in the day—one word was developed, as it is said, from the two words, *tabernaculum* and *convivaculum* (dining-room), so from *convivaculum*. From this the euphonious form *tabernaculum* emerged; we must

by it and his dwellings erected on expeditions. Now in the Old Testament the Lord ordered a tabernacle to be made for Him when the people of Israel were encamp, so that in this way a house of God could be moved along with the Hebrews' slaves. So it happened that the Catholic faith which has been spread through the Churches all over the world is called God's tabernacle. Josephus, in the seventh chapter of the third book of his *Antiquities*, has described it in careful narrative, and we have had it painted and placed at the beginning of our larger Paradise.* The holy hill means the Jerusalem-to-come. Now how splendidly suitable words distinguish different scenes. If he dwells in thy tabernacle refers to the person still struggling in the content of this world, If he now on the hill refers to any of the faithful who after this world's toils are removed by the aim of eternal peace.

2. *He thus walked without bloom.* He comes to the second part, from which issue replies to an ancient sanctuary. The words are spoken from the mouth of the Lord Christ, both to satisfy the questioner's longing and to reveal the venerable secret of His incarnation for His own initial glory was to enter the tabernacle without bloom, when He entered the temple at Jerusalem free from sin. Whereas others had entered the house of God for purification, He was the only One to come in such a way as to stand before the Father's face without bloom. So the law did not bestow anything upon Him, but as the best Legislature He fulfilled the law.

And walked in truth. This is the second virtue which the Lord manifested, when He ran the buyers and sellers from the synagogues, and forbade men to trade in God's temple. He says *My house shall be called the house of prayer, but you have made it a den of thieves!*

3. *It's that speaks truth in its heart.* The third virtue is that fulfilled by our Saviour in a unique way. Truth is that which happens or has happened or is shown as going to happen in one way other than is asserted. He spoke truth in His heart already when He did not reveal the mystery of His words to those who craftily questioned Him. When hard-pressed by the Jews' falsehoods and by the chief priests' words, to the surprise of all He answered him not a word,¹ but spoke within His holy consciousness the words which those who were seen likely to question Him did not choose to hear.

And hath no need their word to answer. He passes to the fourth virtue. He attests in the gospel that He was without guile in all the said

by the words *Whosoever I have heard from my Father I have made known to you?* What could be more pure and simple than that the unchangeable truth should pass to men's ears unclouded by any addition or suppression in its unadorned integrity?

Not least dear and to his neighbor. He embarked on the fifth virtue, again demonstrated in the Lord. He not only learned no man but also endured all things patiently. *Neighbor* denoted the Jewish people from whom He derived His physical origin, and for whom He prayed even when bent to the cross, with the words *Father forgive them, for they know not what they do.*⁴ You observe that no evil was done to His neighbors, for even His prayer was that they be forgiven.

Not least taken up a reproval against his neighbor. This is the sixth virtue, a point to Judas Iscariot. Though He knew that He was to be betrayed by him, He refrained from embarrassing him with a public rebuke, connecting himself with the general statement *We that sleep, shall all stand up in the day, he will betray me?* So it came about that He did not hide the power of His divinity from those with understanding, yet He did not revoke the reputation of His neighbor with a sponge wound. *Not least taken up means* He did not withdraw it. If we take something up, we say what we show is welcome.

4. In his sight the malignant is brought to nothing, but they that fear the Lord magnify him. This is the seventh response, in which He brought the malignant devil to nothing in His sight when He said to him: *Get thee behind, Satana, thou shalt not tempt the Lord thy God.*⁵ To whom else can this be appropriate save Him who is known to govern all spirits by His power? There follows the splendid addition of the second part, just as in his sight the malignant is brought to nothing, so *They that fear the Lord magnify him always with pure hearts.* This figure is called *paradiploma*, as we have already remarked in Psalm 1.⁶ It unites us with success, and detests us with adversity.

He also converseth to his neighbor and discovereth him not. The eighth virtue is concluded. The Lord embodies this when He made the promise to the apostles with most inimitable words: *You are my friends if you do the things that I command you. I do not come to call you servants.*⁷ But let us examine what this statement says in its beginning: *He that converseth to his neighbor.* Speaking in human terms means promising

something by calling God as witness. But when God Himself also makes the promise, it is more appropriate to say that the swearing lay in His promising, for *swore* (swearing) is actually *sure-sure* (swearing rightly),¹⁷ that is, speaking justly. Now a person speaks justly when what he promises is fulfilled. God's swearing, then, means promising and fulfilling. As He says elsewhere: *The Lord does not swear vainly to David, and he will not deceive him.*¹⁸ And again: *The Lord will do as He says, and He will not fail.*¹⁹ You will find this often in the divine writing.

3. *He that hath not put his money out to usury.* The ninth virtue is touched on, and we must ponder it more carefully. In the holy Scriptures money is clearly understood in two senses. One is the metal money which we are absolutely forbidden to put out to usury, because it is the vice of greed to seek to demand what you know you have not lent. The Lord Christ had this money, and He gave it to Judas to be paid out to the poor. This He has not put out to usury, since with devoted generosity He donated it to the poor for our instruction. The other kind is that which we are permitted through the proper-tying to put out to usury, namely, most holy preaching and divine teaching. He says: *Then do ye know that I am a hard and unfeeling man, hereby thus neglect to have committed my money to the bankers, and at my coming I might it have received at any rate what is my own with usury?*²⁰ So this ambiguous word is interpreted according to the nature of the passage.

Not taken gifts over the innocent. The remaining virtue, the tenth, is fulfilled. Here *over the innocent* has the meaning of against the innocent. Not only is it certain that the Lord did not do this, He is known also to have offered Himself for the salvation of all, as He says in the gospel: *The good shepherd gives his life for his sheep.*²¹ He took gifts from the Magi, but not against the innocent;²² every day He accepts offerings in the sacred altar, but not against the innocent. So let us realize that pious and small offerings made in the seat of charity are not to be actually opposed. If He had wished every gift to be opposed, He would certainly not have added the words: *against the innocent.*

Be that about these things shall not be moved for ever. Having outlined the ten virtues not ineaptly attributed to the Lord Christ Jesus, He briefly offers a general reply to the prophet's question. He thus shows these things dwell in the Lord's tabernacle and exist in His body still.

Note that He says *shush*, not *sings*. He wished to attach us to the active virtue by giving prominence to the law, so that we might not merely listen empty to the sounds of the great mystery, concentrating solely on singing. *Shall not be moved in other words not moved from Him*, a privilege granted only to the saints and the Merciful. Every impious man will be removed from Him for ever, since He will be deprived of a sharing in His kingdom. This figure is called *zeugma* or *joining*,² when a number of dependent statements are enclosed with a single verb or expression. Here it is with an expression, when it occurs with a verb I shall not pass over it in silence.

Conclusion Drawn From the Psalm

This is the great divine teaching, the spiritual pathway of ten clouds. Here is the only crowning member which only He could fulfil who with His Father laid down the sins of the world. Let us continually gaze to His compassion that we who cause of ourselves perform such acts as are required on us may do them by being enriched with His gifts. Meditation on the number ten should not be skipped, for the arrival of the Lord Saviour shows forth in the thousand generations after the transmigration from Babylon. Thus He who deigned to come in the generation bearing this number seems rightly to have spoken in this psalm.

COMMENTARY ON PSALM 15

1. *The inscription of the headings: they themselves in Daniel: All the inscribed headings attached to the beginnings of psalms are difficult, but this has a mystical connotation, and is reckoned to be the first to contain this in a special way. We recall that when the Lord suffered, this inscription was framed over His head, Jesus of Nazareth, King of the Jews.³ They themselves are to be understood as the Jews who serve Christ with pure devotion. Because our Saviour-King is in spirit of His passion and resurrection, mention is rightly made of this inscription which was to appear through the Lord's dispensation to*

many centuries later. To help you realize that this inscribed heading must have referred to the Lord Christ, the words *They themselves in David* were added. We have explained in several places that David aptly signifies the Lord Saviour. We should realize that this is the second psalm¹ so much briefly as the Lord's passion and resurrection.

For the sake of brevity, I will not explain the meaning of the words

Division of the Psalm

The person of the Lord Saviour is introduced throughout the psalm. In the first theme, in accord with His acceptance of human form, He addresses the Father to ask to be saved, because He has always put His hope in Him. By this He does not in any sense lessen His divinity, but reflects the nature of His humanity (by nature I mean the source and strength of the substance of anything). He further adds how His name are chosen not through desires of the flesh but by spiritual virtues, and claims that all His sufferings have been directed towards the glory of His inheritance. In His second theme He gives thanks to the Father, who by appearing at His right hand has by the power of His omnipotence overcome the wickedness of this world, the malignant that because of this His soul has been freed from hell, and He recounts that after the glory of the resurrection He has been set among the delights at His right hand.

For the sake of brevity, I will not explain the meaning of the words

Explanation of the Psalm

Preserve me, O Lord, for I have put my trust in thee. Since He is in to come among human dangers and the wicked attitudes of Jewish ethnicity, He prays that since He has taken on human nature He may be preserved by His Father's protection. So that the result of this prayer may follow more easily, He says that He has always put His trust in the Lord. This figure is known as *anastrophe*² when the words of an individual are given here it is the Lord Saviour, the enduring Christ with two distinct and perfect natures, man and the one God.

a. I have said to the Lord: Thou art my God, for thou hast no need of my goods. He has *said* with the lips but with the heart's feeling, so it was His holy conscience that spoke. *Thou art my God* the Son speaks to the Father in the role of servant, so that we may realize clearly that

in the one person of the Lord there are two natures, the one lowly matching our weakness, the other wonderful in accord with His power. Hence you can grasp that it was in the flesh that He suffered and rose again by virtue of His more powerful nature. Then, to destroy the pride of the human race, which is sure that it can achieve some good by its own strength, He added: For this fact is needful of my grace. Let the Pelagians' hear this, for they think that certain people are to be saved by their own power. With the words of His humility He cries that God has no need whatever of His goods, and He attributes all things to Him who has bestowed them, and not to himself who received what was bestowed.

3. *To the saints who are in the land I have made wonderful all my desire amongst them.* First we must arrange the word order so that by reversing the order of expression the meaning may shine out more easily. *To the saints who are in the land I have made wonderful all my desire.* To enable you to realize that the Lord Christ is to be loved by His chosen ones, He added: *Amongst them*, meaning the holy men who are in the land of the living, not among any who boast in the ambition of the world, but only among those predestined for the kingdom of heaven.¹ His desire for innocent and just, among whom the Lord Father's desires were made wonderful when He made eternal the mortals who were obedient and who did His just works. Through the kindness of His desiring, he made them holy only from being humble.

4. *For their infirmities were multiplied afterwards they made haste, I will not gather together their meetings for blood-offerings.* He refers to the holy men who under the Lord's eye were freed from the legalistic pleasure of the world through more voluntary affliction. Earlier they experienced a multiplication of the weaknesses of the flesh through the hardness of the law, so that they might with greater longing obtain the liberating grace of the New Testament. He says that these saints were not to be gathered in the bloodshed of cattle or at the ritual slaughter of victims, but at the sacrifice of His body and blood which is celebrated over the whole world and has saved the human race. The expression, *blood-offerings*, refers to the blood of cattle shed in pollution as sacrifices at that time. Later when the Lord Christ came this

custom was changed. The expression, *de sanguine* (for blood-offering), contravenes the grammatical rule by which the plural of this word is not used. We must accordingly number this among the idioms peculiar to divine Scripture.

Now will I be mindful of their names by my lips. He says that the ancient names possessed by infants were altered by the grace that ensued. Either they were called sons of anger, sons of the devil, sons of the flesh, but after the coming of the Lord they were reborn by the sacred waters and called Christians, sons of God, friends of the Father-grace. So He was not mindful of their names, since as we know new names were bestowed on these new men. We must interpret Christ the King's lips here as the two Testaments by which we know His wishes were declared. The term *lips* is apt for them because both proclaim God's kingdom, and they harmonize with one sound just as lips are conjoined when mindful of the heart's instruction. He says here: *Now will I be mindful of their names by my lips*—we must take this as an expression peculiar to divine Scripture, as has already been stated in the case of *Patrimy* and *cup*.¹

5. *The Lord is the portion of my inheritance and of my cup*—it is thus that truth reveals my inheritance name. It was truly a blessed thought to choose the supervision which He knows never experiences any change. It is as if He were to say: "Let others choose for themselves worldly desires and a life like swirling winds; the Lord is the portion of my inheritance and of my cup." Inheritance denotes positive membership of a family; the cup His eternal passion, which when drunk with sobriety bestows the most glorious resurrection. One should note that the desire for and distribution of the Lord is often termed the cup. Cup (*calice*) is so called from a lion (*calidae*) drink,² for just as a lion drink when quaffed makes the lion glad, so the cup when drunk continually delights souls that are holy. It is thus . . . here the Son pretenses here's absolute thought not inferior to divinity, yet subject in humanity. He addresses these words to the Father. As the apostle says: *He was made by the son of God, by eternal obedience to the things which he suffered, and being circumcised he became to all that they don the cross of eternal salvation.*³ Thus will nature is said because the human race had perished through the action of the devil, and there

is in such manner as film. His inheritance bestowed on him by grandfatherhood before the world existed. Inheritance (*beredika*) is from *berak*, a blessing, in other words, appointed by a lord.

2. *The lines are fallen unto me in goodly place; for my inheritance is givenly to me.* After the ancient fashion, an inheritance was meted out by lines on the earth, so that an individual could obtain an amount of land by measurement, in accordance with the amount borrowed and the person's status. So in the Old Testament Moses is said to have ordered Joshua to distribute the land inheritance to Israel's sons as promised by means of lines.¹⁸ So He now aptly used the word *lines*, because He was relating the beauty and glory of His inheritance. Jesus can be interpreted also as the winding workers of this world, for *lines* (*lines*) derives from *finere* (*finestre*),¹⁹ because they were hewed like wax candles before coopers. Undoubtedly the workers were transformed to become goodly when they attained the eternal rewards of the resurrection. The inheritance of Christ is the professional and circle of saints. The words *Lines* are added here because He gloried not in himself as man but in the Father. But when He uses the word *goodly*, it is reasonable to ask why he says that such an inheritance has fallen to Him, for the word *fallen* is usually employed for adverse situations. But the divine sequence says it also in cases of good fortune. In the Acts of the Apostles it says *The lot fell on Matthias*²⁰ precisely when the description is of the honour of becoming an apostle by God's choice.

3. *Fall's like the Lord's love hath given me understanding; moreover my reins also have rebuked me until this night.* We have come to the second section, in which the sacred preaching is to be understood more fully with what great knowledge already at this time He delivered the homilies to come, so that the Lord's flesh pronounced that understanding was conferred on it by the Lord, the understanding, that is, by which it discerned everything true and holy. So human weakness could not believe anything on itself, but what could bring benefit to it was afforded not by any earlier merit but by the generous gift of grace. Next comes *My reins have rebuked me*, as if He were saying: "Owe and above the reins which the whole kindred of the Jews inflicted on me, those of the tribe of Judah"—from which the Lord

Choice is known to have had physical discernment—"we seem to have retained one,"⁷ Until the night comes until death. *Choice* indicates the relationship by which the need of human generation is regularly served.

8. *Just the Lord always on my right, for do not my right hand, then I be not moved.* By explaining this action, He points on to the unique remedy by which to avoid sin, for the person who with mental eye always gazes on the Lord is in no way more towards sin. So when truth dwells in the mind, it quenches the enemy of falsehood. He mentions also the reason why He is not moved since the Lord helps: His right hand, with on the left do not prevail, but with total constancy He continues in the purpose which the Lord promises. It was fitting for Him to speak of the Lord as being at His right hand, for if the Lord does not occupy that place the devil will at once seize it for ambush. As was written of Judas, *So then the chance was here, and let the devil stand at his right hand!*⁸

9. *Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.* Therefore rejoices because the Lord has moved at His right hand, and He creates that delight has arisen in His thoughts and joy on His tongue. Perfect joy is that which is both conceived in a joyful heart and brought forth in happy speech. Just as He used the word *manure* of His words,⁹ so He sowed the seed of His blessings, so that heavenly might be thought to have received heavenly joys according to the measure of His human troubles. For He says that His joy has well-taken His glories because the suffering death which He took up for the salvation of all of us has merited the work of the glorious resurrection without suffering corruption. This figure is called *antithesis*¹⁰ or explanation of a crime, when the proper reason for something previously mentioned is appended.

10. *Because thou wilt not leave my soul in hell nor wilt thou give thy body up to corruption.* Where are the misguided Apollonians who say that the Lord Christ had not a rational soul?¹¹ See how He himself cries out and gives thanks to the Father because His soul is not in the usual way left abandoned in hell, but is glorified by swift resurrection, and has gained to the kingdom of heaven. This is according to the gospel in various passages. *My soul is everlastingly saved,*¹² and *thou*

where I have the power of laying down my life and of taking it up again." You must not think that this is to be accepted complacently, because you find in Paulin 24 what seems to be the opposite view: *What profit is there in my blood, unless I go down to corruption?*¹⁰ The objection is resolved by the meaning: is that passage He says that He goes down to corruption when pierced by the impact of the impressed nails and lances, for translocation of solid flesh is necessarily accounted corruption. But in the present passage He says plainly that the corruption of putrefaction which corrupts the generality of human flesh does not take place, for when on the third day it happened that His flesh was given fresh life, it was demonstrated that it could not have suffered corruption.

11. *Then shall man be drawn to me the ways of life: then shall I fill me in the desert with joy with thy countenance: at thy right hand are delights even to the end.* When He had completed all the last to say on the sanctity of His body, this verse, which is appropriate also to the just who choose to obey His commands, introduces the conclusion. *Then shall man be drawn to me the ways of life*, in other words, "Through Me You have brought the human race to knowledge of the path of life, so that by walking humbly in Your commandments they might avoid the poison of deadly pride." *Then shall I fill me in the desert, that is, quite full.* Falling to the brim in adding to fullness, and he who then is poured into a vessel already full. *That joy fills in such a way that it is all preserved for ever.* The verse also shows that all just men in that blessed state will be filled with the joy of the Lord's presence, and He knows that He can be filled among them because He is the Lord. But let us examine a little more carefully why He says here that He will be filled with delights at the right hand of the Father, whereas earlier He said: *For so it is at my right hand, that I be not moved.* The fact is that in this world, in which He suffered scornings in the flesh which He assumed, was struck with darts, and was spattered with quickly yet deflected by none of its hardships, it was fitting to say that the Lord was always seen at His right hand. He overcame the opposition of the world because He moved not an inch from contemplation of the Father. There He has now laid aside the hardships of this world, and His humanity is filled with the glorification of His whole majesty and never moved in the Word with the Father and the holy Spirit the ever.

them to the end signifies perfection and eternity, for His glory abides in its perfection, and will be limited by no season.

Conclusion Drawn From the Psalm

Let us meditate on the immensity of the gift of salvation which this psalm offers for our instruction. It gives us confidence in sufferings and promises eternal glory in hope, so that through this teaching of our future happiness we do not lose the beatitude of the present. This is heavenly schooling, learning for life, the heavenly school, and most importantly a unique discipline which occupies its pupils with thoughts that bear fruit, not with the flattery of empty words. It is appropriate also to examine the significance of the number fifteen; in our opinion it denotes the fifteen steps by which one mounted the wonderful staircases of the temple at Jerusalem, thus demonstrating that when we overcome the five deadly vices through the grace of the Trinity,²² we attain by this blessed gift the beatitude of holy Church. This gift will be granted also by this psalm, if with the Lord's protection we beg above His most salutary preaching.

COMMENTARY ON PSALM 101

1. *The prayer of David.* Since many of the psalms contain prayers within their texture, this appears to raise the question why the psalmist set this heading here. But whereas other psalms contain brief prayers for help mingled with various topics, this is a supplication through virtually the whole of its composition. Hence it is rightly designated as such beforehand, since its purpose is wholly directed towards and for prayer, but it must be termed *prayer* while still preserving the name of *psalm*, for we find nothing in this book underscoring of this title, especially as we read it as a book of psalms. The word *prayer* is used in two senses. When delivered among men, it is called *oratio*; "reasoning of the mouth"; but when poured out to the Majesty, it is salutary supplication and life-giving beseeching. Hence the

this psalm, together with Psalm 15, 16, 101, 124, is proffered with the title prayer: We shall consequently state the distinctions between, and peculiarities of, these in the list of them. Psalm 124, as has been said, signifies the Lord Christ, by whose voice the whole psalm is uttered for the instruction of the human race.

Division of the Psalm

A threefold prayer from the humanity of Christ emerges in this psalm. The first part is when He prays that He be created according to His justice, the second is that His purity be freed from the slavery of the Jews, and in the third He prays for a most swift resurrection, so that the perverted Jewish people could not continue to insult Him. Thus, so that the crowd of the faithful might have no doubt of His majesty, He proclaims that He will abide in eternal blessedness.

Explanation of the Psalm

Psalm, O God, my justice: but so my supplication. It is certain that justice has a voice before God, who knows things unspoken through the power of His understanding. His prayer is perfect, for His name and tongue, His deeds and words, His life and thoughts cry out: God so my supplication. It is not for nothing that these words are attached to the inner organ with which they do not harmonize, looking being a function of the eyes, whereas hearing prayer is the task of the ears. But these words are joined so that the single outcome of both may be grasped: for whatever the ear hears, the eye sees, the hand touches, the palate tastes, or the nose smells, is actually known to God solely by the power of His contemplation.

Give ear unto my prayer, which proceeded not from deceitful lips. He relies on His earlier words, for giving ear means not momentary attention to something, but listening to men's prayers with the most expansive indulgence. *Not from deceitful lips*, like the lying statement emanating from the Jews, among whom He was condemned when innocent, and a third, as we know, was required.

1. *Let my judgment come forth from thy countenance: for my eye beheld justice. Let judgment come forth from thy countenance in an in-*

precision peculiar to divine Scripture and unfamiliar to us, for a judgment usually emanates from the mind. But it is aptly applied to the Lord in metaphor, for He sees what He judges as winners of His scrutiny; he does not seek testimony from another's action, for He alone knows most truly all men's secrets. From His omniscience derive these significant "From Your look is accord with what You see and know is not." Christ rightly prayed for this, knowing that He had no pollution of sin. Now comes *Let my eye behold justice*. We must interpret justice here as the Godhead; He prays that He may more discern it without delay so that by training His eye on it in its true appearance He may have no stain of sin. The words in the previous poem were similar: *I see the Lord always in my sight; for so was my right hand, that I do not mislead!* What a saving gaze, what wholly clear eyes that behold that justice! They can certainly not be blinded by the darkness of this world, since they deserve to be filled with such great brightness.

1-4. *Thus has passed my heart, and visited it by night, thus has tried me by fire, and iniquity has not been found in me, though my mouth quickly be tried!* His maintain a splendid order. First He says He was *tried*, then *visited*. The proving point is to the passion, the visiting to the resurrection. He was proved when He displayed proofs of marvellous patience among the Jews' wickednesses and among moral hazards. He was visited by night when His soul was not abandoned in hell, but amidst that marvellous resurrection with the brightness of eternal glory. *Thus has tried me by fire, and iniquity hath not been found in me.* Here is introduced the metaphor of furnace-sharing with fire, which regularly cause faults in metals which they take in and throw, and remove them when cleansed to their natural purity. Similarly the Lord Christ was tried by fiery hardships, but no iniquity was found in Him for any burning to melt off. He then added the four words: *Though my mouth quickly be tried*, in other words, "even if I were silent, you judge me pure." What need was there for Him to say anything of the words of His masters, when it is certain that all things are known by the Father's insight? Men's appearance is to be instructed by words, but the Godhead knows all things with utter certainty, even when what has been done is unspoken.

The words of men for the sake of the words of thy lips I have kept fondly says. This section of the verse requires the word-order "The words

of men, that is, hard ways, have I kept for the sake of the worth of thy life." The words of men are briefly defined as *hard ways*, as the blessed fish says: *The deed is hard to do, and man is foolish*.¹ The path of avoidance of sin is hard, and the ascent is always difficult, whereas when we slip towards vice, it is an easy downhill path. But the Lord Christ, not before man's eyes in this world, demonstrated the wisdom of total mortification and self-discipline, as He rightly says that by reason of the Lord's commands He has walked with spurs on the hard ways of men. It is not that they could be hard for Him, for Paulus declares: *For he shall give his angels charge over thee, to keep thee in all thy ways, lest thou ever dash thy foot against a stone*.² But they are called hard ways because they are known to be hard for the human race in imitation. This verse contains the figure of *perceptus*³ or insertion, for in the middle of the sentence, as has been remarked, words are inserted which seem to discontinue the flow of the sentence.

2. *Percept* then my paths in thy paths: that my footsteps be not moved. *Percept* has the sense of "perceive to the end," when merits and reward are wholly complete. Our beginning is when we live in this world in commendable association with each other, but when our doubtful observations reach its end we are then perfected, wholly fulfilled and secure. As the gospel says: *For thus shall perceive unto the end shall be saved*.⁴ *Going* means the human actions by which we proceed in this world, tripping out, in so say. In the paths, that is, in four commendations,⁵ there are the truly right ways, and if we follow them as dedicated people we attain the rewards of our heavenly land. But why does He mention paths first, and as once said *perceptus*? *Thy paths* are simply the means of passage from one place to another. Human actions are aptly compared with these, for they lead us from one business to another, transporting us through life's stages which differ in their nature. *Perceptus* signifies the marks of our cities which we leave behind as we pass along. In the Lord Christ asks for protection for both his going, or human actions, and his *perceptus*, which we can fittingly interpret as the faithful apostles⁶ in whom after His glorious ascension He left the marks of the Catholic religion. So the meaning is of this kind: "Guard me by Your commendations, so that those who imitate me may be developed by not so much as a fraction from You." He

follows faithfully in the footsteps of Him who *does* the example and walks straight.

6. *I have cried, for thou, O God, hast heard me* (*O excelsis thy ear unto me, and hear my words*). He commences the second section of His holy prayer. But we must consider why, whereas the usual formula is "If thou hast heard me because I cried," this instance seems to have the reverse order. He who cries is acknowledged as especially pure, innocent, and spotless, because He is heard. He prayed with confidence because He presumed that His could be heard by reason of the purity of His conscience. Let us realize that He says *excelsis thy ear, since* human weakness cannot approach the Father by its own power. The Father hears when He mercifully shows His indulgence, and bestows His almsmenly beneficence on us as we receive the prayers of supplicants.

7-8. *Make wonders thy mention thou who saved them that hope in thee from them that seek thy right hand*. He prays that the greatness and commanding nature of His merits should justly develop within himself, for it could not arise wonder unless observed in some new guise. He refers to the wonders which He was to perform in the flesh, and which the Jewish people regarded with astonishment though they did not all believe. *Thou saved them that hope in thee, that is*, "You will set them in eternal life," *the others those who believed in His name were slain in this world and not saved*. His phrase *from them that seek thy right hand*, is splendid, for the right hand of the Father is the Son, whom the Jews tried to crucify when they tried to crucify Him.

Keep me, O Lord, as the pupil of thy eye. Preserve me under thy shadow of thy wings. By the figure of Jesus in Latin signifies, the Lord compared himself with the pupil of an eye, the pupil being the conspicuous part of the eye not at the centre which enables us to distinguish the colours of objects of different kinds. It is called a pupil (*pupilla*) because it is small (*pupilla*).⁶ The comparison of Christ with it was apt, for His allotted task as His judgment is to separate the just from sinners, hence it is most fitting for Him to be guarded as the pupil of an eye, for it is through the pupil that we discern visible objects, and no more excellent faculty is found in our bodies. There follows *Preserve me under the shadow of thy wings*. Another figure is introduced here, in Greek *parasol*⁷ and in Latin *comparans*, when things dissemi-

lar in kind are joined in some relationship, for the Father's protection is compared with wings. Mercy and love are, as it were, the Father's wings by which life strongly demands to be protected. The comparison derives from birds, which guard their dear brood by spreading out their wings.

j. *By the face of the wicked, who have afflicted me, my enemies have surrounded my soul.* This verse is to be examined with rather greater care. *By the face of the wicked refers to the demons who teased and drove the Jewish people with headlong passion to murder the Lord. Their face was their harsh presence. As the gospel says with reference to Judas: "Kiss and smite him!"*¹² So it happened that the Jews had sought to snatch away His soul, that is, His life in time, through the instigation of demons. The word *surrounded* itself expresses the truth of the gospel narrative, for a crowd of malice encompassed him with words and deeds.

k. *They have cut out their fat: their mouth had spoken proudly.* People make out their fat when they grow stout from gluttony; in the same way the Jews were fattened with excess of wickedness, and deflected the sharpness of true understanding. It remained that those swollen with that obviously fat wickedness should speak proud words. He well remarked that they spoke only from the mouth and the heart, for it is the tendency of the wicked often to defend with words actions which they are known to condemn when conscience is their witness.

l. *They have cast me forth, and now they have surrounded me: they have set their eye looking down at the earth.* Cast forth, in other words, expelled from the city. *Now they have surrounded me* in obedience but in malice, for we know that life was nailed to the cross. *Now designated the present for the future, as we know is common in the prophets. Now comes: They have set their eye looking down at the earth,* referring to the tendency of wicked people to look down at the ground when sunk in evil thoughts.

m. *They have taken me as a lion prepared for the prey, and as a young lion dwelling in secret places. They have taken me, that is, the Jews snatched him from Pilate when he said on them: Take him and crucify him according to your law.¹³ They greedily accepted the offer and implemented their cruel desire, so that they are rightly compared with ravenous beasts. We have said that lion is used for the devil, but is quite*

often compared with Christ, this satanic-like manner of speaking is to be regarded as one of the peculiarities of diabolic scripture. Here, however, it clearly denounces the devil, for the Jews' leaders are justly compared with him. Under his guidance they rage and were made much worse than he, for whereas the devil tempted the Lord, their cruel malice misled Him to a cross. The young *don* denounces the *mad* of the Jewish people who made themselves sons of the devil. Of them it is said in the gospel: *You are of your father the devil!*¹⁴ *Grasping in secret* places means remaining in sinners, for it is the tendency of sinners to hide their evil aspirations so that their designs can attain their end by stealth.

13. *Arise, O Lord, disappoint them and supplant them: deliver my soul from the evildoers and, my sword.* The third section of the blessed prayer is begun. *Arise* means "arise against sinners," so that they may know that He whom they believe to be inactive after the human fashion is awake, preventing the extension of their wickedness. *Disappoint*, that is, so that they can be unconscious before they can perpetrate their sins. In earlier passages I have demonstrated that this meaning is well suited to the wicked whom they are not permitted to involve themselves in sinners' passions. They too are happily unconscious who are brought back to the right path from debased vices. *Deliver my soul from the evildoers and, my sword*, none other than the devil, who is rightly called *insidious* because he is always hostile to pious persons. *Deliver*, that is, *cruse* to the again, which clearly came to pass. My sword, the closing phrase briefly explains the nature of the Lord Father's sword. It is the sword of the Father, since by it He conquered the devil, and by it cleansed the world of *bad* superstition. It is the captivity which possessed the collapsing of the human race was overcome. We have said that *Sword* (*sword*) has many meanings:¹⁵ at one time a *clash*, at another a *hemispher*, at another a *two-edged sword*, but all definitely refer to the use of weapons. Remember that in this verse we have the fifth type of definition which is called in Greek *tau ntu* form and in Latin *ad verbum*,¹⁶ but by this non explanation He has defined the nature of Christ's sword as the Father's sword.

14. *From the enemies of thy hand, O Lord, by means of thy few scatter them from the land, and supplant them in their life.* Once again the prayer refers to the Jews, who were scattered in the power of the

devil and were to be counted as wicked animals. For the enemies of the Lord's hand are the devils who scourge the human crew, their will ever hostile to the Lord. He also says that unbelievers may be divided by the fire, that is, by the apostles, when they are separated from the wicked land of this world, they are converted to the Lord. It was by the apostles' preaching with the Lord's help that Jerusalem as well as Caesarea were separated from the wicked territory of this world and followed Christ as their leader. *Take them in here* means in the good sense, for those who condemn their sins and pass over to right ways are trapped so to be accepted. The additional phrase, *in their life*, means in this world while they are alive, when there is a chance to repent, when a cry is raised to the Lord not from the lips but from the heart, when they are accepted because their entryway was wholly unsealed.

Their belly is filled from thy hidden stores. They are filled with eagle's flesh, and they have left to their devil-sons the rest of their substance. The hidden things of God we can aptly interpret in both a bad and a good sense. Every sin is odious to Him and foreign to His grace, though obviously they do not in any way escape His observation. As Psalm 5 has it: *The wicked shall not dwell near thee, nor shall the just stand before thy eyes*¹⁰ in our Septuagint copy of Cain. Cain went out *from the face of the Lord, and dwelt as a fugitive on the earth*¹¹ in his case that the Jews are filled with the unknowns which were hidden from the Lord, in other words, those which are acknowledged to be forbidden. But if you take this when you read it as meant in the good sense, as in the passage: *Thy great is the multitude of thy mercies, O Lord, which thou hast hidden from them that fear thee, and which thou hast wrought for them that hope in thee*¹² His kindnesses are being listed on that the offence of ungrateful men is shown to be the greater. *From thy stores*, that is, from the law of the Old Testament and from the miracles which the Lord Christ was so perfect in them by His glorious dispensation. *Their belly overflows their worldly bodily desires*, in which the Lord's commands are rooted as in the belly. Their feelings are well compared to the belly, for from them spiritual foods are expelled like the measure drops, as they slip out from those whose hearts are corrupt. But when these men were filled with heavenly things so that they ought to have admitted nothing earthly, now what follows: *They were filled with eagle's flesh.* What assured wickedness! Their minds heard God's commands, yet they were befuddled by the fire of sin, and

in unprecedented fashion after being fed on heavenly blessings they were filled with the drops of evil things. *Jesus's flesh* bears the sense of things polluted and, among other precepts of the Old Testament, it is designated as impure.¹⁹ They transmitted the rest of their sins to their children when they eat it. *He does't do so as to us and as our children.*²⁰

19. *But as for me, I shall appear before my right with justice. I shall be filled when my glory shall appear.* He says that He appears with justice before the right of the Father, since He had fulfilled His will when by the shedding of His blood He saved the world from the clutch of sin. *I shall be filled* this phrase is seen to be aptly expressed. Earlier He said that the Jews were filled with *Jesus's flesh*, in other words, with their uncleanliness. Now He says that He is filled with the belief which the human race entertains, when the number of the saints will be filled out at the union of the blessed. The glory of the Father shall appear in the judgment held by the Lord Saviour, when each person will receive according to his deeds. As the Lord himself says to the apostles: *On that day you shall know that I am in the Father, and the Father in me.*²¹ So in this way the proclamation is being successful of the one nature, the one power, the one glory of the Father, Son and holy Spirit.

Conclusion Drawn From the Pain

Let us meditate, dearly beloved, on what great mystery of our faith this pain has endorsed, so that he who hears this Mass in proper manner sees that He is to be praised also as Creator. He who chooses to believe that even today there are in the Lord Christ two inseparable and unchangeable natures cannot be deceived by any falsehood. This is why the blessed Cyril stated in one passage, marvelously but briefly: "In if we were the manner of the incarnation, we see that two natures have come together in indivisible unity without intermingling and without the possibility of change. For flesh is flesh and not divine, though it has become God's flesh, likewise the Word is God and not flesh, though by that dispensation He made flesh. His own."²² All this He fulfilled without sin, for He shed no blood of error in Himself. The approach of the prophets has adorned the number of our pains, so that the Lord's incarnation is seen to be worthily proclaimed by this number, in which the chains of the prophets is seen to be assembled.²³

COMMENTARY ON PSALM 17

1. *Unto the end, a psalm of David the boy of the Lord, who spoke to the Lord the words of this psalm on the day that the Lord delivered him from the hands of all his enemies, and from the hand of Saul, and said: . . .* The three expressions, *unto the end*, *of David, the boy*, can undoubtedly be applied to the King our Saviour, for we read in the gospel also the word *boy*, *if thy will be so.*¹ After these words what follows? *Who spoke to the Lord the words of this psalm*, are to be added so that a fuller and more exact sense appears. *David* clearly means consideration on heavenly things, so that our gaze may not rest merely on the history of King David. *On the day that the Lord delivered him from the hands of all his enemies, and from the hand of Saul, and said.* This event is very well known from our reading of Kings,² where there is a more extended description of how David was freed from subjection to his enemies. In parallel to this the Lord's resurrection and the deliverance of His body from the devil's power are proclaimed.

Division of the Psalm

This psalm cannot be allotted to a single spokesman. In the first instance, the prophet speaks, giving thanks because God's devotion has delivered us free from various dangers. In the second, the Church speaks. Before the Lord's coming she endured countless calamities, and subsequently His took pity on her. He granted her the healing of the body incarnation, and by the gift of baptism life gathered the Christian people from the whole world. In the third part, the voice of the Saviour glides in like the dew of mercy. Here His strength and power are described with most beautiful allusions. In the fourth, the words of the Catholic Church again emerge, and the gifts of the Godhead are praised with great joy.³

Explanation of the Psalm

1. *I will love thee, O Lord my strength.* He loves the Lord, for he obeys His commands devoutly. As Chasin says in the gospel *He that*

*Keep my commandments and keep them, so it is that death not*¹ *Deliver (I have) delivers from all enemies (I deliver from all.)*² Note that the love promised for the future is such as is soon never to have failed. *My strength*, the prophet is freed from his foes, and rightly proclaims the Lord as his strength, for by His gift he was made to appear stronger in his enemies. This is the twofold sign of deliverance, which Greek calls *de'opson* and Latin *per devotus*.³ His proclamation announces God's nature in individual and varying words: *now strength, now firmament, now refuge, now deliverer, now helper, now protector, now horn of salvation. All these seem beautifully diverse when the Lord is.*

1. *The Lord is my firmament, my refuge, and my deliverer: my God is my helper.* He justly calls the Lord his firmament, for He enabled him to stand firm in the time against his enemies, and to fight with lively spirit. *And my refuge.* Previously so, the when he needed advice to seek refuge in the Scriptures, and found what could help him through the prompting of the Goodfellow. He rightly proclaims the Lord as his Liberator, for He freed him from the snare of Satan the most savage king as if from the mouth of hell. *My God is my helper:* charmed by the recollection of what has been granted him, he repeats in summary the earlier things he has said, for God was everywhere at hand, and guarded him with the protection of His strength. For now that he runs through all the epithets in such a way as not to presume that gifts have been bestowed on his own deserving merit.

And in time will I put my trust. My protector and the horn of my salvation, my helper. He now makes a trusting request, as one who after seeing examples of the Lord's kindness in confidence of His grace, for he says that he has trusting hope for the future, having experienced the Lord as Helper in the past. *My protector* expresses his being guarded when attacked by his enemies. The description of the Lord here as the horn of his salvation refers to the scattering of the enemy, for horns are beasts' weapons by which they maintain their safety in crafty contention. *My helper:* the recollection of the kindness made him repeat the phrase, for earlier he called Him by the same word *helper*, which he repeats here.

2. *Forcing, I will call upon the Lord, and I shall be saved from my enemies.* After the catalogue of His virtues, the holy man did not glorify himself with any pride, but since he had no rejoice because of

the gladness of the events themselves, he said that he was calling on the Lord with praise, and attributing everything to Him who designed to bestow all things. And he says that he must be preserved from his enemies, because he was able to assign his victory not to himself but to the Lord. He who does otherwise is made captive by his vices, though he is able to have overcome the enemy.

4. *The groans of death surrounded me and the sorrows of iniquity troubled me.* After the joy which the prophet experienced with holy devotion, we come to the second section, in which is introduced a spokesman¹ for the pain men who certainly existed at that time. He eloquently prays to avert the disaster of the human race. This just man rightly maintained that he was surrounded with groans, for there was a countless multitude of superstitious, while the direction of the faithful was rare. Then, so that you would not think that the groans were caused through loss of opportunity or some such, he added: *Of death*, for there was truly death when the devil's dominion reigned. Persecute we when we of rivers swollen by winter rains to bore the banks of currents is applied to iniquities running swift, and then when they roared with the din of threatening waters, they justifiably troubled the anxious people.

5. *The sorrows of hell encompassed me: the pains of death persecuted me.* The words of this part of the verse should be joined in reverse order, so that the sense here can be better revealed to us. *The sorrows of hell encompassed me* is applicable to pagans who will be the sorrow of hell, or to those who are to be tormented in hell with the pain that is their due. We say that we are persecuted when something becomes to go before us, like the guilt of original sin which makes us guilty from our very conception, before we are born. So the prophet is to say in Psalm 90: *For behold, I was distressed in conception, and in sorrow did my mother bear me?* The just man rightly said that he was persecuted, for he knew that his guilt had preceded him, but he later explains how he was freed from these things.

6. *And in my affliction I called upon the Lord, and I cried to my God.* Among the many evils which he had received, he proclaims that there is one unique remedy, to call on the Lord in his afflictions, for divinely what we long for is done of need we seek with all our strength. More than he here addressed the Lord, for so that you would not think it was some foreign god, he added: *I cried to my God.* Could it

stronger than called upon, his language intensified as his longing grew, and his spirit when fixed on power eagerly leaps to cry out:

*And he heard my voice from his holy temple; and my cry in his sight came into his ears. Temple is aptly interpreted either as heaven or as the Lord's body which the prophet therefore was to come. So he says that his words were heard when he continually collected them for the Lord's coming, thus we must examine how his cry in God's sight could make its entry. This cry is the justice of his cause, which could enter into God precisely because he prayed on behalf of the world's calamities. The next words are *Gave into his ears*. The words are used metaphorically after our custom, for his cry came into the Lord's ears as though they were something physical, though God's senses are purely spiritual, knowing all things before they come to pass. The nature of our acts is always before Him as if before His gaze, and what is hidden from us is made clear to Him.*

4. And the earth shook and trembled, and the foundations of the mountains were troubled, and were moved, because God was angry with them. Having discoursed on the nations which the blessed people were enduring as they waited for the Lord's coming, he passes with the spirit of prophecy to the secret of His incarnation, and recounts its dispensation in a wonderful description. This figure is called an *idea* when we set before our eyes so to speak a vision of some future thing, and thus rouse our emotion. Clearly this is achieved both here and in the verses that follow. So let us now hear the expositions of the Lord Spenser, for the next *cloud* is up the Christ's coming, because it was right that sinners should tremble at the Judge's presence. The prophet preserved the order of events, for first he showed that the world was shaken, and then said that it trembled. *Foundations of the mountains* means the preoccupations of the arrogant, the rich, the timorous, and other human things on which they concentrate and depend as though they were enduring foundations. All these were moved because the world's false hope was removed when the true Lord came. The words progress in a most fitting response. First the *foundations*, the hope of the arrogant, were shaken; then he says they were shaken. He also added the reason why the foundations were moved, because *God was angry with them*, that is, precisely because human views are demonstrably hateful to the Lord. Subsequently it is revealed that those who pursue them will certainly be punished.¹⁰⁰

—g. *There went up a smoke in his wrath, and a fire flames from his face* (note: were kindled by it). Smoke appears here in the good sense, for just as earthly smoke causes visible heat, so the smoke fired by heat of repentance pours out faithful streams of tears. In his wrath, that is, when He troubles sinners here with fear of the future judgment, to draw them towards the remedy of conversion. The fire-illumination of God, which spreads by sinners in the church, the more it is desired, the more effectively it increases. The flames, from his face, is well turned, because by illumination love is granted to those who abandon sin. By kindled coals he means sinners, who like dead coals lie shrouded in the darkness of this world, but come to life again when repentance flows from them. From being dead first they become living coals. Next follows how they were kindled, namely at the coming of the Lord Redeemer.

—n. *And he bowed the heavens and came down: and darkness was under his feet.* A great mystery is contained in these words. The Word so humbled Himself as to assume, shamefully without sin, the likeness of sinning flesh. His coming down was His coming to us in Paul's words: *He emptied himself, taking the form of a servant.*¹⁷ Darkness here is the devil, who clouds men's minds, making those whom he persecutes unable to see the brightness of truth. Under his feet, because undoubtedly the accused weaknesses of devils is trodden underfoot by the majesty of the Lord Saviour. As the prophet is to say in Psalm 90: *Then shall walk upon the asp and the basilisk, and then shall trample under-foot the lion and the dragon.*¹⁸

—o. *And he ascended above the cherubim, and he flew: he flew upon the wings of the winds.* This figure is known as *hyperbolic* or *superlative*¹⁹ when we maintain that something possible in the estimation of all is in our opinion surpassingly commanding. For example, there is the phrase in Psalm 90: *Then shall reach me, and I shall be made white: then come.*²⁰ *Cherubim* is interpreted as a mass of knowledge, or knowledge multiplied²¹ elsewhere we read: *Then that stood upon the cherubim, appear.*²² So He ascended above the cherubim when in the sight of the apostles He ascended to the kingdom of heaven. He now sits above the cherubim, not at the Father's right hand. He reigns in heaven and co-starts with the Father and the holy Spirit, both manifestly transcending the whole limits of knowledge or wonder, for what creature could sufficiently plumb the hidden depths of this great mystery, which not

earthly, mortal flesh in the eternal glory of heaven, and made the flesh which endured earthly sufferings the object of all adoration to all creatures! Next comes: *He flew, he flew upon the wings of the wind.* The repetition aptly denotes the swiftness and velocity with which He swiftly rushed through the space of the world, when as He lay in the manger the brightness of the star announced Him to the Magi. What can be called swifter than the wind as soon as He was born was seen in another part of the world? So too that swiftness the speed of the winds was imitated, though nothing in the world is known to be swifter than they. The repetition of the same word without a connecting particle: *he flew, he flew*, is the figure *epanastrophe*, which in Latin is called *conversio*;¹⁶ in subsequent psalms the prophet is to say: *Day to day uttered speech*, and: *O God, my God!*¹⁷

12. *And he made darkness his cover, his pavilion round about him: dark waters in the clouds of the air.* Darkness alludes to the mystery of His incarnation, whereby the most devout Redeemer who could not be visible in the nature of His divinity appeared before human eyes under the covering of the flesh which He assumed. So the blessed John, bishop of Constantinople, made this wonderful and arduous observation: "If He had come in divinity unclothed, sky, earth, sea and no creature could have borne Him, yea the unsatiated winds of a virgin bore Him."¹⁸ Remember also to take darkness in the good sense, as in the following passage from Solomon's Proverbs: *It is unsearched out a parable and dark saying.*¹⁹ All the divine things of which we are creatures are dark to us, in other words, deep and obscure, even though they enjoy melting light. His cover is the hidden part of His majesty, which He reveals to the few when they are allowed to gaze there in their own glory of His divinity. *His pavilion round about him* here is expanded the splendid dignity of the Messiah, whereby those who faithfully continue in His Church dwell close to Him. *Round about him* signifies proximity, for the good round and encompass all things, and is not encompassed by anything, for He cannot be confined in any place. The phrase, *he circumscribed round about him*, can be understood also as designating not merely but the defense and the protection of the pavilion.²⁰ Water denotes the Lord's intercession, which is dark in the clouds of heaven, in other words, in the prophets who preach the word; for though a person thinks that he understands their sayings, he cannot attain full comprehension of their force in his present condition.

As Paul says, We see now through a glass in a dark manner, but then, face to face.¹⁰ Once he sees the object of his belief, he is seen to gaze on the object of his hope.

10. *Gleaming clouds passed in his sight, hail and hail of fire.* We must not pass over this verse without reflection. *Prophesies* (gleaming) is one word, nominative plural, agreeing with *clouds*. Now as we said earlier, *clouds* is to be understood as the prophets of God's word. The meaning is something like this: "The clouds containing God's oracles (that is, the divine utterances) seem so far dark (that is, obscure) in this air, but gleam in God's sight where the truth is always clear."¹¹ The meaning is not taught by use of prepositions, our clouds is parallel; it is named in their daylight. So these clouds, the prophets, abandoned himself's people and passed to the Gentiles. It is known that this happened when the Jews' obduracy failed to mark the message which had come for their instruction. *Hail and hail of fire* explains in allegory what these clouds contain, saying one thing, but intending a different meaning; the divine dispensance is known to us with some-what tropes. *Hail* expresses metaphorically the rebukes with which the Jews' extreme hardness of heart was scourged. *Hail of fire* are the flames of love with which the minds of the faithful are refilled with heavenly fire. As we have said, these passed to the Gentiles in the clouds which represent the prophets.

11. *And the Lord thundered from heaven, and the Highest gave his voice.* He was about to utter mighty mysteries. As the voice of the sleeping Father says in the gospel: *I have been glorified and will glorify again.¹²* So many believed that thunder sounded, as we read in that passage. *The Highest gave his voice* with the words *This is my beloved Son, in whom I am well pleased.¹³*

12. *He saw fire as arrows, and he numbered them: is multiplied lightnings, and troubled them.* *Arrows* denotes the evangelists flying across on straight paths with the aid of the fathers (which are the virtues) not their own, but Holy whom they were dispatched. And he numbered them, that is, those to whom they were sent, for He admitted the faithful but rejected the impious. As Paul has in *Thou art no more the slave of life unto life, no others the slave of death unto death.¹⁴* He multiplied lightnings, in other words, performed many miracles which affected the hearts of sinners, just as the signs of repeated lightning

when waters were?" Troubled them, referring to those who were troubled when they realized by the clear evidence that He had risen again.

14. *Then the fountains of waters appeared, and the foundations of the earth were discovered.* In other words, the truth of the prophets, who from their misty visions peered forth fountains of eternal life, the Lord's coming revealed what the darkness of their divine vision was obscuring.¹⁷ *And the foundations of the earth were discovered:* the prophets who had not been understood were made plain. Upon them the world was fashioned into the shape of the Church by holy construction, remembering that here the earth is used in the good sense as the land of the living.

At thy voice, O Lord, at the blast of the spirit of thy word, at thy rebuke pains in the words of the prophets, who with just rebuke rebuked the sinning people—At the blast of the spirit of thy word reviveth the preachers of the word who were fired by the holy Spirit, and rebuked the sinning people. So by their glimmering parables and verbal representations the palms increased to the faithful people, in other words holy Church, the coming of the Lord, but never in the spirit of prophecy.

15. *He rose from on high, and said: me he received me out of the multitude of waters.* From this point on mother Church speaks as Christian times. The Father rose from on high the Lord Jesus; then men may understand that His hands derive power since He came from on high. The Church rose the age words, *He said me, for the opinion in her marriage to Christ as Bridegroom.* Two interpretations are possible for the *multitude of waters*; they are either the common nations of the faithful among which the Church is known or have been composed after the impious Jews were rejected (in the days of the Apostles, the man Herod Paul shakes out his clothing before the Jews as they gather him and blaspheme, and he says: *For I stand upon your own heads; I am clean. From henceforth I will go unto the Gentiles*);¹⁸ or alternatively they are the sacred waters when the Catholic Church gathers the multitude of her sons in the rebirth by baptism.

16. *He delivered me from my stronger enemies, and from them that hated me, for they were too strong for me. Strongest enemies is with*

reference to the harsh persecutors who oppressed *Chloe's people* with curses and buffings. She says that she has been delivered all the more because her enemies were increasing for her; it was when the enemy oppressed her that she was given power from above, and deserved to increase. It is truly God's providence that the foe is destroyed through his own onslaught, the greater the harm which he thinks he inflicts, the greater is his need as he succumbed in the most abrupt persecution.

19. *They prevented me in the day of my affliction, and the Lord became my protector.* The first words refer to the time when false apostles sought to thwart the true preachers, and tried to convert the hearts of simple people. Next comes: *In the day of my affliction*, when the martyrdom of Christians was common. *And the Lord became my protector* because men sought her both proceedings as dissimilar as each other, monetary onslaught and eternal protection, occurred simultaneously.

20. *And he extended me in breadth he saved me because he saved me.* No member of the Catholic Church is unaware that it is regular for the faithful to extend the boundaries of the faith, as the saying goes, according as persecution increases. It is then that through God's grace spirits rise unengaged, and then that the fire of charity blazes forth. They form a column, and gladly rush upon hostile sword because they long for the rewards of eternal life. So the Church was extended in breadth since the number of her faithful is known to have swollen through the tragedy of persecutions. In the phrase, *He saved me*, the fact that the Church is described as masculine¹⁷ need not trouble us; the male designation does not seem ridiculous because she is composed of men. So this column of the blessed is right as my wish joy that they have been saved, because they have deserved to attain the heights of the Christian faith. *Because he saved me*, in other words, because He who calls all men without seeking any return chose me. He does not obtain a benefit before desiring to bestow one, as He Himself says in the gospel: *You have not chosen me, but I have chosen you.*¹⁸

21. *And the Lord will reward me according to my justice, and will reward me according to the innocence of my hands.* The Church did not

to maintain both points. Earlier she said before she was adopted *because he needed me*, and now she says *he will reward me according to my justice*, in other words, "according to my will," which also demonstrated after His kindnesses in the depth of her body-heart. The consciousness of thank works to express the work of devotion practiced by the saint's virtue through the divine kindnesses. The repetition of *He will reward me* must be attentively observed so that the Pelagian heresy¹⁰ may not deceivingly beguile you.¹¹ St Paul says, *do for the rest there is laid up for me a crown of justice which the Lord will pay, judge and render to me in that day*¹² It was not that in his humility he attributed anything to his own merits, but rather that he was sure that the reward could be due to him because of the Lord's prior kindnesses. The apostle James makes this very point: *every best gift and every perfect gift is from above, coming down from the Father of lights*.¹³

12. *Because I have kept the ways of the Lord, and have not done wickedly against my God. The ways of the Lord are love of God and charity for one's neighbors, both of which are most zealously observed by those not wishing to forsake the Lord's commands. She added: And have not done wickedly against my God. The seven wickednesses have devious ways which presume to reject the Lord's commands. The Church with dedicated spirit says that she has properly abstain from the cause of her giving offence to the Creator.*

13. *For all his judgments are in my sight always, and his justice I have not put away from me.* She now explains the reasons why she has kept the ways of the Lord, and not done wickedly, according to her earlier claim: it was because she was continually meditating on His terrible judgments. She added: *And his justice I have not put away from me.* Such rejection is the act of those overcome by frailty of the flesh. After long observing His justice, they fail, and sometimes forsake the right behaviour which they had begun to keep. But the blessed people has never rejected the Lord's justice, for it has always impressed in their hearts.

14. *And I shall be quiet before him, and shall drop myself from my iniquity.* She remembered the fruit of her kindnesses, the advantage gained from not having put away the Lord's justice, namely her openness. But she is not spotless like the Lord, but like the person

whose supplies were have cleansed him from the dirtiness which he has incurred. All this is to be understood in the way which we explained previously, when she used the words, *He will reward twice more*. Her holy humanity may presume on divine kindnesses, but not, heaven forbid, on her own efforts. *Now return, I shall sleep myself from my iniquity*. Here the life of the blessed man is subtly described. When he knows that he has attained some of the Lord's grace, he takes precaution that he does not again implicate himself in the dirtiness of his former wickedness.

25. *And the Lord will reward me according to my justice, and according to the innocence of my hands deliver his eyes*. Here she explains her earlier words, *And I shall do justice before him*. Once people become apostate, it undoubtedly follows that He renders to each according to his justice which He actually desires to bestow, and that He compensates them in a way worthy of the purity of their acts. *Deliver his eyes* is a splendid addition, for this experience can specifically befall only the blessed. Just as they always beheld the Lord in their hearts, so the divine power continually guards on them.

26-27. *With the holy thou wilt do holy, and with the innocent man thou wilt be innocent. And with the clear thou wilt be clear, and with the perverse thou wilt be converted*. Whereas earlier she was saying that heavenly justice renders to each individual according to the nature of his deeds, now she explains how the injunctions of the law can be fulfilled. Our behaviour is controlled mostly on that of our elders or their leaders, each of us respects in the mentality with which his leader is endowed. So we have been given as the law of our salvation and behaviour the possibility of being holy with the holy Man, who is the Lord Jesus; this is His gift as the blessed says *do ye holy, because I the Lord your God am holy*.¹² It is also laid down that we should deserve to be innocent with His innocence, the words, *The innocent in hands and clean of heart*¹³ refer to Him. The third point added is that we are chosen as He is, the finite uniqueness of Him in this way: *My clear, my and delighted in Him*.¹⁴ This is our portion, when we obey His command in salutary fashion. *Now return. With the perverse thou wilt be converted*, in other words, "You will be converted with the devil, who is perverted through his wickedness." Those whom he wins over on

the dominion of his wickedness he makes most wicked. This most visible form of argument is one of the basic ones, and is labelled "was associated by a person recently,"⁴⁹ when a man is condemned because of wicked friends, or is praised for associating with good men.

48. *For they will save the humble people, but will bring down the eyes of the proud.* Now here again this matches the verses preceding. The one who is devoted to holiness and innocence, and so the Lord's choosing, will likewise be saved, for on the day of judgment he will be set on his right hand. The eyes of the proud are to be brought down because they will be subjected with the devil their parental sponsor, when they are set on the left to be consigned to eternal torture. The phrase, *They will bring down the proud*, is fitting as contrast, for the heavenly drop as the doves touched as they thought they were going to rise upwards.

49. *For thou lightest my lamp, O Lord: O my God, enlighten my darkness.* It is still the Church or the blessed people speaking with wonderful words of beauty. The Church's lamp is John the Baptist, of whom the Lord says in the gospel *Moses a burning light, and you were willing to serve in his light*.⁵⁰ The Lord also says in the gospel, *No man lighteth a lamp and putteth it under a bushel*.⁵¹ So the verse is something like this the Church says to the Lord, "Since thou lightest my lamp"—meaning John the Baptist and the other apostles or those known to share with heavenly brightness—"by means of them enlighten my darkness," meaning by this the remaining members of the believing community who still dwell in the darkness of the flesh. The lamp is a continual light aptly given to those who are, so that by the light of the Word they may avoid the darkness of sin. So remember that it says here that the Father enlightens. The Son too enlightens, for we read in another place *The Lord is God, and he hath shone upon us*.⁵² The Spirit too enlightens, in the prophet's words, *I will hide my face no more from them, for my spirit has shone on the whole house of Israel*.⁵³ When, then, is so declared with clouded heart as to fail to understand that the holy Trinity has one nature, one consubstance, and power?

50. *For by this I shall be delivered from temptation and through my God I shall give ear a wall.* She has here given double instruction in the rule of faith, the rule by this, not "by me," I shall be delivered. Tempt-

nation means the devil, who at every moment attempts to reflect us from right behavior. Through my God, in other words, with the support of His strength, I shall go over the obstacle of sin which the wickedness of mortals has erected between God and men. This is the will of death, not salvation, it is not raised in protection, but in the preliminary to eternal death. She did well to say I shall persevere, and not "I shall burst through" or "shall destroy;" for that will remain impossible for the human race, even when help men with divine help manage to leap over it.

10. *My God, He may is satisfied the words of the Lord are fulfilled in* is the protector of all that trust in Him. It is notable that this verse has embarked on one topic, but has moved to another. With *My God*, it embarked on some prayer, and then appended to it an unexpected clause *He may is satisfied*. If the beginning were in harmony with what follows, *My God* would be in the positive.¹⁰ This figure is called *para praedicatio* (in Latin *impetratio caritur*),¹¹ where one topic is introduced but a second is developed. His *may is satisfied* means that His path is most pure, as it refers to the incarnation of the Word which certainly contained no defilement of sin. Next comes *The words of the Lord are fulfilled*. The theme of faith, the heavenly law, is being reaffirmed, when the divine utterances are under scrutiny in longing for knowledge. In a similar way the prophet Jeremiah incorporated an utterance of the Lord in this marvelous definition: *He was my word as a fire, until the Lord, and as a hammer that broke the rock in pieces*.¹² A general promise was also appended to lighten human hearts, so that we may not think that the person subject to sin fails to merit protection, for the phrase, *all that trust in Him*, excludes none except the one who has neglected to hope in Him. This verse is developed in the most accurate formulation of praise.

11. *For who is God but the Lord? Or who is God but our God?* This is an uncertain opinion: the masters of paganism, who with diverse superstitions have fashioned gods for themselves. She speaks of *the Lord* because we are His servants, of *God* because we must rightly adore and worship Him, *but our God* is the inseparable Trinity, with separation only of Persons and not of substance. Praise of the Lord was suitably passed over briefly here, since He is in speech in the next section. . .

93. *God who hath give me with strength and made my way straight.*
We have reached the third section, in which the Lord Himself describes His power, His majesty. *He hath give me with strength* denotes both His status and His power; it is clear that both both flow since He is to judge the world by the force of His strength. The words, *made my way, aptly follows*, for they mean "established and strengthened my way," so that he was unaffected by worldly ambitions. He calls His *way straight* to denote a most pure life without the features of sin; He alone and is, for He had no sin. For all these allegorical and metaphorical expressions already used or coming later we aptly refer to the Lord's incarnation.

94. *Who hath made my feet like the feet of a deer, and who stretch me upon high places.* In the divine Scriptures, this animal is often introduced in a good sense, as in the passage: *As thy feet jump after fountains of water!*¹⁰ It is said there because of its excessive thirst, but here because of the speed of its running. Hares can leap over bushes¹¹ and jump over hazardous chasms, just as the Lord passed over the sin of the world which sinned men's salvation, and over the deepest pits of sin with His holy steps. Note on how the passage continues with the comparison with hares, for when they climb the plains they climb the mountain-heights. He means that He is not above every risk of conspiracy as Paul says: *And God has given him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth!*¹²

95. *Who taught my hand to war, and has made my arms like a broken bow.* To be taught means to become mindful of becoming wiser, and *hand* denotes activities. War refers to the struggle with the devil, with whom we are locked in spiritual conflict, and against whom we are ever armed for increasing struggles. The arms are Christ's prophecies and apostles, through whom He achieved what He longed to do. He compares them with a broken bow because the servants of God acknowledge no clashing in their preaching. They pursue by divine strength, and fire the words of salvation like arrows shot from afar which pick the hearts of condemned men.

96. *And thou hast given me the protection of thy salvation: and thy right hand hath held me on. And thy discipline, the same shall reach me.*

The protection of salvation alludes to the glory of the resurrection, when life bid aside His mortal flesh and rose it up again, incorruptible and glorified. The right hand is the power of the Godhead, which set its eternal majesty the humanity which had been assumed. He did want to say that He would be taught, for He was seeking to express the nature of His true humanity.

39. *Then have spread wide my steps under me and my footsteps are not troubled.* He says that the more glorious acts of His incarnation, which were to be demonstrated in His mortal body life, were spread wide. *Footsteps* indicates the path of His teaching, which He left in more explicit form to the apostles, when He planned His steps and advanced with holy deeds. Accordingly He rightly said that these *footsteps* would not be troubled by enemies, for though the fierceness of the world arose, it could not divert His steps, which He implanted firmly so that they would not be shaken in the sea.

40. *I will pursue after my enemies, and overtake them; and I will not turn again until they fail.* 41. *I will afflict them, and they shall not be able to stand; they shall fall under my feet.* Undoubtedly these two verses must be understood of those who initially rise against the Lord, and are later converted and lie at his feet. They had incurred death when arrogant, but they gain life when they submit, for He pursues His enemies when they are worried by calamitous afflictions of various kinds, and life overtakes those whom He converts from perverse pursuits. But wretchedly happy is the man who is caught, who does not succumb in escaping these hands, for when such captivity overtakes him he is given greater freedom. Next follows: *And I will not turn again until they fail.* When the Lord does not turn again, the booty is then shared, the man overcomes for his salvation comes from his wicked pursuits. He adds: *I will afflict them, and they will not be able to stand, for when afflicted by misery distress they cannot continue in their obstinacy, since they have lost strength of wickedness in their rash deeds.* Then, in the next phrase says: *They shall fall under my feet.* The man who falls under the Lord's feet does not oppose him further, and is now defended by His protection, but he is ruled back on his feet when by humble satisfaction he submits himself to Him.

42. *And then have guided me with strength unto death: then have*

calified' while we show other men up against me. This refers to the wicked spirits which initiated wicked men against Him through the Jews' opposition. He is gladdened with strength when through the strength of justice He has overcome the condemnation of wicked men. But those who pulled themselves up against Him with mal plotting will undoubtedly be rebuffed at His judgment, so that with their prospects they will perish for refusing to believe in their Maker: — 42. *And thus have made my enemies men that shall upon me and have despised them that loved me.* This verse has taken in twin ascription of the lot. The first is that the back denotes the conversion of those who also renounce His name were put to flight towards the victory that brings salvation, and they suddenly emerged as Christians. For example, the apostle Paul after being the harbinger of persecutions after the Lord's resurise suddenly appeared as His disciple. The second is that He announces that those who hate Him will be destroyed for continuing in the obstinacy of their infidelity, as is observable in the case of the Jews, who in wicked men said *He shall be upon us and upon our children.*⁴²

43. *They cried, but there was none to save them to the Lord, but He saved them not.* He means the vain cries which the wicked will utter in the judgment. As He says in the gospel of those to be condemned: *There shall be weeping and gnashing of teeth.*⁴³ Their cries cannot save those who rejected that the Author of salvation should be spared in this world. There was none to save them because of the devil, at whose instigation they had sinned; the who will save such men, when their tempter and leader is to be the first to be condemned? But when these men see that their hope in the devil has crashed, they will cry to the Lord, but He will not hear them because as their condemnation is now just, their repentance is acknowledged to be fruitless.

44. *And I shall beat them as small as the dust before the wind: I shall sweep them as whigs like the sand in the storm.* Where were are their fine-speaking tongues and windy arrogances? Let those who with wicked minds seek to gildify the Lord understand that they will be beaten as small as the dust. So that no individual may imagine that he can stay invisible though pointed to dust. He added *before the wind*, so that they cannot even after being fragmented. He does well to com-

pure element is used in the service, for it is beloveted with the most unobtrusive faith, and does not engage people's feet, so that its use will be constantly renewed. I shall bring these to weight, that is, remove them from circulation like the mud in the streets. Otherwise was the actual force of the comparison. He says *Like the mud in the streets*, which is easily removed because it is found to be very evil.

43-45. *Thus will deliver me from the contraventions of the people whom will make me head of the Gentiles. A people which I know not dwell around me. Gladly He was delivered from the contraventions of the people whom the disloyal Jews were rejected, and His name translated to the faith and devotion of the Gentiles. The contraventions refer to the hostility which the criminal mob repeatedly heaped on Him. His words: Thus will make me head of the Gentiles, denote the apex of Christian faith, for it was on the brotherhood of the Gentiles that they made the design of the cross being both.¹⁶ A people which I know not (in other words, "to which I did not come, a new, uneducated, formerly excluded people," 1928) served means "has believed," for whoever believes, also serves, and this was what the Gentiles did, for they had not been sought out by Christ in the flesh. Yet what is there that Christ does not know, with His insight into the passions and hearts of men?*

46. *At the hearing of His name they have slayed me. The children that are strangers have died to me. This praise of the Gentiles is a great rebuke to the Jews, for those who did not see will serve, and those who did not hear our most sacred word from His mouth came the less listened. As Scripture says: For they to whom it was not told of him will see, and they that heard it not will believe? But understanding of the verse prompts an addition. The Jews who saw and heard, as He says here, showed a totally opposed disposition. I wish fervently this also blind the hearts of the people, and make their eyes heavy, and that their eyes be they are wish their eyes as uneducated with their hearts and be converted, and I lead them!¹⁷ This figure is called *apropos*,¹⁸ a statement of which the end is left unsaid, so that the listener is either frightened or moved to weeping. The children that are strangers are the devil's children, to whom Christ says in the gospel: You are of your father the devil!¹⁹ They have died to me, that is, when they sinned. Alas, we know that they are from God and inherit the body of God in truth!²⁰ Lying (unwieldy) means speaking against the mind (wrong movement).²¹*

and saying with the tongue what the individual does not believe in his mind.

Stranger children have limped away, and have limped from their paths. He did well to say that stranger children have limped, for the Lord's sons are known to walk with straight steps. We see this correctly of those lame in our foot, and this was clearly the experience of the Jews, who observed in the flesh the presence of the Old Testament, but rejected the grace of the New, with the result that they limped on one side of their minds and became lame.²⁵ Some maintain that this was foretold in the famous struggle of the paralytic Jacob with the angel, when after his struggle was touched, one foot went lame.²⁶ The affliction of their is not obvious, because they abandoned understanding of the Law and were moved by their own superstitions, with the result that they did not accept the promise of the Lord's favour, and understood their historic lie about the wearing of bands and caps.²⁷ They were indeed lost, but could not be cleansed by observance of this kind. They could have been purged of their filth if they had sought the bath of sacred baptism.

49. The Lord Jesus, and blessed be my God! and let the God of my salvation be exalted. Here the gate of the fourth and concluding section is opened, in which the Catholic Church speaks through the whole world again speaks, briefly both recounting the Lord's kindnesses and entering a hymn with fervor delight. She rightly said: *The Lord Jesus, for with abiding contemplation she beheld Him in her own heart.* By direct she means "He is seen with firm belief here present." *Blessed be God* means where praise is offered Him with the most unceasing devotion of the mind. As we read elsewhere: *Blessed is he who comes in the name of the Lord. Hallowed is he in the highest!*²⁸ A right understanding of *blessed* implies "because He kindly blesses all things," just as the *Lord Jesus* implies "because He imparts life." These and similar observations, as we have often stated, are clearly made with dogmatic assertions. The same has to *let him be exalted* as "Let him be believed through the whole world," for in what other way could He who is rightly called "most High" be exalted?

50. O God who everget me, and hast subdued the people under me. In this world the Church is humbly arranged when she acknowledges and the faithful are brought to the sanctuary of the true religion, so

that those who previously would not so men of arrogance may subject themselves with profitable devotion to her. That is truly devoted weeping, salutary penitence, glorious repentance. Those persons are subject to the Church who are known to be free from vices, for those who pass from her soon run into the snare of harmful captivity.

45. *My deliverer from angry nations. And often such lift me up above them that rise up against me, from the angust ones thou wilt deliver me.* By saying *angry* she enhanced praise of the Deliverer. It is a lesser achievement to deliver one in danger from heinous enemies, but much more splendid to deliver him from their nothing with burning ill-will. A picturesque variation follows. The higher her enemies rose in anger, the more splendidly she who subdued them was exalted. The angust man denotes the schismatic who walks in the wickedness of evil belief.

46. *Therefore will I sing to thee, O God, among the people, and I will sing a psalm to thee among the nations. Therefore indicates the nations-stained nation. I will sing to thee means I will proclaim your praise through the Christian people,¹⁰ whose tongue is none other than the voice of the Church. *A nation*, as has been said, denotes an active work. So she says that thanks is to be offered to God by works of the faithful, and the Godhead is known to humans to such thanks more than to mere words. Among the nations denotes universally, for the Church was to be extended through the multitude of nations.*

47. *Glorifying the salvation of his king, and showing mercy to David the Christ and to his seed for ever*, she expounds the nature of the psalm earlier announced, for it glorifies His Son through the whole world. Christ was earlier deemed for every person destined for kingship. So it was said of Hugh *Why didst thou dare to put me thy hand against the Lord's Christ?*¹¹ He showed mercy to David because, as the psalm-heading states, He freed him from the company of his persecutors. *And to his seed she denotes the Lord Saviour who came in the flesh from David's line*. So she speaks of mercy shown to *his seed* with reference to the time when after those days He rose from the dead, ascended into heaven, and sat at the Father's right hand. *For ever* means for eternity, like the phrase, *Unto the end, earlier in the psalm*. For these words mean the same, though clearly varied for pleasant diversion.

Conclusion Drawn From the Psalm

With what remarkable interweaving of words is the action of this psalm enacted, retaining its impact by variation of speakers, as alternating speeches replace and succeed each other! Let us realize how mighty is this glorious alliance of the altars, from the Lord Himself has dripped to old His words of salvation *in behalf of those for whom He did not refuse to assume the lowliness of the incarnation. Even the number of the psalm evinces the Law's great superiority the ten refers to the decalogue of the Old Testament, the seven to the seven-formed Spirit. Brought into a single partnership, they form seventeen, an outstanding mystery of the holy Law are endorsed by the number of this psalm.*

COMMENTARY ON PSALM II

1. *Open the end, a psalm of David!* This heading is often deployed because it attributes the words of the psalm to the Lord Christ, of whose first coming the prophet is in speak. That coming was the cause of the nation's fall, and of a unique protection for the human race. It was through Him that the eternal laws granted in bonds, and it is man instead who has been freed, after being subjected to the constraints of initial chains. First in mind that this is the first psalm on this topic, four others follow, Psalms 30, 84, 95, and 97.

Division of the Psalm

Throughout the psalm the words are the prophet's. His initial account praises those who proclaim the Lord, and with more beautiful comparisons he appends words about His incarnation. The second section praises the concepts of the New and Old Testaments. In the third, he begs the Lord to be dressed of seven robes, asking that He make the psalmist worthy in His eyes. Through these words we realize that only they who refuse to dissociate themselves from His teaching truly sing the praises of the Lord.

Explanation of the Psalm

2. *The heavens show forth the glory of God and the firmaments declare all the work of His hands.* The phrase, *The heavens show forth the glory of God*, can be understood literally. As the *Wise Men* came to Bethlehem, a star went before to guide them, and pointed over His cradle to reveal the coming of the Lord Saviour. However, we apply the statement more aptly to the apostles and prophets,¹ who by discussing His coming filled the world with sacred admonitions. God dwells in them as though in the heavens. He sustains all things in us wide, entering them not partially but with the entire fullness of His majesty. In God there is no part, but He is wholly and fully everywhere. Whence the wisest man is right: *Who are you so full of my glory?* Never ceases *And the work of his hands*, in other words, our himself, who was made by His hands. This is said in praise of the prophets so that as His work they may deserve to announce the infinite mysteries of their Creator. He added: *The firmaments declare*, in other words, those who preach His incarnation through which the stability of our faith is sustained and develops. Note that here it is said that man was made by God's hands. Again, we read: *And his hand formed the sky land!* The allusion here is to human action, which cannot fashion anything without hands, whereas God created all things by the dominion of His will. So we read: *His spoke, and they were made as commanded, and they were created!*

3. *Day is day uttered speech and night is night uttered knowledge.* Day is day uttered speech when the Lord speaks to the apostles, for He Himself, shining out with heavenly brightness, divulged words as heavenly light to those most pure in heart. His uttered speech when from the deepest sanctuary He brought His words to the knowledge of His saints. Night is night uttered knowledge when Jesus betrayed Christ to the Jews,² and handed Him over to execution. Showing implicit betrayal, for they made an arrangement between them to arrest the Person whom that most wicked man loved. What a most criminal crime, indeed! Justly from the complicity of the betrayal. He brought us the onset of death with a kiss, which for the human species is a means of expressing affection. As for the confirmation of day with day and night with night, this is the so-called argument from

equally² in the pulpit is to say in Psalm 42: *They called on sleep at the noise of thy flood gates!*

4. There are no speeches nor conversations in which their voices are not heard. By saying that there were no speeches nor conversations from which the apostles refrained, he seems to proclaim that by divine inspiration they were to speak in the tongue of all nations, for their conversations and speeches resounded through the whole world with freedom of utterance. *Conversations* means shared discussions, *speeches* indications in public; it is undoubtedly clear that the apostles explained both.

5-6. *Their sound hath gone forth into all the earth, and their word unto the ends of the world. He hath set his tabernacle in the sun.* Earth and sun have understood us men, for he can both hear and believe. 'The sound' is the report of miracles, which by its very strangeness moved through individual peoples with most favourable success. *The ends of the world* are the kings, who like boundary stones in fields protect their kingdoms, so that we may claim that the gospel-words have reached not only the lowly but also the princes of nations. Here comes the prophet's holy teaching concerning the incarnation of the Word, so that he too might be seen to have done what he prides others for doing, for he passes from the apostles to the person of the Lord. This figure is called *exaltation* or *sublimation*.³ *In the sun* means in the clear gaze of the world; *sublimation* means the dwelling place of His body. I think the phrase, *or in the sun*, is used to indicate that the man whose inner eye is most pure can look here and behold the brightness of that mystery, whereas the person bewildered by terrestrial perversity is blinded by the brightness of His incarnation, and cannot gaze on the Lord's holy light because of the chosen of his sin.

7. *And he is a bridegroom* counterpart of his bride-chamber hath opened as a guest to our clergy. He means the Lord Christ, who as Bridegroom of His Church came out of his bride-chamber, that is, the virgin womb. With this great simile he unfolded the mystery of His incarnation. By this miraculous dispensation, He came forth from a virgin womb to reconcile the world to the Godhead, and with a bridegroom's love to join himself to the Church. In He was rightly born of a virgin, for He was to be joined to a virgin in holy wedlock. Christ is truly named a bridegroom, for the Latin word⁴ derives from *maritus*,

on pledge, and He was promised by the prophets on numerous occasions. Our Christ is now well compared with a groom, for He transcended human nature with the goodness of His person, and has brought into all the world's view together with their hands together. By saying so now thereby, he reinforced his words of Paulus *Auratus* in the way of clarity.²⁴ The way signifies here the course of the life which the Lord led when He was born a man—His birth, growth, teaching, suffering, resurrection, ascension into heaven,²⁵ and His place at the right hand of the Father. The expression, He ran the way, is apt, for His actions could not involve even any ambition in this world. All this is fittingly expounded in allegorical studies, which say one thing but persuade us that another meaning is intended.

3. *His going out is from the top of heaven, and his advance runs to the top thereof and there is no one that can hide himself from his heat.* If we examine this statement more carefully, the majesty of the whole Trinity is revealed. From the top of heaven refers to the Father, His going out to the Son, a birth not in time but eternal with the Father and before all beginnings, since the Son Himself is known to be the beginning. His advance expresses the human dimension, for after His rising on flesh, Christ continued in both natures, and advanced to the shade of His Father's majesty. From to the top thereof returns to the divine dimension, in which the Son is always equal to the Father. When He left the top, He was in no sense the lesser, when He returned to the top, the God-man continued as He had left, equal to the Father in His divine essence since His human condition took nothing from Him. The statement *There is no one that can hide himself from his heat* seems to point to the holy Spirit, whom He sent to the disciples after His ascension, for we read in *The Acts of the Apostles*²⁶ that fire appeared, and when it settled over them individually it gave them the power of speaking with the various tongues of the nations. So the heat from which no man can be hidden is He who by the power of His divinity knows the heart of every individual. So in this way about runs the great mystery of the holy Trinity and expounded. Observe now how while alluding to the three Persons he still maintained their consubstantial unity, for by saying so he speaks of one, because the holy Trinity is one God. As Scripture says: *Here, O Lord the Lord your God is one Lord!*²⁷

4. *The dew of the Lord is abundance, covering much. We have reached*

the second section, in which five six verses¹² individual aspects are recounted with separate praise. This is the seventh type of definition which the Greeks call *kata anaglyphon* and the Latins *translatio*,¹³ when we reveal the nature of something with brief commentaries. Let us now proceed to the individual points. The first which He conferred through Moses is indeed blindness, for it comprises perfect wrath which was not assumed by the Lord. For now too rather clearly fulfilled. As He says in the gospel: *I am come not to destroy, but to fulfill*.¹⁴ So that we should not feel destructive despite it in regard, for added something *enough* for fear of its excesses corrects the sinners, and makes him learn back to Christ's grace, once he has begun to have no confidence in his own merits.

The testimony of the Lord's faithful, giving wisdom to little ones. Here he speaks of the Father, for all the testimonies which He gave to the Israelite people were especially faithful because they were recognized in their explicit wrath, and they gave wisdom to little ones, specifically not to the proud or to those boasting with swollen arrogances, but to little ones. The little ones are the humble and innocent as Paul reminds us: *Do not become children in spirit, but in matter be little ones*.¹⁵ The Son also gives testimony, as Paul says to Timothy: *I charge thee before God who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate*.¹⁶ Paul says the same about the holy Spirit: *For the Spirit himself gives testimony to our spirit*.¹⁷ You see here in the case of the holy Spirit, divine Scripture does not wish us to distinguish lesser or greater, so that it does not even allow words to be separately allowed.

g. The justice of the Lord are right, rejoicing hearts. They are truly right, because He is known to have acted precisely as He taught, whereas those whose actions differ from their words manifest no right justice. Rejoicing hearts supply "of the just, who take joy in God's judgments," for they know that they will attain the rewards of the Lord's mercy. As Paul says: *As to the rest, there is laid up for me a crown of justice which the Lord, the just Judge, will render to me in that day*.¹⁸

The commendation of the Lord is lightness, enlightening the eyes. Lightness indeed, for it is immaculately pure and spotless, such as blindingly¹⁹ emerges from the Father of all light. It enlightens the eyes, not the eyes of the flesh which even the heathen share with us, but

specifically the inner eyes which are spiritually brightened by the divine gift.

iii. *The fear of the Lord, enduring only for ever and ever.* Let us use the point of this definition. The fear of God is not purely contemplation but unceasing commitment, the terms of which are changed by no constant alteration, but continue to concentrate upon it with the sincerity of a good conscience. Human love changes with time, and is not holy because it cannot be productive; whereas fear of God contains no disturbances. Though he rightly fears his Maker, he knows that the Judge is truly merciful to those who leave it illing to the person who is found both to fear and to love dwell in all holiness. Fear of the Lord is here mixed with apprehensions; in secular contexts it is called reverence.

The judgments of God are true, justified in themselves. I think that the judgments of God refer to the commands assembled in the Old and New Testaments, because they are truly promulgated in accordance with the judgments. The singular form judgments is used when the good are separated from the wicked. The expression that follows, *abominable, forbids us to apply this verse to the time of the future judgments*, for Scripture says *Woe to those that despise the day of the Lord!*²⁷ These judgments of both Testaments which have been mentioned abide in unchangeable truth, and there is so much good in them that when welcomed by devoted minds they make men thankful and blessed. They impart what they contain, for what makes men just must abound in justification. The conclusion is now reached of the praise proclaimed in stichic diversity, with praise of the Lord's law, the Lord's mystery, and God's judgments, this number is acknowledged as perfect in the discipline of arithmetic.²⁸ The works of the Lord are demonstrably using in eager praise with the individual versus fused like words of a pipe so as to reach the perfection and appropriateness of the praise proclaimed by this number. What astonishing profundity in such mighty numbers! Who could have sufficiently chanted or proclaimed the Lord's works if they had not palpably issued from the holy Spirit! Only one who can fully know himself can speak worthily of himself.

iv. *Desirable more than gold and many precious stones, and sweeter than honey and the honeycomb.* As has been stated, the desirable judgments of the Lord are the commands of the New and Old Testament.

*More than gold refers to the commodity which human longing seeks to possess most eagerly, and for its sake often despises even the welfare of souls. But because this description is insufficient for so important a matter, he added *And many precious stones*, which have the greatest value in the material world, and which with a tiny weight of metal are worth more than a huge amount of money. But since men of revenue could be found to grind underneath harmful greed with price-worthy parsimony, he appended *Liberty and the desecrated*, since their taste is pleased by their outstanding possessions. No person is unaffected by this, however apparent his self-control, for these possessions transcend that of luxury in the Old Testament, and that of the housewife in the New, for whereas luxury and the world concern only the palate, God's judgments bring total awareness to men's minds. This figure is called *analysis in Greek* and *apagoge* in Latin,¹⁴ for the sentence gradually rises to higher things.*

12. For thy servant we will keep them: in keeping them there is great reward. When he says *My servant*, he means the just and constrained man; with *we will keep them*, understood "ruined by that occasion," for the Lord's judgments are always bitter to the most wicked minds. Observe the significance of *we will keep them*, for apparently the view of these matters is not only adopted for the moment, but continues with such devotion to the furthest limit of life. *After chastisement, praise follows, the great reward. So great are the gifts of God's clemency that they cannot be apprehended. Of these Paul says I've laid out just, not our formal number but it exceeds the heart of man what things God hath prepared for those that love him.¹⁵ So they are rightly labelled great because they could not be grasped by contrary.*

13. Whom we understand also? From my secret was shame me, O Lord. For here the gate of the third section swings open, in which the prophet begs that all his sins may be wiped clean, so that his mouth's intercession may be made acceptable in the eyes of the Lord. But whereas human errors transgress in three ways, by thoughts, word, and deed, he confutes this boundless sea of sin in brief examples, and urges that it weds itself from pure sources. Secret sin is that termed "unrighted," in which we are conceived and born, and by which we sin with secret longing, as when we desire our neighbor's property, or long for vengeance on our enemies, or wish to become more conscious than the free, or seek more succulent food, or sustain similar sins which offend

in and stand on us in such a way that they seem hidden from many before they take effect. If they do become obvious to anyone—and Solomon wants: *Go not after thy heart*—¹⁰ we must yet realize that there are many sins of which we are wholly ignorant, whose sources and deceptions we cannot realize. So in the phrase, *We can understand thee*¹¹ we must additionally interpret this as all sins. Since the problem is to say in Psalm 50: *My sin is always before me*,¹² and in another place: *I have acknowledged my sin to thee*,¹³ how can the sinner fail to understand the sin which he is constrained to confess? Can it not ask: "ah," then this objection clearly falls.

14. *And from alien are gone thy sins.* If they shall have no dominion over me, then shall I be without spot and I shall be cleansed from my greater sin. In the previous verse, *never* was explained as original sin; now we must explain the meaning of *alien*. *Alien* refers to the sin committed in the *heart* of evil men or the devil which becomes our own because we load culpable reason, for as a result of that inheritance, the mass of mankind was corrupted, and without divine grace was really undermined by our original sin, for they were chosen to be flawed through the disobedience in the first man. How rare it is for the ancient sinner to genuinely intend men to do what is forbidden, when by his sinfulness he could destroy those who were free and uncorrupted. So the prophet begs to be purified from original sin, from which no living man is exempt until the end of the world, on the grounds that he is not completely cleansed of bodily sins. But when he says: *Thy sins*, he shows that he is now rightly a slave to the Lord's law. Sins are our master when through our fallacious will we are preeminent in their regard, but they forfeit their dominion when men are separated from them by God's grace. In the prophet rightly means that he will become spotless once he becomes free of their control. Now the greatest sin is pride,¹⁴ by which the devil himself fell and dragged man with him. Its great power for evil can be understood from its having made the devil one of us angels, from its having brought death to man, and having corrupted him of the blessedness he was granted. It is the mother of evils, the source of all crimes, the spring of wickedness. As Scripture says: *Devil is the beginning of all sin*,¹⁵ but the Lord at His coming brought it low by His humility.

15. *And the words of my mouth shall be such as my pleasure and the*

meditation of my heart always in thy sight. O Lord, my helper and redeemer. He explains when the words of his mouth can please the Lord, namely, if he becomes a stranger to the sin he rather committed, because of what is said to the sinner: *Why dost thou declare my justice?*¹⁶ But when is the meditation of heart which can reach God? It is in the hope, charity and faith which are particularly worthy of praising Him. The things which life is known to approve deserve to move into His sight. He calls God his Helper in goodly things and his Redeemer from evil ones,¹⁷ so that none may attribute to his own merits what he has obtained from the generosity of heaven.

Downloaded At: 11:53 11 September 2009

With what magnificent economy has our most splendid prophet using the entire psalm! He praised those who proclaimed the Lord, and he himself prevented the coming of the most sacred incarnation, granting to great sinners by different kinds of deviations. Then, returning to the collection of his own truth, he begged to be released of his sin so that he might become a worthy companion of such great mystics, for he sought that the Lord's Sacraments should be delivered with a most pure conscience. Then too the number of this psalm is seen in precision in perfect. In the gospel a woman who had been crippled for eighteen years was delivered from her infirmity at Christ's command⁴ in the same way the prophet in this psalm seeks to be freed from his sin, thus showing by the psalm's number the more appropriate time at which he can deserve the benefits of the Lord which he so desires.

Copyright © 2003 by Paul W. Miller

1. Put the end of *A psalm of David*. Since the words of the heading are now well-known, let us say something of the texture of the psalm, so that once its purpose is clearly recognized in sum it can be greeted with greater sympathy. Well then, the psalm is filled with images:

from the future, and by use of the equative mood he prays for the prosperity of holy Church, which he knew would most certainly come to it through the arrival of the Lord. Filled with boundless love, he prays for success for her whom members he knew himself to be, for saintly men always have longings such as indicate that their blessings reside in the shared joy of the prayers of the truly deserving.

Division of the Psalm

As the saint the prophet prays for blessings for holy Church, so that in her weakness at the diverse affliction imposed by the world, she may be heard, and may receive Christ the Lord. In reality, he prays that through the devoted love of His conspurcance, the Lord may strengthen her entire plan of life and upright faith. His promise that the faithful people will be enabled not by worldly force but by divine power.

Explanation of the Psalm

1. *May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.* By the figure of *prolepsis* which is Latin is called *praecipitatio*,¹ the prophet is filled with the zeal of great love, and desires that the Catholic Church may obtain what he saw could come to her a long time later. We are known to be heard when we obtain something in its reality, by saying, *In the day of tribulation*, he denotes the time of greatest affliction in which we beg the Lord with great longing. We do not pay lip service, but rather beg from close hearts the what we ask to be granted as in these circumstances. We must also examine why the name of the patriarch Jacob is used to be appealed. It was he who sought the grace of the union blessing, and made it from his older brother, so that Esau as well as the eye of the people should be subject to himself.² This parallel of the blessing is aptly applied to the Christian people, who came after the Jewish race has transcended them in the devotion of their converted hearts, and so by the gift of grace became free through the Lord's generosity. When the psalmist says, *May the name of the God of Jacob protect thee*, he wishes the Lord to understand a parallel of this kind, and he wants

the new people to be granted the blessing which that holy patriarch obtained in such a supplication.

3. *May he send thee help from the sanctuary, and defend thee out of Zion.* In this prayer he says *May he send* to show that the Son was sent by the Father, that this is an expression of love and not subjection. As Christ Himself says of the holy Spirit in the gospel: *It is expedient for you that I go. For if I go not, the Paraclete will not come to you; but if I go I will send him to you.*¹ As for *defend*, as I have often said, it is a commendation, and it signifies "sustenance," which is appropriate to the Godhead, for all these matters are known to Him not by their essence, as they are to us, but by the glorious secret of His dispensation.

4. *May he be mindful of all thy sacrifice and may thy holocaust be made fit.* The sacrifice of holy Church is to be interpreted not as the offering of itself, but as the life now collected with the customary immolation of Body and Blood, which the psalmist foretold would come and which he knew must not go uncommemorated. Next comes: *May thy holocaust be made fit.* With the expression *holocaust* he continues with the parallel of the sacrifice proceeding, for holocaust means "whole burnt offering," but now it is to be used for the more sacred purity of our communion. The holocaust in itself is burnt up and dry, but becomes rich and pleasant when received by the grace of the Godhead.

5. *May the Lord give thee according to thy own desire; and fulfill all thy counsel.* After the break in the psalm inserted here,² he comes to the second beginning, in which he is still praying for blessings for the Church which he knew would continue with continuity in the orthodox religion. He says: *May the Lord give thee according to thy own desire*, in other words, according to the understanding which you gained from the Lord Jesus, that you may believe that life alone of the Trinity suffered in the flesh and hung on the gibbet of the cross for the liberation of the world, that He rose again, that He sits in the right hand of the Father, and that He will come in your judgment. He further adds: *And fulfill all thy counsel*, that is, so that you may despise the temptations of the world since you have possessed the Lord's promise, and so that you are not troubled in the dangers of the present world as you continually seek the glad reward of the resurrection to come. This whole counsel of holy mother Church, to believe that Father, Son, and holy Spirit are the one God by whom all things

were made and ordered in their entirety. The prophet prays that this doctrine, by which he knows he will obtain eternal rewards, may be well maintained among the faithful people.

7. *We will rejoice in thy salvation, and in the name of our God we shall be exalted. The Lord fulfill all thy petitions.* When this most holy man sought spiritual blessings for the Church, he bringingly joined his own petitions with his to show that he was a member of her body, for he announced that he would rejoice in the salvation of the Church, the salvation which is the Lord Christ, and he avows that he will be exalted in His name, because Christians were to go their name from Christ. To be exalted means to become great, since the name bestowed on the servant is adopted from the name of the heavenly King. Next comes: *The Lord fulfill all thy petitions.* Here he happily returns to the Church, so that the frequency of the prayer may demonstrate the goodness of his conspicuous good-will.

Now here I know that the Lord has used his figure. From hence on the mind of the psalmist he speaks in his own person. This figure is called apostrophe or switching, when we often assign words to different persons! He says: *Now have I known*, he reveals the great power of prophecy, for he said that he knew in his day what could be established only after many ages. The Father has called his Christ the Son by the glorious resurrection, when He also ascended into heaven.

We will glorify to him from his holy heaven: the salvation of his right hand is amongst the powers. The Father will glorify to the Son in the flesh which He assumed after the resurrection, when He sent to the apostles the holy Spirit, whom He had promised to send when on earth. Thus, to demonstrate that the Son is deity in His deity, there follows: *The salvation of his right hand is amongst the powers.* So the salvation established by the Son is recognized as our power, for that salvation is neither weakened by disease nor wounded by pain, but is made so powerful by guarding us with inviolating protection. So the power is something like this: The Father will glorify in the Son from His holy heaven, because salvation is in the Son's right hand; the Son by His deity possesses what He assumes on earth in the flesh.

8. *Many trust in chariot and horse in battle, but we will be exalted in the name of the Lord our God.* The prophet puts trust in the purity of

his faith which has been bestowed by God's gifts, and he rejoices, despising those who ride in worldly chariots and prefer to put their trust in worldly distinction. There were two types of triumph among the ancients: one was the greater, celebrated in chariots and called a laudable triumph, the other, the lesser, called an evasive.¹⁸ But the psalmist turns such things to worldly men, and maintains that he has been exalted in the Lord's name. It is not chariots or the horse that exalt, though they are seen to glorify with distinctions in this world, but the Lord's name which in the end leads to eternal rewards. This figure is in Greek called *synthesis* and in Latin *compositio*,¹⁹ which we demonstrate by some comparison that one cause is greater than that of an opponent.

9. *They are bound, and have fallen, but we are risen and are set upright.* He has powerfully revealed the outcome of what goes before: those who trust in human distinctions have been caught in the snare of their own devices, and have fallen into the pit of death. Because he intended to say that they have fallen, he provided it with they are bound, for this inevitably happens to those seen to bind themselves in bonds of error. A Christian is said to rise again in two senses; first, when in this world he is freed by grace from the death of sin, and his continuance being justified by God in the month of the most wise holiness, *it just won fall once risen, and rise again.*²⁰ Secondly, there is the general resurrection, in which the just will attain their eternal rewards. These both meanings are clearly appropriate, and he used the words, *We are set upright*, because in any resurrection the faithful rise from humility and are exalted to divine rewards. This argument is one of the grounds of proof and is called "the argument from the fruits themselves,"²¹ when we say that our opponents have fallen, and we assert that we are set upright.

10. *O Lord, save the king, and hear us in the day that we shall call upon thee.* The prophet is enticed by longing for the future, and again asks that what he knew would happen should come to pass. The Father is urged to save the King, in other words, "let Christ the Lord rise from the dead, eternal life between, and intercede for us." Thus our prayer may no longer waver, rather, we may presume to pray with Him as our Advocate who taught us to pray to the Father that the resurrection of death

may we tend us rightly. Finally there follows: *After us in the day we shall call on thee*, a blessing which emerged for the human race when they finally believed and joyfully beheld the Lord's resurrection.

Conclusion Drawn From the Psalm

The most holy prophet has taught us with what determination we must serve Christ the Lord. He seeks for them the blessings which he knew would come to pass, for it is the habit of right believers to pray for what we long to happen. So in the Lord's prayer we are likewise forewarned. Thy kingdom come, which will come to pass even if we did not pray for it. But the prophet in his devotion does not wish to cease desiring what he believes will come. So let us be appointed at His passion, and rejoice at His resurrection, for we can be called His if we deserve to be associated with His dispensation.

We cannot establish any mystical meaning for this number taken as a whole, though sections of it will perhaps have significance for us. The number twelve is doubtless applicable to the apostles, and seven to the work clearly indicating the initial creation of the world, when joined together they encompass the mysteries of both laws. In this way the prayer of this psalm uttered to the Father contains venerable mysteries of both New and Old Testaments.

COMMENTARY ON PSALM 14

1. *Use the end. A psalm of David.* The heading is the same as that in Psalm 9, for this psalm too is in praise of the Lord Saviour, but it is different in kind. The earlier one contains the prayer of the prophet and the trust by which the Christian people is to be freed from this world's distress. Here a kind of parody is recited about His incarnation, and here the demand His divine are encountered so that all may understand that the Son of Mary was a virgin is identical with the Word of the Father. Our belief which is conducive to salvation is that there are two natures, divine and human, in Jesus Christ, and they continue in one Person unchangeably for ages without end. This man-

verse should be repeated frequently, because regularly hearing and believing it brings life.

Division of the Psalm

In the initial narrative of this psalm the prophet's words are addressed to God the Father concerning the Lord's incarnation. The second describes His various virtues and glory, beginning with His suffering and continuing to the point at which by His own gift He attained the dominion and peak of all things. In the third, the prophet also turns to the Lord Christ, and here like those who pray He prays that what He knows is to come will take place at the judgment.

Explanation of the Psalm

1. *In thy strength, O Lord, the king shall joy: and in thy salvation he shall rejoice exceedingly.* The prophet says to the Father: Lord, in thy strength, in other words, "in the omnipotence of thy majesty in which Thy lion also reigns"), as He Himself says: *All the Father's things are mine, and all mine are the Father's: The king shall joy because Jesus Christ rejoices.* Of Him we read in another psalm: *Glory in thy king thy judgment, O God, and in the king's own thy justice:* Then too there was written on the inscription of His precious *King of the Jews'* Most common: *And in thy salvation he shall rejoice exceedingly;* that is, "Your Son who is forever will rejoice because through Him, You have saved men." He added *exceedingly* so that the greatness of His joy is as considerable as His beauty in giving.

2. *Then hast given him his soul's desire: and hast not withdrawn from him the will of his lips.* The prophet mentions here grace and how glorious are the things bestowed on Christ the Lord in the flesh. His *soul's desire* was as He describes it in the gospel: *What desire I have desired to eat the flesh which you?* This figure is called *synecdoche*; the repetition of the same word, as in: *blessing I will bless thee? and multiplying I will multiply thy seed?* But He is the only one who with desire desired to die, when He offered Himself for salvation for the salvation of all so that His precious blood might redeem the world, and the devil might not continue to ravage it with wicked arrogance. The

will of his life was when He gave orders to wicked spirits, healed different illnesses by the command of His word, and explained His preaching in combined minds. It is certain that His will was not withholden in anything, for all that He ordered to be done was fulfilled. In the words of Scripture: *Whatever the Lord pleased, he hath done in heaven and in earth.*³

4. *For thou hast presented him with blessings of immortality: thou hast set us in his dead's crown of precious stones.* After the praise of *adelphoi*,⁴ he passes to the second section in which he describes with wonderful clarity the power of His incarnation. By saying *For thou hast presented*, he shows that humanity is ever adopted by the anticipatory grace of the Godhead, since no man offers Him anything from the all that is good has been granted him by the kindness of heaven. The Pelagian should blush to claim as man's even what the apostolic incarnation of the Word, as we read in Scripture, already received. The *blessings of immortality* refers to the words *This is my beloved Son, in whom I am well pleased.*⁵ *Thou hast set* is a metaphorical expression deriving from those who receive the worthy reward of a crown after most extensive labours. It refers to its contrary to the nature of humanity, which received from the Godhead what it did not possess. On his *dead* we mean the same as metaphorical, in so far as the word refers to physical substance; the Godhead does not have physical parts, for He is everywhere whole and perfect. The crown seems quite aptly to allude to the assembly of disciples singing Him, for at His death, a circle of apostles seeking Him out surrounded Him. This was the crown of His head, this was the *kingly diadem*, which was not hid on Him in atoms Him, but rather gained its adornment from the Lord Christ. We can rightly observe in this crown the circle of the entire world, by which the Church or *hops* is denoted. This figure is called *alabastrine*,⁶ in other words, explanation or description which brings some obscure thing or person before the mind's eye. It often occurs both in praise and in blame.

5. *He asked life, and thou hast given him length of days for ever.* Life denotes resurrection, which He sought with the words *Father, glorify thy Son.*⁷ *Length of days for ever* means fulfilling perpetuity brought to a close by no end. But bear in mind that these and similar expressions are uttered with the passion in mind.

6. *His sleep is peace in thy culture: glory and peace: heavy shall thou*

by upon him. The initial words formed a statement subsequently explained: the great is the glory of His incarnation in what brings salvation, namely the Word of the Father. Our human thoughts could not appreciate this glory if he did not explain it in the following words with marvellous explication. This figure is called *epigramma*, or in Latin *epigrammatic*.⁵ *Gloria* and *great* luxury seems to point to the time of the judgment, at which the All-highest will appear in His divinity with glory from the judgment and luxury from His majesty.

1. For thus shall give him to be a blessing for ever and ever thou shalt make him joyful in gladness with thy countenance. Joy by joy he passed us to declare the glory which the Lord Christ received in the flesh when glorified by the Father. He says that life will be given as a blessing which cannot be cut short by any end. These words must be weighed with devout scrutiny, so that the mystery of this important subject can shine out for us. We have already stated on many occasions that what cannot be applicable to the Lord himself must be understood as referring to part of His members, and our forebears are not to have expounded passages similarly. For Thou shalt make him joyful in gladness with thy countenance is to be understood of each and every individual of the faithful, of whom another psalm is to say *And the angels shall dwell with thy countenance*.⁶ When united with the Word in this way, they are undoubtedly regarded as a single person. To take joy in the Lord's countenance is acknowledged as the mission of some others, until the Catholic Church does not allow this to be understood of Christ.

2. For the king shall hope in the Lord and through the mercy of the most High he shall not be moved. He explains the reason why He has received so great a gift, for this King (He was so described in an inscription) is able in three languages⁷ hoped in the Lord in His human mind, so that we may recognize that we cannot attain His mercy except by supplicants' prayers. There follows the likely reason for this exhorting notice: he who continues to hope in His glory cannot be detached from the Father's mercy. As Solomon says, *If he shall hope in the Lord and shall be confounded*,⁸ unless another psalm we reach (it is the promise of all that occur in this).⁹ We defend the categorical syllogism in the first psalm, and the hypothetical syllogism in the second,¹⁰ it now remains for us to explain an epiphema, rendered in Latin as *concordia*.¹¹ It is a syllogism consisting of one proposition and a con-

chiasm, which dialecticians call a rhetorical syllogism because orators often deploy it to attain the fervor they seek. This too unfolds in this way: "All who hope in the Lord will exult and rejoice in His mercy; therefore I will exult and rejoice in His mercy." This is the third type of syllogism by which dialecticians demonstrate the cleverness of arguments when they seek to prove. The fact that in these sections words fashioned by dialecticians after long experience for the instructions of pupils are not employed, should not trouble us, for in the proclamations of the sacred message the proof itself is established, but freely expressed. Now let us examine the text.

9. *Let thy hand be found by all thy enemies: let thy right hand find out all them that hate thee.* He passes to the third section, in which he begs the Lord Christ to do what he knows He would achieve, for he says *Let thy hand be found*, in other words, "Let Your action be recognized against Your afflicted enemies who through the pangs of the world dissent from Your love." Of these Paul says *For if, when we were still sinners, we were reconciled to God by the death of His Son, much more, being reconciled, shall we be saved by His life!*²² But these people are called sinners only insofar as they are beguiled by the enticements of the devil. Once they return to the Lord Christ they are called servants, sons and friends. Now follows: *Let thy right hand find out all them that hate thee.* Here the time of the judgment is indicated, when the Father's right hand, the Lord himself, will judge the world, and those who hate Him are to be condemned in unending punishments.

10. *Then shall wrath come as an oven of fire, in the time of thy anger.* An oven is a fashioned vessel of bronze, circular in shape, for baking loaves. When strong fire blazes there is a hot inside. Sinners are aptly compared with it, for at the judgment to come they will be consumed with both inward grief and the pain of punishment, the burning food in appetites or the Lord's love with unending minds. The time of the Lord's anger is the day of judgment when the Son of man will be visible to all, but only the just look on Him as well by contemplation of His divinity. Remember that earlier the psalmist is praising the Lord Christ and the figure of *charitativitas*²³ by which he described the Lord's distinction and glory in the diverse course of mercy. Now by the same figure he says that the Lord's enemies will be afflicted by various punishments, so they were to be rendered as pious as He was to be made merciful.

—*The Lord shall reward them in his wrath and fire shall devour them.* The proceedings in the judgment are described in a most splendid account, for he says that names who name themselves because of the wickedness of their deeds will be rewarded by the Lord's wrath when they hear the words *G-d is revenging fire!*¹⁴ The sentence they will receive is to be devoured by scorching flames. No delay comes in the Lord's command; His decision is no sooner made than it is carried out. But this fire consumes in such a way as to preserve, and preserve as it is to consume. The lot of these wretches will be mortal life and punishment that preserves.

10. *Their fruit shall then decay from the earth and their seed flour among the children of men.* Their fruit would have sprouted in the land of the living if they had believed in God's Son, but because they rejected His command with disdain, demonstrate they deservedly lost that fruit of life. Their *seed* denotes the progeny or deeds of sinners, self-created seeds because from them sprang a motivation for each individual worthy of his death. Thus will *strange them from the children of men* in other words, "from the place where is the government of Jesus Christ. You will consign to their eternal intercession."

11. *For they devised evil against thee they desired a plan which they were unable to establish.* We use the verb *devis* to express the idea of repelling evils which threaten some group into a different course in view of any wickedness which might merit such a fate. This clearly happened in the case of the Lord's passion, for since the Jews believed that the Roman emperor would encompass their destruction if they accepted the Lord Saviour as king, they are seen to have devised upon Him the evils which they thought would defend themselves from Roman vengeance. *They desired a plan with the world. It is impossible that one man should do for all.*¹⁵ *Which they were unable to establish in other words, to complete their design.* All unknowingly they spoke the truth; it was necessary that one plan should do for all. The words were true, but they were uttered with evil aspirations, and so they will suffer punishment for such a deed because their consciences were not pure. This figure is called *amphibolia*,¹⁶ or ambiguous expression which leaves the meaning uncertain as to the *if* plan is considered design for action or for avoidance of action.

12. *For thou shalt make them taste their doom in the remembrance that*

shall prepare their *flax*. The Jews were made to turn their backs, to cruise through their own flesh they were wise in earthly things, but did not deserve to behold the heavenly. Their *flax*, in other words, their evil intention, is aptly related to the Lord's commands, which denote His passion. Whereas they believed that they were inflicting the penalty of death, the result was salvation for the whole of mankind.

12. *In this crucifix, Lord, in thy own strength we will sing and praise thy Jesus: He reached heaven "be glorified by the resurrection," for He is seen to be exalted from the lowliness He assumed when He clearly rose again in His glory. In thy own strength, that is, in the driving of the Word, through which You said *I have Jesus to lay down my life, and I have Jesus to take it up again*.¹² Singing means entering the Lord's words with the lips, and praising means fulfilling with constancy the divine commands by good works. There are the two things demanded of us in every way faithfully to sing the Lord's praises with our lips and to carry out His commands by our deeds.*

These words are from the Latin text of the 1534 edition of the Vulgate.

These words are from the Latin text of the 1534 edition of the Vulgate.

Conclusion Drawn From the Psalms

In a marvelous description of the actuality, the shape of the heavenly King is revealed to us, so that the world through the evidence of the air could believe in the arrival of Him whom the Jews did not deserve to recognise in the flesh. Let us remember that this is the third of the psalms which we have suggested have spoken more clearly about the two natures.¹³ But note that the concept has been observed throughout that in these psalms both the two natures and the single Person have been affirmed. This is so that in brief and ordinary summary both those who wrongly claim that there are two Sons, and those who with empty perversity falsely maintain that there is only one nature in the Lord Christ, can be broken down. You who consider yourselves the wisest of men explain the words of the apostle which he wrote to the Hebrews: *Then do thou also thou himself be subject unto him: who put all things under him, that God may be all in all*.¹⁴ If our nature had been created from deity and humanity, as you believe, what sort of substance, pray, can be subject to the Father: for even if we make for you to be subject to the Father hereby. Do you think that the Word can be subject to the Father, though none of the Father's

have thought that this statement can be applied to Christ's members. Did it not seem sufficient, then, to be united in adoration to the cross of Crucifixion?¹⁶ Had you also to be submerged by the Arian disaster¹⁷ and its additional burden? Authors have condemned their errors individually, but what are they to do with you, converted by manifold guilt? As you, as you engage, you call the fallacies of *Niceneus orthodoxus*.¹⁸ We have your own judgments to display against you. You impose a charge against others the argument of which you are known to have convinced yourself.

This psalm endorses the companionship of the number of *one-ness*, just as this equality connects the one round number, so this psalm proclaims the one Lord as author of both laws. There is outstanding strength in their unity of *yes*, and each time they are recited they announce the mysteries of mighty matters.

COMMENTARY ON PSALM 113

1. *Open the end, for the morning rising, a psalm of David.* The meaning of *open the end, and praise*, and of *David*, has been explained several times. We must explain the remaining phrase, *for the morning rising*, which we acknowledge as new. The morning rising is the time of the resurrection, as the gospel states, *On the first day of the week [they] came when it was still dark [and] were the sepulchres,* and the *rise*. The rising was when the Lord Christ in brightest light made the condition of the old man, and raised His mortal body to great glory. *Before Him every knee bows, of those that are in heaven, on earth, and under the earth.* Morning was used to express early morning, the hour known from common passages to be up for the Lord's resurrection. But since life will clearly have much to say in this psalm about His passion, let us see why its healing sought to mention only the resurrection. Often what has gone before is influenced by what follows. So when we speak of something done in the early morning, we realize that the night too has passed. Likewise when we speak of a friend individual, we realize that he has been a slave, and so on. This figure is called *synchysis*;¹⁹ when we can understand what precedes from what follows. So there is no doubt that mention of the resurrection indi-

states about the intended passion. The power and clarity of the pain we can wholly grasp from the fact that the passion designated it with the heading of morning light, for it is certain that the Lord Christ's passion which is recounted was planned for the salvation of the human race.

Division of the Passion

The Lord Christ speaks through the whole of the pain.⁴ In the first version He cries that He has been abandoned by the Father, that is, He has undertaken the passion assigned to Him. He comments the great poverty of His humanity brought by the degradation imposed by men. In the second part He formulates the sacred passion by various comparisons, praying to be freed by divine goodness from life-sustaining elements. Thirdly, He advises Christians to praise the Lord for having looked on the Catholic Church at His resurrection, so that having heard of this great miracle they may continue in the most industry-constant of faith. This was so that men's weak hearts might not be so moved, if the passion alone had been foretold. Let us listen to this pain with rather more attention, for it abounds in indications of mighty events. In this way we can ascertain what we must spare in this life, and what we must hope for in the next, by the abandonment of our Head Himself. Though many of the pains briefly recall the Lord's passion, none has described it in such apt terms, so that it appears not so much as prophecy, but as history.

Explanation of the Pains

1. *O God, my God, look upon me; only here thou forsaken me! For when my salvation are directed of my sin.* Christ the Lord who foresees and ordains all things, who sees all future events as present, who can as though impelled by a passion (that is hand) O God, my God. But these words are to be interpreted as coming from His human nature, by nature it makes strength and power of substance. The repetition itself indicates the emotion of compulsive prayer. The Son most dear in a double address invoked Him who He clearly knew would afford Him no safety in this world, but the brightness of eternal majesty. *How* is a Greek word rendered in Latin by *quoniam*, *quia*. This fact inclines me to

the view that our Father decided that God's name is derived from His, so one of the pagan poets says: "There was the first on earth made in the world."¹³ When He says *Just upon me*, He begs that the aid of the resurrection may appear most readily for Him. Next comes: *Why, how then, forsake me?* The word *why* is known to introduce a question to the Master of constitutional wisdom, the Spectator of the Father is so confused by the impending death of His Son that in apparent ignorance He asks the Father why He has been so abundantly His. These and similar expressions seek to express His humanity, but we must not believe that divinity was alien to Him even in the passion, since the apostle says: *If they had known, they would never have crucified the Lord of glory!*¹⁴ Though He was impossible, He suffered through the humanity which He assumed, and which could suffer. He was immortal, but He died; He never dies, but He rises again. On this says Father Cyril: *experienced this beautiful change: "Through the grace of God He tasted death for all, surrendering His body though by nature He was life and the resurrection of the dead."*¹⁵ Similarly Basil of Annesora says: "He both suffered and did not suffer, died and did not die, was buried and was not buried, rose again and did not rise again."¹⁶ In the same way we try that man too even today suffers, dies and is buried, though his soul is not circumvented by any end. So He means that He was forsaken when He was interrogated, though in fact He could not have been consigned to the hands of wicked men if the power of His majesty had not allowed such things to happen. In the gospel words: *Then should not have any power against me, unless it were given thee from above?* He also broadcasts the experience of the humanity which He assumed, repelling words of blasphemy and impious sayings, for He says that words begotten by sin are far from Him. The salvation of His sacred soul was not to endure the speech of sinners, but gladly to endure by the virtue of patience what He suffered through God's disposition. As He Himself says in the gospel: *Forbear, for it is possible for thee thence pass from me?*¹⁷ Then He added: *Nevertheless, not as I will, but as thou wilt.* He also speaks of the word of *you*, *and* when they belong to His members. He who was without sin called our sin His, just as in another poem He is so says: *O God, thou knowest my foolishness, and my offences are not hidden from thee!*¹⁸ So in us hear from the Head's lips the words of the members, and realize that He has rightly spoken in our name, for He offered

Himself as victim for the salvation of all. Hence Paul says *Man who gave us sin, he hath made sin for us.*¹⁴ For in the law we offerings for sin are called sin.

3. *O my God, I shall cry day and night, and thou wilt not hear: and by night, and yet as fully as me.* The humanity of the Word cried out day and night for the deliverance of man, did not regard it clearly it was not heard, though no transgression was seen or heard in. So the grumbling human race should heed this in their desire to have their requests fulfilled as ours. As has been said, the Word made the plea in His human capacity. He deserved to be heard, but was clearly so far from being heard that the world's wicked sinners were washed clean by His sacred blood. The same lesson is taught by further examples. Paul begged that the devil's prick be removed from him, but was not heard by the Lord.¹⁵ The devil prayed that he might make holy Job with the hardness of diamonds, and we know that this was subsequently granted him.¹⁶ But Paul was denied the fullness of his prayer for his glory, whereas the devil was granted his for his pain. Thus it is often an advantage not to be heard even though postponement of our desires depresses us. The psalmist further stated that he cried day and night, in other words, at times of affliction, when even sinners are often heard. Thus He added *Man as fully as we (we must supply 'are you to regard this?') for there are two kinds of petition. When we ask for diamonds, riches, vengeance over enemies and other things of this kind, our requests are foolish because we long for worldly things. But when we demand to be freed from dangers so that eternal life may be granted us, our request is not foolish, rather, our prayer is appropriate. So Christ, Mediator between God and man, petitioned not foolishly but wisely, yet clearly went unheard because this was how the world's redemption was to come through the Lord's displeasure.*

4. *For thou dwellest in the holy place, the praise of Israel.* After saying that He had not been heard, He wished to prevent anyone from assuming that God the Father did not love His own Son in pretending not to hear Him. The Father Himself said in witnessing to the Son *This is my beloved Son, in whom I am well pleased.*¹⁷ So He added an indication of His great love with the words *For thou dwellest in the holy place, the praise of Israel.* Thus *dwelling in the holy place* made His commitment explicit, just as elsewhere He says *Preserve my soul, for I am holy.*¹⁸ The *praise of Israel* indicates the Father's identity by the definition: *The*

praise of Israel, for He who grants us His saints all splendid things is truly the praiser of them that are God.⁵⁷ This is the third type of definition, called *praise* in Greek and *glorification* in Latin,⁵⁸ by stating what a thing is like, this type of definition clearly shows what it is.

5. *As they love me, fathers heard, they have heard, and then have delivered them.* So that some would ascribe the claims of the Son not to have been based on the Father's goodness, as has been noted, the Son briefly touches on the deeds which the Father performed. He delivered the people of Israel from the land of Egypt. He raised the three boys from the furnace. He freed Daniel from the lion's den, and there are countless other incidents which occurred or are recorded. But though He granted or grants these great mercations in answer to men's prayers, *He did not spare his own Son, but delivered him up for us all*,⁵⁹ clearly so that the scriptures might be fulfilled and thus through His passion the salvation of the world might emerge. The fact that the Lord Christ speaks of His fathers should be understood from His calling the apostles His brothers, for example, in the gospel He said after His resurrection *I ascend to my Father and your Father*.⁶⁰

6. *They cried to thee, and they were saved; they have hoped in thee, and now are confounded.* The belief which expresses the outcome leaves no room for doubt, he who cries to the Lord is invariably saved for his advantage. Think of the masses of the martyrs who foolishly thought were not being heard while physical torment was consuming them; on the contrary, they were indeed heard, for they deserved to obtain the crown of martyrdom. So the Lord always listens to His just men, but with awareness of their increase. The psalmist's deepest expression of *They have hoped*, is not idle; this is the figure which in Greek is called *epexegesis* and in Latin *clausula*⁶¹ and is used when words are repeated for the most handsome effect in individual phrases. They were not *confounded*, specifically those who will undoubtedly attain their reward. It is the person who can clearly realize an aspiration that is good who is not confounded.

7. *For I am a worm, and no man, the object of men and the scorn of the people.* These words embody the figure of *aspiratio*, which in Latin is called *humilitas*,⁶² employed whenever something precious is compared with most lowly things. As Paul says: *The most things of the world hath God chosen, that he may confound the strong*.⁶³ The worm seems contemptible through mere lowliness, but incorporates the

secret symbols of a great mystery, being born without intercourse,⁴² creeping low, and moving without noise. If you ponder these facts, you will realize that it is not without justification that the Lord Christ is called a worm. So He is, a worm as being mortal man, born of the flesh without mingling of human seed, and because His ways appeared vile and lowly. The Centurion compares himself to the house of His enemies so that you may regard nothing as despicable which is known to have been fashioned by His agency. As Scripture has in *God made all things very good.*⁴³ Thus David too followed his Teacher, and compared himself with the humblest thing⁴⁴ for the real power of subjection is that the more an individual humbles himself after the model of the Creator, the more splendidly he is exalted to glory. No man, in other words, no sinner, for sin could not reside in Him. So He is called a man in so far as He partakes of human nature, and also a man because He had no sin, for sin is the mark of a man. Even the devil is called a man in the gospel, as in the phrase, *it was into man his enemy came and deceived him.*⁴⁵ So clearly the term *no man* is a homonym. He was the reject of men when Pontius Pilate gave the multitude power of choosing whom they wanted to acquit; they chose Barabbas, and preferred to reject the Lord Christ instead.

8. *All they that saw me spurned me, they have spoken evil of my life, and sought my death.* All is to be understood only of the wicked, for if you include the faithful, the statement cannot stand. This figure is called in Greek *synchysis*, in Latin *a vituper.*⁴⁶ In the Jews spurned the Lord barabas when they said, *He saved others, himself he cannot save.*⁴⁷ and the rest. He spake with *the lips*, for with them men converse with words rather than with letters, since no opinion emerges from them unaccompanied by meditation. But what was it that they spoke with the lips? It was *if he be the son of God, let him come down from the cross.*⁴⁸ It seems clear that their lips alone pronounced this, and that their minds did not consent, and so that one could demonstrate that it was said in anger, not with reason. He added, *They sought my death.* Men do this when threatening, not when judging a situation.

9. *He bowed in the dust, he fell before him, he fell upon him, saying he abhorred in him.* This was spoken by the Jews using the figure which in Greek is called *tremsion* in Latin *trema*⁴⁹ its meaning being to tremble with what is to be feared. These words are in fact no exact gospel-text, for when Christ hung on the cross the Jews said

My hand in the hand let him deliver him, since he will save him.¹⁰ These unchanging in the divine-dispositioned We surely seem to be revisiting the gospel from within rather than a priori, since these things were fulfilled so authentically that they seem already enacted rather than still in future; and rightly so, as truths could have no action, not the faithful be left in doubt.

10. For thus art thou hast drawn me out of the womb my hope from the heart of my mother. Out of the womb (that is, of the Virgin, already then separated from the stain of original sin) He came forth as at development out of his birth-chamber.¹¹ He says that He was drawn from the place where humanity was held in subjection, or alternatively we must understand Him as rightly saying that He was drawn from His mother's womb to show that the birth was accomplished by the Lord's power, so that birth from a virgin should not seem incredible as long as it was brought to fruition by the Lord's action. To manifest His perfect humanity, which He deigned to assume and its dejection, He says that He has put His hope in the Lord from the beginning of His life. But here too is demonstrated a foolishness which we cannot grasp, and a misapprehension, for what other recognized the power of acknowledging God's divinity when His mother's breast was still giving Him milk? So His first years seemed words which others' mature years could scarcely attain.

11. I was cast upon thee from the womb from my mother's womb thou art my God. He spoke these words as man, for when He says that He was cast on the Lord, He shows that He was separated from the wickedness of men. The next words, from the mother's womb, refer to the sin of the synagoga, from which as is known He was driven by the Jews' infidelity. Yet that very conception did not take place without God. Just as a man is conceived amidst wickedness, so in the very flesh of the Lord Christ's incarnation God's substance was declared joined and united to humanity. So too the angel proclaimed to Mary even a virgin: *The holy Ghost shall come upon thee, and the power of the most High shall overshadow thee: therefore the Holy which shall be born of thee shall be called the Son of God.¹²*

12. Depart not from me, for tribulation is very near, and there is none to help me. These words were uttered in fear of death, for He was about to say: *Father, if it be possible let this chalice pass from me.¹³* By tribulation He means the thoughts of death which became imminent every

generous face. He proclaims it to be very near to the thinking as if our flesh might reveal the goodness of the passion. Or because to him everything in the future is unity as the prophet says: *For a thousand years in thy sight are as yesterday which is past*.¹⁶ Or He says that consolation is very near because He is so suffer in His own flesh, for when a man suffers loss of freedom, bereavement of children, loss of possessions or other things of this kind, he is recognized to rub salt in at a distance from himself, whereas when a man suffers in his own flesh the consolation imposed on him is very near. In His words *And there is none to help me*, the imagery of the Suppliants and the power of the Godhead are revealed, for if God did not lend help there would be none to snatch him from peril. So let us contemplate whether we should at any time be separated from him, for we cannot be saved by anyone's plea but His.

v. *Many calves have surrounded me; for bulls have designed me*. He has completed the paroxysm with which He always proclaims His sufferings (just as He did at the time of the betrayal, as the evangelist's words attest) so that the faithful may not utter words presumptuously and perhaps thoughtlessly. He now comes to the second part, in which He reveals the power of His consolation by allegorical comparisons. Note that He uses three oxen as past to establish the guilt of the most hard-hearted Jews, as though the truth is already established. This is the figure known as *prolepsis*, in Latin *proveniens*,¹⁷ when something believed until to come is inserted to time past. It was all contrived so that the unbelievers might not perish, whereas he who after so many warnings scornfully refused to follow was proved guilty in his own sight. *Many calves* are clearly the Jewish people, who do not experience God's voice, and sport with harmless wantonness. They are also themselves and foolish, for they do not guide their steps with any sense of control, but with wandering and blind wanton ship and bound towards wicked designs. By the bulls He designates the Jewish leaders, who like bulls mind their heads high, and guffed out their wickedness and pride, and with savage horns split the blood of the guiltless One.¹⁸ The addition of the adjective *fit* is apt, for that beast becomes increasingly restless when it hedges with surplus fat, and after being tame it becomes fierce once it is incited with the stinging of excessive flesh. If we weigh more carefully an autobiographic phrase the expression *have surrounded and have designed*, the first can be

ascribed to those who surrounded Him with swords and cudgels, the second to those who guarded His words so that He would not be secretly carried off by the disciples for a single moment, investment by force, in other words, an enemy blockade.

14. *They have opened their mouths against me, as a lion roaring and roaring.* The metaphor is drawn from the behaviour of wild beasts, which greedily open their mouths when seeking to devour something. By ascribing me the custom in opposition to me, when with odious animosity they said *Crucify, crucify!*¹⁴ Their mouths were truly their own, because nature did not open them for the Jews, but their own wicked thoughts unlocked them. Let Pelagians¹⁵ hearken to such clear statements, when the Jews uttered wickedness, they themselves opened their mouths, whereas in the case of what is good we read: *O Lord, thou wilt open my lips, and my mouth shall declare thy praise*¹⁶ As for His words: *As a lion roaring and roaring*, roaring refers to the hostile clamour when they raised and dragged Him to be hung at the judge's criminal, and roaring to the blasphemous words with which they cried *Crucify, crucify!* In both cases comparison with wild beasts is appropriate, since that mad people squandered a reasonable plan of action.

15. *All my bones are poured out like water, and scattered.* The comparison contains a quite important hidden meaning. His bones are scattered refers to the merely and faithful apostles, when He said to them: *Behold, I send you as sheep in the midst of wolves*¹⁷ Then they were poured out like waters, when water is poured out, it isolates and cleanses. In the same way the apostles abundantly scattered the world with heavenly rain, cleansing it of the filthiness of sin.

My heart is decaying like wax melting in the midst of my death. By His heart He means His will, which in the heavenly scriptures remained covered and concealed, but once His passion was fulfilled the whole truth of His coming was revealed as promised. The mysteries of the law are well compared to wax, which shines in glory when melted and dissolved by heat to provide light.¹⁸ By His heart He means the Catholic Church, in which when the fullness of time came, the hidden words of the proclaiming prophet became clear. Hence too the fact that the temple-veil is known to have been rent at the Lord's passion.¹⁹ By this event were revealed the secret things which were hidden.

16. *My strength is dried up like a parched, and my tongue hath cleaved*

in my jaws and they have brought me down into the dust of death. Let us not consider the comparisons of Christ's strength to a postcard is misleading, for just as the postcard fades in a minute and is strengthless when faded by fire, so by His passion the Lord's strength was hastened, whereas earlier it seemed to unbelievers as weak as mud. His *zeal* denotes the apostles as postcards, who shared to Christ's jaws in maintaining His commands, for the one who with God's help continues to proclaim His remains in the Lord's jaws, the less can He say that He has been brought down into the dust of death, when His faith did not endure corruption? We are to understand this as expressing the longing of the Jews, who believed that they had inflicted on Christ the death shared by all men, through which He was believed to have been reduced to dust. Alternatively, He may be saying that He has been brought down to dust in His body, in other words the Church, in this fact was seen to be common to the human condition.

11. *For many dogs have encompassed me: the council of the malignant hath besieged me.* Here He discloses the mysteries of His passion with marvellously apt words. The nature of dogs is such that they cannot relax at all in the presence of unfamiliar people, but they drive off with aggressive and threatening barking any whom they do not know from the familiarity of domestic acquaintance. So the Jews are more fully compared with them, for they totally opposed the Lord's new teaching, and barked against Him with the fiercest growling. The teaching is indeed new; as the evangelist says: *A new commandment I give unto you, that you love one another.*¹⁶ The prophet Isaiah also attests this with the words: *The old things are passed away. Behold, all things are made new.*¹⁷ The Jews' proceedings are openly discredited, for the council of the malignant planned to arrest the Lord from by guile and to consign Him to death, for by malignant life means having malicious intentions. He rightly proclaims Himself besieged, for in Him lay the city of Jerusalem which the enemies of the Christian faith were seen to besiege in His person.

*They have dug my hands and feet. Before coming to the beginning of the passion itself, we must examine why He chose for himself such a death, whereas He said: I have power to lay down my life, and I have power to take it up again.*¹⁸ A first reason is that the setting of the cross is such that its top points to the heavens yet its base does not split the earth. When implanted it touches the depths of the realm below, and

ing breath's, with arms so as to say extended, stretches towards the regions of the whole world when the marks are the four points of the cross. Thus in this compass it seems to have embraced the world; I speak of the Lord's arms, which from being the positive source of all the sinners became their blessed redemption. What had his long through death later bestowed the blessing of salvation. It is the gift of salvation, the death denoting life, the life denoting God's holiness. So by the figure of the cross you may realize that Christ is in heaven, on earth, throughout the world, and even in the realm below: for if He had been touched by the steel, destroyed by fire, brought down by water, submerged by waves, or accompanied by any other destruction, by what sign, pray, would the devil be routed? By what mark would the forehead of Christians have remained unshorn? By what sign would the weakness of body and soul be strengthened? No death save that which besought us as the sign of universal salvation could have been better suited to such great blessing. To aid our belief, sure was taken to have it set higher, to be seen by many and believed by more. So that none would doubt that He in whose passion so many miracles of such power had assembled was God, there was darkness over the whole earth, the earth quaked and the rocks were rent,⁴⁶ so that the world could clearly witness that its Maker had suffered. Thus it was appropriate that this crucifixion, which welcomed the temple of the holy Redeemer, should contain all that is wonderful. So Christ did well to choose the cross, both in the sign to inspire faith and to expose by the common lot of mankind.

Though there seems to be here simply and literally an account of the Lord's passion, this action indicates something which we should imagery also on the spiritual level. The Jews did violence to Christ's *body* when they preferred to disbelieve really in His miracles, for *body* points to the actions which the heavenly Physician performed when various people were sick, so that the Jews' stiff-necked obstinacy could be softened by the power of the signs. They also *dig* life *See*, when they thought that the speaker, through whom the Christian faith walked abroad among the nations, should be more *under*. So in the crucifixion of the Lord these events were foretold. We must not take *dig* in its literal meaning, for the earth gives life to various call flowers when flowers have been ploughed by the sower's work of men. This happened in the case of the Lord Saviour's body, for when it was

thrust) with nails and pierced by a lance, is yielded for us (he who would think for ever, so we do not now fear to say that God suffered in the flesh, that God died for the salvation of all. So Father Augustine in his usual brilliant manner preached these words: "It was a long-standing fact that man should die. But so that it should not always happen to man, a new event occurred, that God died."¹⁰ So too Paul says: *But we possess Christ, and him crucified!*¹¹ So that you might not think, as some madmen believe,¹² that the Virgin's Son was some other, he added: *Christ, who is the power of God and the wisdom of God for the foolishness of God is wiser than men, and the weakness of God is stronger than men!*¹³ For what seems to foolish and foolish to unbelievers as when they hear that God, God's Son, was both crucified and buried! that it pleased God by the foolishness of our preaching to save them that believe,¹⁴ that the Lord's incarnation in the wondrous height of His mercy, a gift beyond calculation and a mystery beyond understanding. From its other salvific aspect for right-thinking minds, as death is begotten for perverted intelligences.

(8). *They have numbered all my bones...and they have looked and stared upon me.* The shape of the cross is described with wonderful openness. The whole body is said to be stretched on it, so that His bones seemed easily counted by human eyes. Thus what the covering flesh had concealed showed through in the excessive stretching of the body. But let us ask whether this must be labelled punishment or reward, condemnation or exaltation. He was set there, so to say, on a royal throne; He abandoned the guilty thief who rebuked Him, but as none acquired the one who confessed belief in Him. By this action He who customarily pitied the human race revealed through the thief's sudden conversion what He was to grant to His saints. *His bones were numbered* refers to the apostles or the other Christians, when they were sought out for destruction by the mounting of persecution by the savage Jews to prevent their swelling to greater numbers. These follow the admirable stability of Jewish belief, enabling us to observe that they did not see in a momentary or confused way. He says rather that they *looked and stared*, and that their many hours were not infused by miracles. Rocks were torn, the earth cracked, the sun hid itself in the path of darkness so as not to witness so great a crime, yet sadly enough their wickedness remained immovable in its stupidity, and their eyes unblinking.

...*They parted my garments among them, and upon my vesture they cast lots. Though the Lord's entire passion contains great mysteries, some greater secret is brought forth here. He says that some of His garments were to be parted, yet lots were to be cast for the rest of His vesture. The garments which were to be parted signify the writings of the prophets or other divine readings, which heretics have split by their debated interpretation, thus associating themselves by such wicked reading with Satan's soldiers. The cloth for which lots were drawn, which composed His holy body and which the catholic man was saved from the top throughout,¹⁴ is clearly the Catholic Church, which is certainly not allowed to be torn apart in human discussion, but by God's kindness is always preserved whole and inviolable as if by lot on every man. It is woven from the top because no man part or tears it. With the greatest strength of enduring firmness, it stands with the power of infinity. Christ himself says: Thus are Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.¹⁵*

The evangelist recalls that this happened when he says: *After they crucified him, they divided his garments, casting lots.¹⁶* The word *lot* is mentioned so often in the holy Scriptures that it seems to have some important secret sense of the divine judgment. In Leviticus it is written that one lot was offered to the Lord and one to the emissary, the priest who was to carry it out.¹⁷ Again, Moses divided land by lot among certain tribes across the Jordan.¹⁸ Judas too the son of Mary distributed the land promised in return to the sons of Israel after casting lots.¹⁹ The lot also betrayed Judas to be lay hidden;²⁰ and in Solomon's books we read: *The lot apprehend contentions, and determineth between the mighty.²¹* In the New Testament too in the Acts of the Apostles the lot designated Matthias as apostle.²² Again, the apostle Paul himself when writing to the Ephesians says that he was called by lot, *according to the purpose of him who worketh all things according to the counsel of his will.²³* Moreover, in writing to the Thimotheus he says: *Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light.²⁴* Since we read that many things in the Old and New Testaments were divided by lot, now we have dared to say that the lot has been God's way of manifesting what devoted hearts sought with proper petition.

...*For thus, O Lord, receive not thy help to a distance from our lack*

relieved my affliction. Here he now prays for a most speedy resurrection, so that the evil trial of the wicked may be ended by the onset of such glory. *Help* denotes the resurrection itself, which was certainly not removed to a distance, since He came forth on the third day. Next comes *Lord* towards my affliction, what this denotation is life next expounds.

10. *Deliver my soul from the sword, my only one from the hand of the slay.* He asked to be delivered from the death which he was to undergo, that is, when the act of the resurrection was imminent. *Forasmuch* (sword) is a noun with a cluster of meanings such as spear, sword, or any weapon, by it He wished the future destruction on the cross to be signified, for it is through this weapon that death usually follows. But then He said: *Deliver my soul*! He is now asking for deliverance for the Church, which in His eyes is the only one, the Catholic Church. Thus we are to realize by this word denoting unity that He has rejected new truthings and the councils of the wicked. Here He compares humans to dogs which have been cruelly tossed by a kind of family scourgery, for when they leave our inner sanctum they hasten to him and rend God's Church. So that you may know that dogs are most aptly cited in comparison to such men, He used the words: *From the hand of the dog*, a phrase appropriate rather to a man than to a dog. Or as some have it, the hand of the dog refers to power in this world, which even humans to rend God's Church with a wickedness both biting and devouring. But numerous passages attest that dogs are cited to illustrate not only evil but also good features.

11. *Save me from the lion's mouth, and my bones from the horns of unicorns.* From the lion's mouth means from the devil's power, for he is well compared to wild beasts since he always takes delight in the destruction of men. But so that some people may not have doubts arising from the fact that the same image is often attached to both the lion and the worm of people, we are to say that it is to be compared to similar characteristics. Obviously each and every object must have different qualities; for example, the lion which we are now discussing shows courage, on account of which it is called the king of beasts. But it also manifests harsh scourgery, for which it is labelled ferocious. So its courage and power are reasonably compared to Christ's, as in the passage: *The lion of the tribe of Judah shall prevail!*²⁵ But its ferocity is aptly associated with the devil, in the words of the apostle Peter. *Be*

water and wood, because your adversary the devil as a snaring lion lurketh about seeking whom he may devour.¹² So the one animal is rightly on consideration of its qualities compared with things quite different from each other. We may reasonably say that this kind of usage is perhaps peculiar to divine Scripture, thus the explanation of the passage passage holds good also for other compositions. From the dove, its softer words, from the unicorn, who unlike with the strength of their horns. But none what He appended, of the unicorn, those who raise themselves unaccompanied. As they rise in excessive pride they cannot evince any partners, thinking that they alone must do whatever is their pleasure. For such animals equipped with a single horn are much stronger than those equipped with horns, the Goshawk kill them sensitively four-headed. He demanded that this loneliness, which if unopposed could be easily overwhelmed, should be rescued from the insupportable arrogance of unicorns.

13. *I will declare thy name to my brethren in the midst of the church I will praise thee. After His sacred passion He says that the fame of His divinity should be spread through the whole world. He says I will declare, that is, I want to declare. Brethren means those who love and are loved, since He had come to suffer for the salvation of all, which of them would He fail to call brethren? On this subject the Apostle says clearly: For it became him for whom are all things and by whom are all things, who had brought many sons into glory, to perfect the number of their salvation by his passion, for both he than sacrifice and they that are sanctified are all of one. For which cause he is not ashamed to call them brethren, saying: I will declare thy name to my brethren.¹³ Similarly he says in the gospel after the resurrection: Call my brethren,¹⁴ and elsewhere: Whosoever shall do the will of my Father that is in heaven, he is my father and mother and brother.¹⁵ Now comes in the midst of the church he praiseth the Lord, yet, like the lived devoutly among men. Praise of mortals when maintained is praise of the Lord, for the flesh can do nothing good unless God's mercy is seen in him endowed it with worth. In the midst means openly and in intercourse with many, whom the activity of an upright mind affords an example to the rest of the faithful.*

14. *For thou, Jesus the Lord, praise them all in the end of days, glorify them. Now that He has recounted the Lord's passion in considerable length, He praiseth the church next, so that the hearts of the faithful*

should not be dismayed by enduring sadness. Here He addresses His devoted ones, asking that they acknowledge the Lord's ordering of events and praise Him, struggling to proclaim Him with universal joy, for through His passion has come salvation for the faithful and life for the just. Now let us observe how sweet is the declaration of "glory in the face of the Lord. Human fear brings forth not praise but alarm, but fear of the Lord is just and right, and so it inspires praise, confessions here, from the flames of charity, for He says *So that fear the Lord, praise Him*, in other words, "You that have reverence for His name."¹⁷ No man deserves to proclaim Him unless He is known also to fear Him. Take all as commending the good, for He wants us to understand only those who share Jacob's faith and devotion, who in religious feeling transcended the original offspring of the old man.

17. *Let all the end of Israel fear him. By the end of Israel* He does not signify the people of a single nation. It denotes the full complement of all nations, so clearly the Church is to be understood here. Because He had earlier said *So that fear the Lord, praise him*, those to whom this first is relevant are here proclaimed, and especially the Israelites, those who beheld the Lord;¹⁸ for those blinded by the wickedness of heretics, or those who with depraved minds are slaves to idols, do not know fear of the Lord.

Because he hath not slighted nor despised the supplication of the poor, in them who boast of their distinction in this world are noted to day, they are contemptuous of the poor, despising beggars, regarding a count by the quality of clothing worn by the plunder, so that if he is actually clad he is considered wealthy, but if his clothing is shabby, he is regarded as a complete beggar. But it is totally different in the eyes of God, who does not judge by clothing, and who does not measure wealth. He gains and aids the prayers of the faithful poor. The needy man is precious to Him, provided that he is more wealthy in holiness.

Neither shall he turn his face away from me; and when I cried to him he heard me. Let us understand this verse, and offer the greatest possible thanks to God with devoted minds. When He said that thanks are to be rendered by one and all because the Godhead deigns to hearken to the poor, the Lord Christ interceded himself with the words. *Neither has he turned his face away from me.* In this way, then, He made the cause of all men His own; in this way He eliminated the sin of the world through the holiness of His blood, so that by His drawing human

weakness to himself the devil might lose the price he held. But why did He say, and why did He say He was heard? Precisely so that our death might be founded by His resurrection, so that the sin of the old man might be redeemed at the price of His most holy passion.

16. *With thee is my peace in the great church; I will pray my vows in the land in the sight of them that fear thee. With thee manna's unceasing Theme, In the great church that is, the Catholic Church spread through the whole world, for it is rightly called great in glory and distinction. My vows He makes us to interpose as the sacrament of His body and blood," offered in the presence of these subjects to Him in holy trust. Finally observe what follows.*

17. *The poor shall eat and shall be filled. These are the vows which He spoke of earlier. Erase that by poor He means those who surround the sacraments of this world with the richest contempt; see the wealthy, clothed with this world's happiness, but the poor, those hungry for God's kingdom. So He added, *shall be filled*; only those possessed by such hunger could be filled.*

*And they that eat him shall praise the Lord: their hearts shall for ever and ever. He meant by His previous words, for whom the poor have been filled, they shall praise the Lord. The poor praise the Lord, the rich exalt themselves. The rich accumulate treasures on earth, the poor grow rich with heavenly abundance. Their resources differ, but their necessities are usually as alike. In short, the rich derive their wealth from the world, the poor from God. How very different are the rooms which they have inhabited! The poor praise what they can never lose; the rich hold what not only the dead but even the living often lose. Next comes: *Their hearts shall for ever and ever. Their heart lives, in other words, their hope immovable in renewal, for we say that when continuous in the grace of the Godhead truly lives.**

18. *All the ends of the earth shall remember, and shall be converted to the Lord. We now remember in the strict sense of those who after suffering the harm of forgetting, have returned to the holding of the memory. But how can this be understood of pagans who before their conversion did not partake of any of the sacraments of the faith? Yet we do well to say that they too remember, because every man confesses that God is his Master. Now when God is faithfully acknowledged as almighty, He is rightly held to be remembered by such men, so that they truly return to Him after having neglected Him with*

perverted will. Now comes: *They shall be converted to the Lord.* This prophecy applies to the whole Church, now known to extend through the whole world.

And all the ends of the earth shall adore in his sight. So that some might consider it doubtful how He is to be adored by all nations, He inserted the words, *in his sight*, where none without prior convictions about the preeminence of the faith adores. For his sight is only for the most faithful and the most blessed. By using the words, *all the ends of the earth*, He embraced nothing and included everything, so that even the very heathen are considered pious because of their idolatry.

19. *For the kingdom is the Lord's and he shall have dominion over the nations.* Let us observe what this reversal of order of the verses compels us to understand: God shall have dominion over the nations, for the kingdom is the Lord's. Kingdoms belong not to nations but to the Lord, who both changes and preserves kings by His power, and the who is known clearly to be the Lord of this world is to be adored everywhere. On this subject, Father Augustine in his book to the priest Himerius said in marvelous words: "He who was mocked and crucified and abandoned obtains this kingdom, and will in the end hand it over to God His Father, but not so as to lose it Himself; what He won in faith when He came as son less than the Father, He is to carry through to the glory in which He remained with the Father, whose equal He is."¹⁰ By these words the universal Church was signified. So men must cease to be disturbed by the empty words of the Donatists. The devil's deceit cannot prevail over the Christian religion. It is necessary to refute the wickedness of heretics by ascribing such a passage, the two emperors our ancestors of the Catholic faith when through God's kindness are being shown low.

20. *All the rich ones of the earth have come and have adored.* Why does He earlier say that the poor are filled with the Lord's body, but maintain here that only the rich ones of the earth have come and have adored? Undoubtedly you are to understand here not the humble but the proud, who do not set their hope in the meekness of proclaimed teachings, but presume on their wealth. Though both groups have taken up the mysteries of the proclaimed message, there is not the same dedication in them. The humble as until then are filled, that is,

until they reach perfection, while the rich are but are not filled with great longings. It is one thing to wish to lay hold of something in a restrained way, and another to seek it out with total use of the mind. So these men are called not Christ's poor but the *rich ones of the earth*.

30. *All they that go down to the earth shall stumble in his sight; and for this my soul shall weep.* Because He had earlier said that the *rich ones of the earth* were tepid Christians, He now speaks of them as stumbling or falling before God, for through the frailty of their flesh they go down to earthly desires and cannot appear visible to men. *His* *down* is well said, because all sin is clearly at a lower level. While the assembly of the Church sits in all people without distinction, those separated by the nature of their merits are known in *His* sight. He says that *His* *soul* *weeps* for God because He passed through this world living a spotless life.

31. *And my soul shall weep him: there shall be delivered a generation to come to the Lord.* *And* means the works which He revealed on the earth at the time of His incarnation in order to instruct peoples, reveal the secrets of religion, and establish the apostles as preachers to proclaim holy religion with pure faith. *Shall be delivered to the Lord* means, in some respect, by the angels who are said to carry human prayers back to the Lord. As it is written in Tobit, *I offered the memorial of the prayer to the Lord*²³ but the words, *shall be delivered to the Lord*, are used figuratively, for He knows and foresees all things. In the words of Sirach: *For your Father throughout says the Lord, which is might for you before you are born*.²⁴ So the angels declare to the Lord to serve rather than to inform Him. *A generation* in some means that which is in its beginning through the Lord's generosity of water and the holy Spirit. To show that this generation is just, He says that it will come to the Lord, for a generation of evil men is seen to come on its own behalf rather than to the Lord.

And the heavens shall show forth His justice to a people that shall be born, which the Lord hath made. In other words, the evangelists will proclaim the Son of God, for He is the justice of the Father. So justice is to be preached to the people who are to believe in God, who glorify the death brought by sin and advance to life, who by God's kindness are born of faith in such a way as to deserve to live the rest. So the statement that the Lord has made the Christian people is exe-

childly apt. He created them when He brought them forth from their mothers' wombs, but then He freed them from sin when He made them Christians by the water of regeneration. So we must never ignore the fact that this and other psalms which speak of the Lord's passion find their outcome there all in the hope of Christians. In this way we may recognize that by this wonderful catering of events, salvation has been bestowed by such a mystery on those that believe.

~~~~~

#### *Conclusion Drawn from the Psalm*

This is the psalm which the Church solemnly chants at the paschal service, so that we obtain the salutary teaching due to human affairs even the blessed are for a time abandoned by the Lord to some degree, though by the strength of His protection He leads them to eternal life. As we listen to it, we happily weep, for we can be refreshed by it if after fixing our minds on it, we merit a similar affliction. How hard were the hearts of the Jews, how foolish their minds, how full of selfish thought: can this psalm alone so have been enough to inspire belief in the passion which Truth so obviously proclaimed about himself? So that no excuse should be left to those of extreme hardness of heart, among succeeding psalms are others composed on this subject in clear and more obvious prophecy, namely, Psalms 22, 34, 68, and 118. So what was proclaimed by heralds of such eminence ought to be doubtful to none.

The number of this psalm, however, contains other mysteries of heavenly matters, for after the prophet David had continually offered prayer to the Lord for three weeks so that he could ascertain what would become of the people of Israel, the reply came by the voice of an angel. He said that he had been seen at David's first prayer, but had been delayed by grappling with the devil, and had been able to come down to him only on the twenty-first day so he able to answer his prayers.<sup>22</sup> So this psalm too is seen to have been appropriately endowed with this number, for having destroyed the devil's interference it unlocked the gifts of the healing passion, by the benefits of which the human race was freed from eternal death, and attained the gifts of everlasting salvation.

~~~~~

COMMENTARY ON PSALM 31

3. *A psalm of David.* Where there is no new information to be sought, it is fitting to pass on. I need mention only that we must apply this heading's words to their spiritual sense, as we said initially. Through the whole psalm it is the most faithful Christian, reborn of water and the holy Spirit, who speaks; he has laid aside the old age of the first man. He gives thanks that through the Lord's generosity he has been led from the desert of sin to the region of peace and the safety of refuge. We must also observe that just as previously he accepted the non-commandment of the law, so here he rejoices that he has been enriched by our kindnesses. They are not reported in separate verses but encountered in brief phrases.

Division of the Psalm

This is admittedly a short psalm, but clearly consists of many parts. The divisions fit our according to the spokesman but by topic. In briefly, I hope, we have not indicated divisions here as in other psalms, but denoted the particular number in each section.

Explanation of the Psalm

The Lord rescue me, and I shall never saying. This poor body man, who was renewed by the grace of baptism, and having cast off the pomp of this world, recognized himself as the Lord's poor, delightfully rejects on the couch of his good conscience, and with the sweetest pleasure proclaims himself protected by the Lord. He says that he is ruled by the Lord, in whom there is strong protection and great safety, for our man fears an enemy in that role, and none is apprehensive through his weakness. Through the addition *I shall never saying*, the poor man acknowledges his riches, for he believed that the Lord would make the low know substance of the spirit upon him. But how here is what follows how rich this poverty is, for it is filled with such

things as things' creatures do not deserve to possess. This figure is called in Greek *metempsychosis*, and in Latin *transmigration*; when many things are guised into one, and are offered in features' minds as a weighty package. This figure is usually regarded among orators as the most powerful, whether used for praise or for blame.

2. *He hath set me in a place of pasture.* The faithful man we mentioned joyfully explains the first of the gifts, which we rightly realize refers to Christ's universal Church, as he claims that he is established in a place of pasture, such that flesh and body cannot be furnished from it but the soul can be satisfied with heavenly food, and grow in with the darkness of spiritual joy; for God's pastures are those which do not vanish with digestion by the stomach, nor does an insatiable hunger again arise. When once the soul has begun to be filled, it continues so by the gift of heaven. What is called here the place of pasture is the divine reading, just as cropping a field makes cattle fat, so the divine word when pondered over can fatten the soul in faith. It was from these pastures that the man was filled who bore me to the Lord: *How sweet are thy words to my palate, more than honey and the cream to my mouth*; and so on.

He hath brought me up on the water of refinement. He reveals the second gift which purifies him, and he compares the divine blessings to the pleasures of this world from which human weakness is wont to derive much joy. But let us ponder the further message which he wishes us to grasp through these comparisons. The water of refinement is the baptismal font by which the soul, barren through the parching effect of sin, is watered by heavenly gifts to bear good fruits. He did well to add: *He hath brought me up, in other words He gradually nourished us in weary the barren and reborn, as the apostle Peter says: do not be barren, do be the rational with virtuous goals, that you may thereby grow into salvation*.¹

3. *He hath converted my soul.* He passes to the third blessing, in which he claims that his soul has been converted by divine fire. He says *converted* because after baptism it became just after being sinful, more pure after being polluted, unworldly after being flesh. As Paul says: *That he might present it to himself a glorious church, not having spot or wrinkle or any such thing*; for he is right to know that his soul has

been converted to Christ after being known to be the long captive to the devil. But this conversion is primary only if we do not again slip back into sin through the stimulus of vice. But note what follows this conversion.

He shall lead me over the paths of justice for his own name's sake. He relates the fourth benefit which must be investigated more intensely. Since it is an act of pride to transgress the paths of justice, why does the holy man rejoice that he has been led in a direction apparently opposed to the Lord's commands? But now here it is to be interpreted as if the expression meant "He has been set over the correction of the people whom he must instruct under paths of justice." In the words of another prophet: *He can me over the high places that I may creep in his brightness.*⁴ In his phrase, *for his own name's sake*, Christ's servant rejoiced that he had obtained such knowledge as to be able to publicize the Lord's commands; the path of justice lies in the two living precepts in which the law and the words of the prophet are fulfilled. *Then shall love the Lord thy God with thy whole heart and thy whole soul, and thy neighbor as thyself?* So he rightly rejoiced that he had been led over the paths of justice, for he had achieved this by mutual contemplation. He added, *For his own name's sake*, so that none could say that what he desired was granted by God's grace had been bestowed through his own merits.

4. *For though I were to walk in the midst of the shadows of death, I will fear no evil, for thou art with me.* The fifth kindness follows, which is bestowed with our cemetery on every truly pious Catholic. He means "Even if I were to walk among heretics and schismatics" (they are rightly called the shadows of death since they have the form of death as they lead us to hell) "I will not fear their bad enforcements, for You defend me with the protection of Your presence." In the prophet's words: *I will not dare the my friends they* for in this world the Church walks among the wicked, and He who separates the good from the evil shall cause no judgment day. As the prophet says: *The breath of our mouth is Clean the Lord, under whose shadow we among the Gentiles.*⁵ Alternatively, the shadows of death is simply the devil, who separates the us in the darkness so that we may lose our way in the fog which he draws around us, and fall headlong into eternal death.

But this fate is not feared by him who is truly faithful, even if in his reliance on divine mercy he pretends to walk amidst those sinners, for why should the just man fear those who stand in awe of holy men and unwittingly serve them?

They and thy staff, they have completed me. He now takes joy in the sixth generous gift. The righteousness, justice and strength of the Lord Saviour. As he says in another psalm: *The sceptre of thy kingdom is the staff of justice.*¹⁷ Staff indicates a support for men, with the aid of which the feet are firmly placed and the whole body of those who lean on it from above is joined. The patriarchs employed it, for Jacob says: *With my staff I passed over the Jordan.*¹⁸ Again, in Exodus the Lord says to the sons of Israel: *You shall gird your sons, holding staffs in your hands, and you shall say to them:*¹⁹ *You will find much reverence in many places in the divine authority.* So the faithful man says that he has been assisted by these two things, one is the priesthood which represents the wicked, the other the guidance which supports saintly faithful Christians. They too make plans, thinking to seduce staff men mentioned. But let us men now look closer, though utterly different from each other, will be able to console us. There is no doubt that the staff consoles, for it is always used to aid human weakness, but what shall we say of the rod which strikes, burns, and corrects our sins through the Judge's severity? Obviously that too consoles the faithful when it brings improvement and leads men to the Lord's path. We rightly say that everything that helps us console us, even if it brings passing pain for our correction. In the apostle says to the Hebrews: *For all chastisement for the present seems not to bring with it joy but sorrow, but afterwards it yields much fruit.*²⁰

3. *Then has prepared in my sight a table against them that afflict me:* The seventh act of thanksgiving is added when he says: *Then has prepared in my sight*, in other words, "You have made prior arrangements for a holy day which the whole Church sets, which the Christian people celebrates." *Wine (table) is formed from manna (bread),* because feasts were celebrated on the same day, after the fashion of the *Agapies*.²¹ But the Church's table is a blessed feast, a happy banquet, the fellowship of faith, the heavenly feast. It is indeed clear that this table is prepared against those that are plunged into some wickedness

and who apparently sabbles God's Church with their error, Paul says of them: *He that eateth unthankfully, eateth and drinketh judgment to himself, not discerning the body of the Lord;*²⁷ which is given for the remission of sins and for the possession of eternal life. Remember, however, that table bears a good and a bad name, as Paul says: *The same is partaker of the table of the Lord, and of the table of devils.*²⁸

Thus fact animated my head with oil. The eighth act of generosity is fulfilled. The *head* of the faithful is the Lord-Christ, rightly described as anointed with oil since He does not dry up through the acidity of the sinners. So He claims that his blood has been anointed with oil, distribute so that the other limbs can take joy from this. But why is it that this kind of sacred blessing is often applied in anointing prophets and anointing kings? It is rightly done, for the olive also afforded a sign of peace, a gift acknowledged to be especially divine. The juice of the olive is the oil of gladness and the favour of good distinctions, and its fragrance continues in the beauty of its goodness. It was the olive which anointed us Mosks by means of the dove that salvation was restored to the earth,²⁹ so that it rightly seems able to bestow so great a blessing since it enjoys both good beauty and usefulness in its fruit. As another psalm says of us: *Therefore God, my God, hath anointed thee with the oil of exultation above thy fellow.*³⁰

And thy cup which anointed me, how greatly it is! The ninth gift is the Lord's blood, which instructs in such a way that it cleanses the mind, preventing it from wrongdoing, not leading it to sin. This drinkableness makes us sober, this fulness purges us of evil. He who is now filled with this cup finds in perennial need. The word is found also in the bad sense, as in Isaiah: *And I have received from thy hand the chalice of destruction, the cup of anger and my mouth.*³¹ The eighth Mos, greatly it is!, especially as it bestows such gifts to lead us to heaven. The gospel says of this cup: *Whoso drinketh of the water that I shall give shall not thirst for ever, but it shall become in him a fountain of water springing up into life everlasting.*³²

9. *And thy mercy will follow me all the days of my life.* The ninth part of the division which we promised is now completed here, where the goodness of his loving finds fulfillment in boundless joy. Though the Lord's mercy always goes before us, he says here that it will follow us.

is follows particularly to protect, but it proceeds as before grace. If it merely followed, no one would observe its gifts, and if it merely preceded, none could keep what is bestowed. The ambassadors led by the devil in our text are quite formidable, and without the presence of the Lord's mercy our human frailty is most easily deceived. It is precisely when a person believes that he has outwitted a vice that he is most easily lulled by such ignorance. So it is vitally necessary that the Lord's grace should precede us and His mercy follow us always.

And then I may dwell in the house of the Lord unto length of days. This conclusion is linked to the previous sections, he claims that those gifts had been granted him that he might reach the goal of dwelling in the house of that glory. This is the full perfection of all blessings. As he says in another psalm, *Blessed are they that dwell in thy house: they shall praise thee for ever and ever.*²⁸ The house of the Lord denotes the Jerusalem on earth, which continues without uncertainty unto length of days, for it is lasting blessings and joy without end. Remember that in the first verse of this psalm, *The Lord exalted me and I shall never boasting*, he has stated briefly what he has recounted at greater length in the last verse. This figure is called *epitaphismos*²⁹ or "going round" the subject, when it briefly summarizes what will subsequently be expressed at greater detail. In the final verse, *And I may dwell in the house of the Lord unto length of days*, there is set the exceedingly noble figure of *epiphonema*³⁰ or acclamation, which after the account of the subjects briefly turns forth in acclamation and finally closes with a heightened climax. Thus beginning, middle, and end of the psalm are heightened with the beautiful light of differing figures.

Conclusion Drawn From the Psalm

Let us store in our minds the song of this heavenly pipe, close packed with its own virtues, and now have never a day it has sung with health-giving delight to the soul. In this way through rejoicing in the divine mystery we may acknowledge not our vain pleasure but the gaining of benefit for our souls. The member of this psalm also points to the perfection of wisdom; for we know that there are twenty-two books of the Old Testament by the Jewish reckoning, and they were clearly bestowed on the human race for a full understanding of the

knowledge of God. So in different ways the heavenly inquiries are acknowledged as assembled in this psalm.

COMMENTARY ON PSALM 41

1. *A psalm of David on the first days of the week.* Let us wish the Lord's help eagerly remove the veil of this job, so that the inner meaning may become clearer to us. The first days of the week indicate the Lord's day, the first after the sabbath, the day on which the Lord rose from the dead. It is rightly called the Lord's day because of the astonishing nature of the miracle, or because on that day He established the world, for by rising again on it He is now a final saviour to the world and is declared also its Maker. Because the whole psalm is sung after the resurrection, this heading has been set before it to inform the hearts of the faithful with the appropriate indication.

Division of the Psalm

After the Lord's resurrection the prophet becomes more joyful and addresses the human race which was in death to various kinds of supererogation. In the first section he defines the whole world as the Lord's, so that no man might either claim that he was exempt from the Lord's power or regard himself as a stranger or belied in Him. In the second part, he lays down the promises with which those established in the Church are enclosed. In the third, he addresses those whose supererogation has made much, so that they may become servants of the great Lord, and shun the wickedness that harnes them.

Explanation of the Psalm

The earth is the Lord's and the fulness thereof; the world and all they that dwell therein. Though we are aware that earth is often used to include a good and a bad sense, we must recognise it here as the Church which with pure heart serves the Lord in a special way. Though all things

have been created by Him, we maintain that what worships Him as its Maker belongs to Him in a special sense, for we rightly identify the Church here with the earth fruitful in blessings, because it nurtures and contains Christ's people. *Now comes . . . and the flocks thereof*, in other words, the holy multitude with which the Church is filled. So that we may not regard the earth earlier mentioned as perhaps enclosing a confined area, he now speaks of the world, that is, the whole Church founded by the blood of the entire globe. *Now* that he says: *They that dwell therein* in other words, not those who gather and then retire, but those who continue with unwavering constancy of mind. *By whom we mean certain*, which is not the practice of vagrancy, since it does not belie their expectations. Only he who continues until his death in the most upright faith dwells in the Church. *An anchor peels her in: That I may dwell in the house of the Lord all the days of my life!* . . . *His faith founded is upon the sea; and hath prepared it upon the rivers.* What does founding on the sea mean except establishing the Church in the firmest belief on the shifting waves of this world's mire, so that when faith's anchor is lowered she may not wobble as the storms of any hazard? So the apostle two ages *Which we have as an anchor of the soul, sure and firm.* Similarly he says that it has also been prepared upon the rivers, since it is certain that the Church is equipped to face the turbulent desires of her persecutors, so that their evil wishes cannot harm her, though they rise against her in the headlong beauty of their minds.

3. *Who shall ascend into the mountain of the Lord, or who shall stand in his holy place?* Once he has briefly taught us that all creation is the Lord's since He established it, he now begins the second section with a question, and in answer explains the necessary character of those who wish to call themselves His. This is the figure called *exortatio* or *invocatio*,¹ where we investigate with-questioning a number of separate issues, and apply an appropriate answer to each. So he first asks questions so that an apt reply may ensue. He asks *Who shall ascend?* because he intended to speak of the mountain signifying justice and the other virtues, we make our way towards them only with great effort, since we are hindered by sins which confront us. Then having said *Who shall ascend?* he next asks: *Who shall stand?* for it is much more beneficial to stand in the holy place than to ascend to its summit.

a. *The invective in deeds and clean of heart, who hath not eaten his*

and in ruin. This is the reply which was intended. The innocent in *hands and chains of heart*, the person whose activities hurt no one, and who gives no real income to the best of his powers. In that you might not think that being *innocent in hands* is enough, he added *and chain of heart*, because we often seek to harm but we find it unwillingly, and therefore we desire to do good things but shun the performance of them. So he says that only the person in whom both qualities can be discerned merits to that place. The man who thinks that putting no creature things are desirable does indeed take his soul in vain, but that person has not taken his soul in vain who knows that he has been forgiven as understood the Godhead, so passed the Lord's law, so gained no eternal life and all that can win heavenly grace.

Now comes devoutly to his neighbor. By saying *devoutly*, he seems to allow cards that are sacred. As Scripture says: *The Lord hath sworn, and he will not repent;*⁴ and we also read that the most holy patriarchs swear oaths. Why then does the gospel say: *I'm tell you none by heaven or by the earth;* and what followed? Swearing truthfully was certainly not forbidden in the Old Testament, but because a pretent for perjury often occurs in human beings through eternal weakness, in the New Testament it seems that it is more probable that we should not swear at all. This is the case too with other things acknowledged as being worthy of discomposure rather than forbidden. In the gospel, for example, the Lord Himself swears *he has done*, and by the anointed are *eye for an eye*, but *I say to you not to resist evil*. So a man swears *devoutly* if he intends to act differently from his promise, not regarding it as perjury if he willfully misleads one who makes the mistake of trusting him.

3. *We shall receive a blessing from the Lord, and mercy from God his divine.* Earlier he offered expressions of devotion, now he communicates also the rewards. *We shall receive a blessing from the Lord Himself*, not from anyone else. It is the Father Judge who blesses, He who could have imposed irreversible damnation if given. So he wanted us to acknowledge the deserving kindness of this magnanimous condescension of the Lord. Amongst virtues this line of reasoning is called a *pericula*.⁵ Next comes *mercy*, so that the blessing may appear to have come not through human deserts but through the Lord's kindness, for there is no person who does not need pity to be shown him. We are consoled so that a crown may come, not as freedom cannot be bestowed unless

slavery has first been removed. So our Lord Christ is the Saviour by whom liberation is granted and also sins are forgiven. We should not be disturbed because he first said, *He shall receive a blessing from the Lord and later add, And mercy from God his saviour*, whereas in the order of events He would first grant one sin and then the gift of His blessing would follow. You frequently find this variation with mercy placed first, for example *May God bless mercy on us and bless us*. Then he reverses it *May he cause the light of his countenance to shine upon us and may he have mercy on us*.¹ This figure is called *anastrophe* or *inversion*,² when we express an idea in the reverse order.

6. *This is the generation of them that seek the Lord, of them that seek for the face of the God of Jacob.* Because he had earlier used the singular *he* *Who shall ascend to the mountains of the Lord?* he would not have you think that this is to be applied merely to the Lord Christ, so now it is acknowledged as valid for the Christian generation. When he says *This is*, he means "Such is the generation which seeks the Lord, which is adorned from the spring of holy baptism, and which recommends its faith through devoted works."³ Next follows *Of them that seek for the face of the God of Jacob*. What is the point of the repetition of the word *seek* and the addition of the final words of *Jacob*? Initially he had spoken generally of *them that seek the Lord*, who do not concern the prior position, but who are content with their role and final disposition as long as they desire to obtain even the smallest place in Christ's kingdom. But because there are others whose end of faith is unending, and who by the goodness of their works seem to be preferred to others, he added *of the God of Jacob* so in their case he can do what he is said to have done in the case of Jacob, who was born last but who obtained the primacy belonging to his brother.

7. *Lift up your gates, O ye princes.* He comes to the third section, in which the prophet, having announced the Christian religion, gives commands with great joy to various sinners, so that with living faith they may welcome the laws earlier looked, and deserve to admit the Lord King Himself into their houses, for he bids them remove the gates of death known to have been set down by the prince who is the devil. They are called *portae* (gates) because men pass through them transporting their business and carrying provisions with the greatest care.⁴

And be ye lifted up, O eternal gates, and the King of glory shall enter in. Eternal gates are open to against the gates of death, to show that the

second are transient but the first perennial. What Adam lost by transgressing the law through the work of the devil, the Lord Christ recovered by fulfilling the law. The eternal gates are *lifted up*; this signifies the grace of baptism, the glory of the church, the salvation of preaching and the other gifts granted in Christ the Lord's coming. They are rightly called eternal gates since the King of glory deigned to enter through them.

8. *Who is the king of glory? The Lord who is strong and mighty, the Lord mighty in battle.* The prophet asks: *Who is the king of glory?* in order to condemn the infidelity of the Jews. The reply is made by the third type of definition which in Greek is called *prosebi* and in Latin *qualitative*.¹⁰ *The Lord who is strong and mighty, the Lord mighty in battle.* If you examine this statement, it will be shown to be appropriate to Christ alone. The prince of earth can also be called glorious, but none can be found to be the King of glory save the Highest alone. So in this passage, as he already here said, the reply is appended, and here the wicked presumption of the Jewish people is well proved by such words. *Strong* is not against their belief that his could be resisted by swords and clubs. He is mighty whom they imagined as powerless on Parnassus Pikes. The additional phrase, *mighty in battle*, was added so that they should not believe that they had won any victory in their concerted action. In short, where duty came to meet Him, they heard the words *I am he*, and on the testimony of the evangelist John all at once fell backwards.¹¹ Thus the Lord Saviour has been as clearly announced to us by His parents and His words revealed by His own name.

9. *Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and ye king of glory shall enter in.* *Who is the king of glory? The Lord of hosts: he is the king of glory.* Here too there is the use of that most splendid figure which in Greek is called *anastrophe* and in Latin *enigmatice dictio*,¹² and which is achieved either by changing or repeating expressions. Since we have already discussed this subject, our further explanation must be more than enough here also. To confound the Jews, he earlier expounded the Lord's magnificence word by word, as was appropriate; but now he has briefly added the climax to the entire exclamation and truth, for he now says that He is not only strong and powerful and great in battle, but also the Lord of the hosts themselves. Indeed, the King of glory is none other than He who makes glorious those who glorify Him—in the Lord's own words

whole book there are two types of these psalm. The first is that clearly containing the whole alphabet, like Psalms 111, 112, etc. in my view, these show that for just along the Lord's psalms by His kindness through the perfect direction of their mysterious books. An example was Nathanael, of whom the Lord says in the gospel: *Behold, an Israelite indeed, in whom there is no guile!*¹ There is also Jeremiah the prophet, of whom the Lord also says: *From the belly of my mother I have called thee, and in the womb I have sanctified thee.*² John too was likewise pointed by the Lord's words, for He says: *Now thou art considered my servant John, that thou art more like him in the world, a man just and simple and upright, fasting-teal and avoiding evil?*³ And there are others who are known to God alone. When we read these psalms, a clearer explanation will be given. The second type contains certain letters; these show that there are men playing in the Church on whom good works in their earthly do not only in the same degree; examples are the present psalm, and Psalms 111, 112, 144, on which we shall speak at greater length and with greater clarity in their due place.⁴ Here we must be aware that this psalm contains the sixth and nineteenth letters; I have decided that the rest be described in ink in the rest of the psalm, so that readers of it may not find them confusing and obscure. These letters of the alphabet and the words which they contain have been translated in summary by the labours of Father Jerome.⁵ The alphabetical arrangement is found not to be unusual in the divine books, for Jerome bewailed the captivity of Jerusalem by heretics: *Confusion attending over the alphabet last times,*⁶ that teaching us that the sacred use of letters unfolds for us also mysteries of heavenly matters.

Division of the Psalm

Throughout the whole psalm the Church prays in marvellous implication with the figure known as *chrypsis*⁷ that she should not appear before God's eyes as a figure disguised by her enemies. In the first section she demands that she may know the Lord's intentions and His ways; this part contains five letters of the alphabet we mentioned. In the second section, she asks for His kindness which He bestowed on the holy fathers from the beginning of the world; this contains six further letters. In the third place she says that those who keep the

Lord's commands deserve eternal rewards, and the means that the psalmist mentions in this introduction have the remaining nine stanzas incorporated. So the whole psalm is expressed under the headings of the letters which I have mentioned.

Text: American Bible Society, 1868; Revised Version, 1885; Revised Standard Version, 1952.

Text: American Bible Society, 1868; Revised Version, 1885; Revised Standard Version, 1952.

Explanation of the Psalm

1. *ALPHA.* *In thee, O Lord, have I lifted my soul; in thee, O my God, I put my trust: for we are to be ashamed, neither do my enemies laugh at me.* By lifting we mean rising upwards. So the psalmist says that the Church has lifted her soul from earthly inconsiderate and foolish of the flesh to God, that is, to contemplation of heavenly matters by which the devoted mind passes on the Lord, for the person who has once sighted things divine readily despises things human. Being ashamed means being troubled with sudden anxiety of mind, and suddenly observing an emergency rather than was expected. So she begs that she should not become lost in His sight, since she has trusted in His devotion. Enemies laugh when they see that the vows of just men is not fulfilled, if things turn out differently from their predictions. So mother Church hopes that the Lord may carry out His promises so that her foes may not have the chance to laugh at her. Laughing is usually the characteristic of one well-disposed, but laughing at an individual is always the trait of a foe.

2. *BETH.* *For none of them that wait on thee shall be confounded: confounded be wicked men by who do vain things.* Waiting on God is steady faithfulness steadily expecting Him while enduring evils, so that when He comes at His judgment He may wonder what the spirit of the committed person was seeking. In the same way another psalm says: *Expect the Lord, be magnified and by thy heart take courage and wait thou for the Lord.*¹ Because that through the figure of metaphors (as I have called *anagorismos aliorum*)² she repeats as representative her beautiful effect. In the previous psalm this was done with whole verses,³ but here with single words. She added: *Let them be confounded.* The very word set at the end in the case of the faithful has provided the beginning so far as the wicked are concerned. But in the first case the prayer is that it may not come to pass, whereas in the second there is an urgency that it may happen. *Who do vain things*, that is, things

known to be foreign to the Lord, for we call vain that which is fruitless and empty.

CHORIST. *Make known to me, O Lord, thy ways, and thy paths teach me.* There is no small difference between ways and paths. By ways we mean the roads over which travelers in general wander freely, the road *vias* (ways) comes from where you travel.¹² But paths are named by a narrow track, not generally familiar, but the means of private journey; *vestigia* (paths) is so called because it is half a road (*semiviam*).¹³ So let us say that ways relate to the course of life traversed both by the learned in their manner of life and by the crowd of the ignorant, whereas paths we mean: interpret as understanding of the law, familiar to few and known to be narrow because of their difficulty. This is clear from the words that follow; Teach me, an expression obviously suited to the law rather than to a track.

p. DALETH. *Direct me in thy truth, and teach me, for thou art God my saviour, and on thee have I trusted all the day long.* This verse contains higher meanings in each word. *Direct* instructs us in life, teach us in knowledge. The following words, *For thou art God my saviour, and on thee have I trusted all the day long*, instruct us briefly but perfectly. There are two factors which make good Christians the first that we believe that God is our Saviour, the second that we must await His recompense with patience all our lives. *All the day long*, as if the verse saying "every day", that is, an extended period without interruption in time, but with the sense of unbroken life.

a. HET. *Remember, O Lord, thy divine of compassion, and thy mercy which is at the beginning of the world.* She comes to the second section, begging with her most devoted humility that she may obtain the Lord's mercy as His kindness permits. He is hidden to remember by the human conversation, in fact He can never forget anything. As for the person who longs to gain help, she believes that the Divine is forgetful of this kindness when He has been deceived by some delayer. She adds: *And thy mercy, which is at the beginning of the world.* In these words a noble and orthodox sentiment seems to shine forth in us, for no man attains God's grace by his own merits. By speaking of thy mercy, which is at the beginning of the world, she consciously points the Lord as the donor of meritor who does not use a prize step into up man's deserving deeds, but grants first His own gifts. Truly all benefits have taken their origin from ancientable actions, and we are given

no understand have how destructive the Pelagian will is from its being clearly defined with such insistence: *de the beginning of the world* (*causam*) means when time began to exist, when the world began to be ordered, for *causam* means the continuing order of the world which extends into the future and spans the past. Some have thought that this time is to be divided into units of seven years, after the manner of the seven days, whereas others have suggested that they were called *secula* because of the periods continually recurring.² So that we may not seem to make distinctions of meaning between words, *deus* of *compensatio* refers to kindly acts, and mercy is concerned with a clement nature. So she asks that the Lord be mindful of both His attributes.

3. *IGN.* *The peccadilloes of my youth and my ignorance do not remember according to thy great mercy remember me, O God.* Some would hold a peccadillo (*delictum*) to be a light sin, and so be so called from the fact that it leaves (*dimittit*)³ the path of justice, but does not participate in the worst criminal wickedness. It is a peccadillo to take food too greedily, to burst into unseemly laughter, to pay heed to idle words, and so do other things of this kind which are obviously not very serious sins but are none the less certainly forbidden. My youth also means not only her green years, but also the foolishness of the impetuous more readily understood at that age when one cannot bear one's weight moderate behaviour. Many young persons show maturity by seriousness of manner, but equally some did men are marked by the same levity. The state of ignorance because we do many things which we do not realize are evil. Often we heed advice which harms our neighbors, we offer as a remedy to a sick man foods causing severe pain. We often transgress the law too through ignorance, yet we ought not to be ignorant of it since the Godhead has willed it to be learnt and ever preserved by the mass of mankind. Others state that the peccadilloes of ignorance refer also to small children, whose terrible errors are dormant but who are still subject to original sin. So she begs that He should not murmur for vengeance the peccadilloes of youth and ignorance that He should not allow her to be hated to judgment, but regard those faults as vanishing before Him. So the Church prays that He should not remember her peccadilloes, but rather be mindful of her according to His great mercy.

Remissio thy peccata, O Lord. By saying Remissio thy peccata, O

Lord, that made it clear that it was not because of her sins. So it is not lawful for anyone to be presumptuous at any time except the person who happens to sin seriously. This figure is called *emphatic* or *exaggeration*, here of the kind which suggests what it does not state.⁷² So His goodness is truly proclaimed of whom it was written *None is good but God alone*.⁷³

3. **HETH.** *The Lord is merciful and righteous: therefore He will establish a law for sinners in the way.* The Lord is merciful because while smouldering all in blackness He still awaits the conversion of the sinner; for *He smelteth upon the just and the unjust*,⁷⁴ granting life to those who deserved to be blotted out. So He is deservedly called *merciful*, for great things are forthcoming from Him. As another psalm says *O mercy and are that the Lord is merciful*.⁷⁵ This expression *merciful* derives from its association with clemency which so greatly delights the human race. He is *righteous* because after numerous rebukes and extremely long delays He opposes evil men, humbles the proud and wicked, so that they may finally become wise and repent of their having sinned. As for His establishing a law, this was a particular mark of clemency and righteousness, for He did not wish those men to sin whom He preferred to correct by the proclamation of the law. But so that none might believe that this came as a punishment emanating from hardness, He expounded the purpose of the law which He introduced, the law of goodness and clemency. On the way, that is, in the present life, where the law by which we are warned to live righteously is established.

4. **THETH.** *He will smoulder the meek in judgment: he will smelt the wild/be sage.* In other words, He ensures that the powerful will better reach the promised inheritance. One who is smouldered is made upright after being bent. The *meek* smoulder the proud and are pulled up, as the gospel says *Blessed are the meek, for they shall possess the land*.⁷⁶ The *meek* are the converts of the proud, who with a freedom harmful to themselves kick against the yoke and the light burden; He will smelt them who do not grumble, but do what they acknowledge as commands. The difference between *meek* and *meek* seems to be this: the *meek* are those smouldered by any flame of wickedness, constantly shifting in goodness of mind, whereas the *meek* (*meekness*) are so called because they are cured by hard (*meus*, *meus*), in other words, bearing injuries and not returning evil for evil. She spoke of *His* ways, and next expounded what the Lord's ways are.

10. KID. *All the ways of the Lord are mercy and truth, to them that just after his torment and his scornments.* Though the ways of the Lord are beyond understanding, the foolishness of them must apply in brief compass, for who could have the measure to tell of His works, of the extent of the power by which His counsels change hardness and evilness? But though these ways could not have been detailed, they are sufficiently summarized: *All the ways of the Lord are mercy and truth.* Mercy, because He outwits every creature in goodness; truth, because He makes His judgments with integrity. But so that we may not think that this is to be a general gift, those who can be fitting recipients follow: *To them that seek his testament and his testimonies.* When testament is used in the singular, it connotes rather the Old or the New; here then we must interpret it as the New. But *testimonies* is used of the prophets who went before.¹⁰ For they were witnesses of the sacred promises which the Lord fulfilled with the manifestation of His coming.

11. RUFIA. *For thy name's sake, O Lord, thou wilt pardon my sin, for it is expiate.* We do well to apply this in the person of the Church, whose assembly as we know is the gathering of diverse sinners. *For thy name's sake, O Lord Jesus, whose name is translated as "servant"* in our language, was to be cited since the name itself is acknowledged as a claim to salvation. *Now comes for it is expiate;* in other words, it is such that Thou could not spare it itself, but only because of the holiness of Thine name. When sin is termed *expiate*, it is known to be most abundant, since it ever increases with the course of time, and if help is not lent by divine mercy for the period of one's life, our sin roddly through human frailty. Note in your memory also that the Church speaks for part of her members in saying that her sin are abundant. In those who proclaim themselves pure, like the Pharisees,¹¹ can realize that they do not have their lot with holy Church.

12. LAMBEU. *Who is the man that found the Lord? He hath appointed him a law in the way he hath chosen.* The pointer to the third section, where there is particular emphasis on who it is that fears the Lord, or with what gift the Lord felicitates him. But after her freedom the solo a prior question, (intending to make the fitting reply) *He hath appointed him a law.* This is the man whom she wished to emphasize. She says that she man has accepted the law in which the Lord wished

so much fear so that he could not die in the security of ignorance. In the way he had chosen in other words, in the holiness of his plan of life.

13. **SPEECH.** *My soul shall dwell in good things, and his soul shall inherit and possess the land.* When just men strip off their clothes, the perfect righteousness promised to saints at the resurrection is not immediately granted; however, she says that his soul can dwell on good things, for even if there is still a postponement of these rewards which eye and ear can see, we can find, neither here, they entered into the heart of man,¹² they still at this time feast on the unspeakable delight of hope in their future reward. Next comes *And his soul shall possess and inherit the land* like now indicates without conditions the future reward, since *his seed*, or his good works, will be taken into eternal life-keeping, and his possession will not be troubled by any further expulsion, for the man who holds something through inheritance bears a more secure possession.

14. *The Lord is a firmament to them that fear him, and his statement shall be made manifest to them.* In this short verse she carefully strengthened the opinion and mind of believers. To begin with, because human weakness are futile she says that the Lord will be a firmament, so that man should not have doubt on his consciousness, since he is shaken up by such ignorance. She notes her words: *To them that fear him*, she does not make this promise to the arrogant and cocky. Next also the force of the arrangement of the words. Fear of man breeds lack of confidence, but fear of God yields the support of hope. The second point to be grasped is really vital, that this love is declared to us as a gift, without which we can neither understand anything good nor achieve justice worthy deeds.

15. **SPEECH.** *My eyes are ever turned to the Lord, for he shall pluck up my feet out of the snare.* After earlier mentioning the rewards of the blessed, she now says that her gaze has ever been on the Lord. The varying statements here yield a most beautiful scene. The man who does not watch the ground before his feet is likely to run into snares or fall into open wells. But the statement here is remarkable and true, that we shall walk circumspectly and guide our feet if we continually raise our eyes to the Lord, for such gazing makes us strangers to all stumbling.

16. **AFN.** *Lord thou hast me, and have mercy on me for I am alone*

and poor. Her response incorporates a splendid comparison previously she said. *My eye* are ever towards the Lord, and now she says, "Look this upon me, as I look on You, and have mercy on me." He who always looks to the Lord asks that He should look with pity on himself. She appended more compelling reasons for His mercy, since a lone person wins more love, and a very poor man attracts more sympathy. The Church was these words aptly of the persona of the Christian people, which is alone in His eyes, for it alone guards the mystery of the true faith, and poor because it is isolated from the world's criticisms, and is not filled with worldly ambition.

17. *PAVE*. *The troubles of my heart are widened deliver me from my necessities*. The Church's troubles are widened when she spreads her thoughts over the dangers of the world where she is set, for one afflicted on behalf of many is inevitably born here under a massive burden. The necessities mentioned are those reduced from the mercy of persecutions and heretics, for these are people seeking to bring slaughter on Christians. She was right to call these necessities here, for she had considered them in the end of her love.

18. *LADE*. *See my humility and my labour, and forgive me all my sin*. *See*, in other words, regard with kindness. The humility of the Church is when in her teaching she endures the undisciplined and defiant, and permits them to be kept concealed and hidden the God's judgment. Her labour is because she is vexed by many persecutions and much sorrow though always assailed by the reproaches of the wicked, she does not in this world take relaxation in the eye of the peace she desires. So after such great sufferings she rightly begs that all her sin be forgiven her, for the truly grinding toil of her devoted endurance ever waits the mercy of the Judge.

19. *RES*. *Look on my enemies, for they are multiplied and have hated me with an unjust hatred*. In saying *Look on my enemies*, she prays for their rescue, for He concerns without delay those whom life looks upon, for example, in the gospel the Lord looked on Peter, and he wept. She appended the reason why they should not perish. *For they are multiplied*. One might perhaps believe that a few could be held of

little account, but the loss of many could not be endured without the greatest grief. Many censure *that* have dated me with an unjust hatred. They did indeed hate the Church with an unjust hatred, for while she poured out prayers for them, they did not interrupt or cease their persecution. In the address I fill an unjust hatred, for hatred can apparently also be just, as in the passage *I have dated them with a juster hatred*.¹⁰

10. *S.M.* Keep thou my soul, and receive me; I shall not be confounded, for I have called on thee. The Church asks that her faith be guarded in its most upright form, so that saved from schismatics the canon be disturbed by any perversity, but may be offered without spot and wrinkle, and adorned with the virtues of the faith, so her singleness. There is appended the praiseworthy reason why she ought to obtain her prayer, since she has called on the Lord. Because she is known to have set her hope on such great virtues, she truly does not deserve to feel shame; for she chose to call on Him who cannot shew those who censure devotedly.

11. *T.M.* The innocent and upright have adhered to me, because I have waited on thee, O Lord. By the innocent some understand the little ones reborn by sacred baptism, who are as yet uncommunicated by any intercourse with the world, but pass through it in the holiness which they have discerned again. They with the upright to be interpreted as those converted at a mature age and freed from the stains of sin by God's gift. But since we have said that the Church is made up of differing human members, how is it that here she merely says: *The innocent and upright have adhered to me*, as if she does not contain intermingled with the others those communicated with wicked morals? One posits the force of this expression, her saying that the innocent and upright have adhered to her, as though they were joined and glad to her, a result apparently caused by the worthy members in back, whereas the remainder have been sustained with pain rather than have adhered. *I have waited on thee* ("I have endured like a man the regular hardships in this world, but I had one consolation, to wait on thee, O Lord.") Examines the force of this verse. She says that the innocent and upright have adhered to her because she waited on the Lord; otherwise she could not love such people if she was not seen to be confident of such strength.

12. *Rebuke me, God of Israel, from all my hardships.* Where she says

Patent us, also demands the casting of the Lord's name, by whose blood she is redeemed and freed from the devil's confinement. And yet David in other words, God of those who behold you,²⁶ because He looks truly grateful those to whom He grants a glimpse of His own thoughts. By adding *from all my hardships* she expresses the longing that remains to be found in here, for the reason for joined as a body brother in Christ; unless she is without you and visible,²⁷ as Scripture has it:

For according to the Scriptures: *For as the body is one, though we are many* (1 Cor. 12:12).

Conclusions Drawn From the Psalm — Psalm 124

Let us listen to how the Church, set among the hardships of this world, cries to her Liberator throughout the whole psalm, and let us cease to bear our sufferings with impotence, for it is clear that the meek herself endures most virgently hardships on our behalf. With the Lord's help let us bear adversity like Mary let us constantly hope in His steadfast love, for if we remain within the fold of His bride, we shall by God's generosity attain eternal joys in company with her. The number of this psalm, twice twelve, declares heavenly mysteries to us, because among four others with unceasing voices sing together praises to the Lord in sweet melody,²⁸ reminding us to imitate them and to sing this psalm with repeated devotion.

For according to the Scriptures: *For as the body is one, though we are many* (1 Cor. 12:12).

And according to the Scriptures: *For as the body is one, though we are many* (1 Cor. 12:12).

And according to the Scriptures: *For as the body is one, though we are many* (1 Cor. 12:12).

And according to the Scriptures: *For as the body is one, though we are many* (1 Cor. 12:12).

And according to the Scriptures: *For as the body is one, though we are many* (1 Cor. 12:12).

And according to the Scriptures: *For as the body is one, though we are many* (1 Cor. 12:12).

COMMENTARY ON PSALM 124

1. *A psalm of David.* Since *psalm* signifies the harmony of spiritual attributes in our actions, and *David* means "harvest of hand" and "one to be desired,"²⁹ the whole of this text is to be applied to the theme of the perfect Christian who by the Lord's generosity continues with considered mind in His Church, winning praise for his different merits, and comforting himself with God's kindnessness. But since the hymn is described as such, we must care for it as Christ the Lord through the power of our understanding.

Division of the Psalm

The holy man whom we have mentioned prays in the first stanza of the psalm that his innocence be observed, because he has not shared the lot of wicked men. In the second he prays that he should not be set among heretics or sinners in the Lord's judgment, because he has claimed to have loved His house.

Explanation of the Psalm

Judge me, O Lord, for I have walked in my integrity, and I have put my trust in the Lord, and shall not be weakened. The request for judgment seems indeed to be harmless, but separation from evil men, which takes place at the Lord's sitting, is acknowledged to be a struggle fought by one who is truly deserving. We are here not pious in what he deserves, which is excusable, but a just request from a faithful servant asking to be separated from the exceedingly wicked, so that he may not share the portion of evil men. The holy man demands judgment because he is certain of the Lord's mercy. As Paul has in *Ad rom* the text, there is said up for me a crown of justice, which the Lord, the just Judge, will render to me in that day? He trusts in his innocence because, as he says later, he puts his trust in the Lord, and the presumption he shows is not in his own power but in God's generosity. There follows a beautiful proof of this assertion, for he maintains that he is not weakened in his trust in the Lord. This is in fact the innocence of which he speaks earlier, in other words, confidence in the Lord's power that no weakness of sin can weigh on him.

1. *Purge me, O Lord, and try me, show my sins and my heart. Pious and try is said not out of presumption, but, as a demand that it be done to bring about an improvement, for when He examines and tries us, He makes us aware of our sinning, and helps us attain the reward of repentance.* Otherwise, were He not to warn us by any adversity in this world, we would have neglected the things for which we ought to make satisfaction. He himself I have explained why he asked to be proved and tried precisely so that his sins and heart should be burned, that is,

in order that human pleasures and thoughts might be purged by the heat of the Lord's word, for he removes the foolishness of vice after the manner of farmers, and drives their seeds to the churning which brings the most perfect barley. But we must examine why he prays to be tried, whereas in the gospel-prayer it is usually the *not* *per* *se* in the *not*.¹ Well, there are two kinds of trial. The first is the Lord's, by which He tries good men to train them fittingly as we read in *Genesis*: *The Lord tried Abraham*.² Or again, there are the words of Moses: *The Lord your God tries you!* The second type of trial is the devil's, which always leads to death with regard to this, we pray that we may not be led through blindness of mind into his domain. So the prophet does well to pray with the words: *Prove me, O Lord, and try me in this the Lord's sphere*, so that he might not be led into the other trial which is the devil's, for which the ensuing words are that *deliver us from evil*,³ that is, from the devil himself.

3. *For thy mercy is before my eyes, and I am appressed in thy wrath.* This was the reason why he did not fear the hazards of temptation, because he could not forget His mercy; he continually regards this as an aid to him, because he always sees before his eyes the kindnesses which have been bestowed. Because of this he also says that he has been *appressed* in the Lord. To be *appressed* means to deserve the Lord's eternal grace in company with the saints. In *thy wrath* means "In *thy Chastis*," for like says: *I am the way, the truth, and the life*.⁴ Otherwise he cannot be pleasing to the Lord unless he has been *appressed* by such belief.

4. *I have not sat in the counsel of vanity; neither will I go in with the shrew of ungod things.* In this very line statement he maintains that he has been pleasing to the Lord, for he tries to show his innocence in two-ways by his avoidance of what is wicked, and then in two further verses by performing what is right. In the *Topic*⁵ this argument is called "from-avoidance," for the *counsel of vanity* and the gathering of innocents are entirely opposite to each other. He now says what he has achieved through the Lord's kindnesses, for this was the basis of his claim that he was *appressed*. *I have not sat in the counsel of vanity*, he does not lend assent to the discussions of the wicked by any association with their plans. It can happen by some chance that a holy man attends a council of the wicked in which eviling or empty proposals are made, yet while he has cognizance of these he does not associate

himself with them, nor linger with any delight in them, but instead either agrees upon an evil proposal or spins it. So whereas earlier he said that he had not sat with the wicked, now he claims that he has not gone in with those who are truly wicked, but he credits their discussions, and later he forwards their actions. Thus he seems almost beginning some wicked action, for the going in signifies the commencement of the activity which the holy man claims is alien to his moral sense.

6. *I have dated the assembly of the malignant: and with the wicked I will not sit.* It would not have been enough for the holy man to have avoided the evil counsel without also having the assembly of those who are cunning in every way. Harred common division, just as here common partnership. Just as he said earlier that he had not sat in the council of vanity, so now he claims that he does not sit with the wicked, for both may be merely forayers. The vain and the wicked are different from each other. The vain are those concerned with transient interests who spend their time in empty discourse, but the wicked are the heretics who seek to devalue the divine scriptures with treacherous questions. As the apostle Peter says: *Warning them to shew one destruction and perdition.¹²* So he rightly warns that both groups be avoided, because the first loves empty things, and the second implants weapons of infection.

7. *I will wash my hands among the innocent, and will compass thy altar, O Lord.* The man who follows Christ his Head, and who despises earthly things through longing for things heavenly, can say such things. As Paul has to find our conversation is in heaven.¹³ Whosoever makes spurs his own deeds through experience for a goodly life will often wash his hands among the innocent. He did well to add among the innocent, because guilty men also can wash their hands, as Pontius Pilate did when in finding his way by wicked betrayal of the Lord he washed his hands in the water of this world. But whereas Pontius washes his hands in the water which renders satisfaction, washes his hands in the optimal water. He said *I shall compass*, in other words visit frequently, to show the diligence of his most pious devotion. *After* gets its name from *deinde*,¹⁴ since after us which there is nothing in the Lord are fully so that the gifts of His mercy may be laid open to the sight of nations.

8. *Thou shalt hear the voice of thy voice, and tell of all thy members*

merely. He journeys to things heavenly, and in spirit compares that altar to that the harmony of the Lord's praise. Perhaps he says this because in his presence there is singing with unvaried voices before the throne: *Holy, holy, holy, Lord God of hosts!*⁸ Once he heard these words and acknowledged them with the greatest devotion, he would account to the nations all the wonderful things which even today the blessed Church sings when celebrating holy masses.

8. *I have loved, O Lord, the beauty of thy house, and the dwelling place of thy glory.* The most blessed man whom we have mentioned commends the sweetest motif of his prayer. He begs that since he has loved the beauty of the Lord's house, he should by no means be mingled with those who are foreign to it, but should continue in His Church. The beauty of thy house means not splendour of walls or most expensive furniture, but the most blessed manner of divine actions in which the whole Church rejoices: namely, the glad rendering of praise, the play of prayers, the most humble devotion of the Christian people. Freely he spoke of the Church as a whole, and now he comes to the saints in whom God's glory is known to dwell. Of them Paul says: *For the temple of God is holy, which you are.*⁹ By his mention of the dwelling place, he was pointing to the secret region of the human heart, and he adds the wonderful phrase, *of thy glory*, for wherever the dwells there is glory, since He makes glorious whatever place He deigns to dwell in, and the majesty of the lodging grows with the merits of the guests.

9. *Take me away, and together with the wicked use my life until bloody men.* He justly asks that his soul should not perish with the wicked in the judgment to come, for he has not joined in action with them. He deservingly sought to be separated from the persons from whom he separated himself here, for bloody men are those who live according to the flesh, and who long for no commands from heaven. So such men are dispatched to death from the Jerusalem to come, for they are to be condemned because of their wickedness.

10. *An whose hand are iniquities their right hand is filled with gifts.* He expands the names of bloody men, association with whom we too involve wicked actions. Our hands signify general activities which we perform in this life; right hand here has the special connotation of the royalty of a judge which he says is filled with gifts because it is weighed down through being offered much money. Realize that he

names the class of judges who accept this, for he who sells justice fills his right hand with gifts, and he who acquits the guilty likewise fills his right hand by receiving gifts. So both statements are in my view to be strictly applied to men of blood.

no, that is the way I have walked in my immature system and made my case on me. This is the figure of opium, "O when a man tries to make his case better by reference to his opponents, I'll leave when they receive money they rejoice that their right hand is filled with gold, he says that he himself has made his way into the riches of immaturity. Having entered into spiritual richness, he concluded himself much more genuinely than they could have rejoiced over worldly riches. Indeed, he, in other words, lives the most precious blood in time counting. For by it the world was delivered when held subject to sin. And how many on me, that is, in this world, where You spare those who faithfully expect You.

22. For my first two stanzas in the upright way in the churches I will like the Lord Among the shattering Services and oppressively fierce hardships of the world, the Catholic will proclaim that his faith has remained invulnerable, his thought armed in generous tribulations it can not be stifled by any compulsion from its commitment to the faith. This claim can be made by men such as this and those like them. The Lord himself testifies in them, as in the statement: *I have left no more witnesses* men like *you* not *their* faces before Him? But I am not saying, that it is the commands which are upright, and which make the upright obedient. Whosoever churches are mentioned in the plural, the Christian people of the world is indicated. They are known as gathered from different nations, the one and perfect freedom to come will be claimed by the exclusion of the world. In this blessed man of whom we have spoken says that he will sing to the Lord as in the Church, but in the churches, because the name Catholic is known to exist throughout the whole world.

There is a difference between the different types of food. For example, the food that is eaten in the morning is different from the food that is eaten in the evening. The food that is eaten in the morning is usually more nutritious than the food that is eaten in the evening. This is because the food that is eaten in the morning is usually more fresh and more healthy than the food that is eaten in the evening. The food that is eaten in the evening is usually more processed and less healthy than the food that is eaten in the morning. This is because the food that is eaten in the evening is usually more processed and less healthy than the food that is eaten in the morning.

Conclusion: Diverse From the Past

Downloaded from www.jstor.org on Tue, 20 Jun 2016 12:00:00 UTC

Let us consider the nature of the pattern of life which the religious man has pursued up to now. He says that he has in this world avoided the three mistakes, on which he claims he experienced much pain in the

Lord's judgment. He wrote us this by choosing association with the unjust, for may he ever joined to Cain's faithful in spiritual love, because we always derive the nature of our behaviour from prolonged intercourse with men. Psalm 5 likewise reminds us of this when it says: Depart from me, all ye workers of iniquity!¹⁰ Likewise the words of Psalm 25: *What do thy holy men wish to help, and what do innocent men wish to do innocent. What do they then wish to do, and with the perverses they wish to be perversed?* The frequent warnings on what we must avoid are to ensure that we realise the immensity of the evil. So let us most eagerly seek out the most glorious and appropriate partnership which can select us in various and diverse ways keeping for diversion, so that we may not deservedly be joined with the very wicked in retribution for our evil deeds, since we chose to associate with the ill-disposed here in this world. If we examine the matter with some care, the number of the psalm itself is not unique; the authority of the gospel points out to us that at Jerusalem¹¹ there were five poricoes in which a crowd of invalids lay sick. When the number is multiplied by five, the total becomes twenty-five. So the names of the faithful are celebrated in the depths of this psalm, just as in those poricoes the sick bodies of those who lay there were healed by the waters of the pool called Bethesda.

¹⁰ *Psalm 5: 11* *Depart from me, all ye workers of iniquity, for the Lord hath heard the voice of my supplication, and the Lord hath heard my cry, and the Lord hath answered me.*

¹¹ *John 5: 2* *And there lay a great multitude of the sick, the lame, the blind, and the paralysed, sitting and lying on the pavement.*

COMMENTARY ON PSALM 26

1. *The psalm of David before he was anointed.* The history of this heading is revealed in greater detail in the book of Kings. When Saul closed before God, David was anointed into the kingship in the presence of his father by the holy prophet Samuel.¹ But the heading does not refer to that anointing, but is seen rather to commemorate a second anointing, when after Saul's perversions he was advanced to the kingship by the prayer of the people,² for it is clear that he wrote this psalm in witness of those events. If you care to concentrate your attention on the first anointing, you find that he composed no psalm before it, so it tends to lead us to understand the reference here as to the second anointing.

Division of the Psalm

The prophet speaks throughout the psalm of his being delivered from most oppressive enemies on numerous occasions before his kingship. In the first section he says that he fears the Lord and is not taken at his enemy. He asserts that among the hardships of the world he has one refuge, that though caused by physical dangers he has dwell in the Lord's house with the most steadfast commitment of mind. In the second part he gives thanks in diverse ways after being freed from manifold dangers, and with the breath of prophecy promises himself the hope of future deliverance. We are in fact to realize that this is the second of the psalms pointing through the deeds of David to the future kingdom of Christ: the Lord.¹

Explanation of the Psalm

*The Lord is my light and salvation when shall I fear? The Lord is the defender of my life of whom shall I be afraid?*² While she noted above now against me to cut my flesh, my enemies that trouble me have themselves here weakened and have fallen. Let us learn a little more attentively to these three verses. They are enclosed in the form of the great argument called by the Greeks *epichirema*,³ and by the Latins *conclusiones* or *apophorese*; we employ this argument when we wish to prove a matter in issue with some example. Here the case was advanced in one and a half verses. He said *The Lord is my light and salvation when shall I fear? The Lord is the defender of my life of whom shall I be afraid?* In the other one and a half verses, he attached an example of why he ought not to have trembled, since those known to be persecuting him, fell instead. He says: While the wicked drive me now against me to cut my flesh, my enemies that trouble me have themselves here weakened and have fallen. So the shape of this *epichirema* has been retained in small compass. Now let us return to our exposition. The prophet, then, says joyfully that he fears no man since he has been enlightened by the Lord. He shows that fear always brings us darkness, for against it is not the light of heaven. Next comes *And my salvation*. In this expression he embraces everything, both health of body and safety of soul. Both are indications of salvation, since they

unintentionally evokes more severe sufferings. *When shall I fear?* means "I shall fear no man"; fear of the Lord had ensured that he could fear no other. There follows: *When shall I be afraid of my life?* of whom shall I be afraid? Through wicked deeds many have lost God's gifts which they received, but those whose defender was the Lord have lost absolutely nothing. *Of whom shall I be afraid?* These words must be viewed as a question, implying "Of no-one," just as earlier he asked *When shall I fear?* Unintentionally such questions are to be understood as denials. He added: *While the wicked were near against me I set my feet.* Here the aspirations of harsh enemies are exposed, for they desire not only to destroy but in the greed of madness even cruelly to devour human flesh. Such inhuman behaviour of enemies is recounted so that the grace won by freedom may be reinforced. He added: *My enemies that trouble me have themselves been troubled, and have fallen.* This verse is linked with the earlier statement. It is proof of how he ought to have feared no man, for if his persecutors who could have inspired dread have collapsed, what fear, I ask, will there be when his apparent assailants fall down instead? The verbs are placed in sequence, first weakened, then falling and notice here that the troubles experienced by the faithful are briefly recounted, so that it is not so much those oppressed by sufferings but rather those who hasten to gulp the blood of the innocent who collapse instead.

3. *If enemies in camp should stand together against me, my heart shall not fear.* Now that the proof of his salvation is complete, the prophet joyfully exults, with beautiful emphasis¹ or exaggeration, that even if the great crowd of uncompassionate assemblies against him alone, his mind's extensivity must not be alarmed, even though men are usually terrified by the attack of a great number. A camp is a strong fortification which the onset of an another cannot easily storm. But he says that all such things are trivial in his eyes, since he is protected by divine help.

If a battle should rise up against me, in this I will be confident. A camp could remain inactive and not assemble for battle, but now he appeals the same conflict itself, so that he should be able to fear none of the things which humanity considers frightening. *If it should rise up, in other words if a sudden concerted attack like a scorching storm should burst out against me, I will be confident of victory in such a battle.* When battles are joined, the glory of the victor is always in evidence,

for his underlying courage which has not been tested in battle is now proved. As the psalmist said earlier: *When I was in distress, thou hast enlarged me?* One must note that this verse has a beginning identical with the preceding one. This is the figure called *anaphora* when a word is repeated at the beginning of phrases. This effect is clearly achieved at the beginning of the psalm, with the *Lord* . . . the *Lord*.

9. *One thing have I asked of the Lord, this will I seek after.* He says that he has asked one thing of the Lord, and he responds in here. But let us examine if he has asked the one thing rather than the everything. It is indeed one in number, but numerous in the various objects for which it is useful. The request is restricted, but the reward extended. The plea is in few words, but the response is on a large scale. So it is the habit of good men to beg merely for the Lord's house, because all good things are contained in it, whereas evil men are men in their earthly wants, and in seeking health of body, in begging for riches, in demanding the destruction of enemies they worry in their pleading and sometimes seek things which will not endure.⁵

That I may dwell in the house of the Lord all the days of my life: that I may see the will of the Lord, and may be protected by his holy temple. This is the one request for which he begged earlier. Note that he who has willed himself in with such a defence must first accept, no matter for what state is comparable to, what army is stronger than dwelling in the Lord's house, where nothing human or devil-born is clearly to be feared? And this is for no short period, but for all the days of his life. So when, I ask, is he so far, when his entire life is safe? He who sees the will of the Lord understands His commands, for he has surrendered himself with all his mind to His purity. The prophet adds he is protected by the temple of Christ's body, from which we obtain support for faith and invincible strength of protection, for through virtue of mind he had realized what he did not yet behold in appearance.

10. *For he hath hidden me in his tabernacle on the day of evil: he hath protected me in the secret place of his tabernacle.* He hath comforted me upon a rock. Let us analyze this verse with a little more care. He says, at two times, *For he hath hidden me in his tabernacle on the day of evil*, meaning the time when during persecution by Saul he consciously lay hidden in many regions in low caves and in desolate mountains. This was truly the David's tabernacle, because his mind never abandoned its religious state. Note again *He hath protected me in the secret place of his tabernacle*.

said. Earlier he said *My heart hiddest me*, now he says *It hath perceived me*. Being *hidden* means not being exposed to the eyes of others, being *perceived* means being freed from all fear and danger. He said *In the secret place of his tabernacle*, in other words, in the depths of His deity, towards which the spirit of this committed man always instinctively is turned so him to be in the place where his situation was unconcerned. As for his words, *It hath enabled me as a vessel*, this refers to the Lord's incarnation, for from his womb was born Christ the Comforter¹ visiting people.

But now he hath *lifted up my head* where my enemies. After he mentioned the events to come from the Lord's incarnation, he now speaks of present rewards, since it is clear that he has been freed from his enemies whether of the flesh or of the spirit. *My head* we seem to interpret correctly as the mind's eye, which is truly our head, for when it is freed we can have clear sight; we often call it the head because the head stands out. *Other enemies* refers to the sinful appetites over which our mind is appropriately set when kept pure by God's kindness.

I shall go round and offer up in his tabernacle a victim of jubilation. I will sing, and write a psalm to the Lord. After having discoursed on the kindnesses, favors and present, which he knew he had received, he now describes his joy in marvelous narrative. He says, *I shall go round* in other words, mentally survey the power by which He made the heavens, created the stars, put limits on the seas, unstilled the earth, and filled the whole world with diverse praise of the virtuous. After mentally surveying all these, he says that he is offering up in his tabernacle a victim of jubilation, in other words, he is offering in His Church the sacrifice of praise. We speak of jubilation because we take delight in praise when in our joy we hasten to give thanks with the sweetest pleasure. Earlier we said that it was one thing to sing, another to recite a psalm. Singing means uttering praise with the voice alone, whereas reciting a psalm means proclaiming the Lord's glory by good works. Singing and reciting a psalm are themselves the victim of jubilation.

5. *Hear, O Lord, the voice with which I have cried to thee* have mercy on me, and hear me. He has reached the second section, so that in his thanksgiving he might demonstrate his gift of psalmody as he previously, that he join the present theme with the previous one. His cry

where he said: *That I may dwell in the house of the Lord all the days of my life.* Whereas he earlier said that he was offering a sacrifice of justification, because he had obtained glorious gifts, he now again asks to be heard. He does not yet actually lay his longing before him, he makes this request with repeated supplications, doubtless because he cannot have enough of things divine, but the more the Lord is tasted the sweeter is our seeking Him. As he says in another psalm: *Turn, and see that the Lord is great.*²⁷

B. *My heart hath said to thee, I have sought thy face thy face, O Lord, I will seek.* The heart reveals its silent longing, to which the God-fearing heart more than to the most dissentering voices of nations. He said to Moses: *Why enter thou to me?*²⁸ although we do not read that Moses had said anything. So the faithful man said that his heart was speaking to the Lord, since he seemed to offer his thoughts by this means. The man who lives a holy life seeks the face of the Lord of such men Scripture says: *His face are thy pure of heart, for they shall see God.*²⁹ He dignifies his statement with the words: *Thy face, O Lord, will I seek.* The content is the same like the prayer is repeated, for he knows how precious was the face of his praying in many times with fervent zeal.

g. *Turn not away thy face from me decline not in thy wrath from thy servant.* He endorses his words with appropriate care. In the previous verse he claimed that he sought the Lord's face with longing, and since it is not in man's power to attain his desire, he prays that the Lord should not turn away His face which he eagerly demanded, for it lies within God's discretion to afford a sight of himself to the most faithful. Next comes: *Decline not in thy wrath from thy servant.* We have often said that by wrath is meant the time of judgment when He separates the bad from the good, the life is thought to be angry with those condemned by unhappy reprobation. So he asks that the Lord should not decline from him on the occasion when He grants the face of His majesty to His holy ones. The man of the flesh fears God in case he should lose his substance, or be captained of his sons, or have his store of gold or silver diminished through the weight of his sins, but the holy man fears only that he may become a stranger to the Lord's face.

Be thou my helper, forasmuch as thou do not despise me, O God my savior. Where are those who claim that something can be achieved through human merits? Here a king and a prophet, full of grace and

heavenly blessing, asks that he be not abandoned by the Lord, for he knows that if the Lord forsakes him no power will be able to guide him. Nor is it enough for him to have made the prayer itself; he must endeavor and expect to. Being despised is always the condition of the bondman, and he cannot be released of any unless the kindly eye of the Judge gaze upon him.

10. *For my father and my mother have left me; but the Lord hath taken me up.* By his father he means Adam the first man, and by his mother, Adam's wife Eve, from whom the human race descends. So these left him with his mortal condition, and could not enrich him since they had been removed from that life. But this verse could be understood also of David's parents, because he left the house of his father and mother when he was raised to the dignity of kingship by the Hebrew people. *Now comes that the Lord hath taken me up*, that is, in place of a true parent. He is a Father as founder and ruler, a Mother because He nurtures and feeds with milk the weak and low. His phrase, *hath taken up*, means He established him in the kingdom from the mass of perishing sinners.

11. *For me, O Lord, a dew in thy way, and guide me in the right path because of my enemies.* He begs that the Lord Sericous's love be preferentially set before him, for we know that by means of it he lived without through Christ. By that time the law had already been given to Moses, but there was hope that the Lord's law was coming, and he asks that it be established for him. *In thy way* means "in thy Christ," for life is the way, the truth, and the light.¹⁴ He rightly presumed that since Christ was coming, he could both teach the law and guarantee that it could be fulfilled. We have already said that the psalm refers to understanding of Scripture. So the prophet prays that he may rightly understand the books of the Old Testament, and recognize in them that the Lord is to come. *Because of my enemies* is added to denote benefits to the suffering Jews who strive with that purpose to supply them.¹⁵

12. *Deliver me now out of the net of them that persecute me; for unjust witnesses have risen up against me, and enmity hath led to ruin.* This can be understood in the historical sense¹⁶ of Saul, who persecuted him with the highest hatred. But since Saul was king and could not carry out his ordinations, the plural is aptly used here. In similar fashion the plural, *unjust witnesses*, is employed to denote when King the Evilman in the scriptural account betrays him, for when David accused

him before the king, he probably wished to prove his allegations through other witnesses. But the plural is seen to be aptly used because such a person could not be readily accused through one individual only. So the unique witnesses were Gerg the Edomite and those like him who remained in Saul that David had been received by the prophet Achimelech, and thus a secret and virtual had been given to him, the king revealed this through the death of the priest and his sons. They died when they said that David had been corrupted with a conspiracy against Saul, and that Achimelech prayed to the Lord on David's behalf. The text of Kings repeats this at greater length. It itself is most beautifully said, because he who dares to bear false witness suffers punishment for his lie. Or, in other words, it is a peculiarity of divine Scripture that the plural is employed for the singular one finds it in a feature of other passages. For example, we read the statements about the dead Harod. They are dead that caught the light of the child.¹⁸ Or the declaration made to Moses about Pharaoh. For they are dead that caught my life.¹⁹

17-18. *I believe to see the good things of the Lord in the land of the living, before the Lord.* After having begged the Lord in many ways not to betray him to persecution, he returns to the help afforded by his trust, and promises himself to see the good things in the land of the living, that is, in the future life where the good things are everlasting. That land is rightly termed of the living, for this earth belongs to the dead. Augustine: the reason this is the basis of the argument seemed irrelevant,²⁰ when what is not stated is inferred from what is, so that one is instructed through it just as if it had been written down. So here he believes that future rewards will come to him because of the kindness which have gone before. Divine Scripture appropriately speaks of the land of the living appended in *Before the Lord*, that is, Him who does not deceive when He promises, who does not submit an account when He bestows. As the apostle James says: *Be given to all men abundantly, and abundantly pay.*²¹

Be mercifully, and let thy heart take courage and sustain the Lord. Since in the previous verse he believed to see the good things of the Lord, he now states how he can see them. We must believe that the word *mercifully* is understood not only to men but also to women. When men grow old they have a womanly spirit, and women become martial when they continue with strength of mind in a good course of action.

Next content, *And let thy heart take courage*, so that you may not grumble through weakness, and despair through exhausting fatigue. Instead let eyes with a hopeful and cheerful mind. Expect the Lord, who cannot take away what He promises. *Justice and equity are spoken to the perfect Christian*, as if he were striving him: "sustain what you suffer, and expect what you believe."

Conclusion Drawn From the Psalm

The most venerable prophet has revealed what we should particularly long for inside manifold and usage hardships, namely that we should seek in every way to dwell in Christ's Church. Let us open our ears to this, and listen and pray with diligent application; nothing could be heard more briefly, no broader gift could be obtained. But in the number of this psalm, and some which follow it, we could find something remains for the figure. That is to say, we could not elicit the nature of any created object mentioned in Scripture measured with the numbers 10, 17, or 18. We leave this to restless readers to evaluate the examples already offered. When they do not find any significance in each individual number, they must search for similarities in divisions of them, whether divided by two or three. For example, they can divide 10 into 5 and 5, or again, 17 into three sixes. When the total has been split, perhaps an appropriate explanation can be advanced, for what difference does it make if the vessels of the psalms remain two or three measured? But if you do not discover anything opposite by this means either, it is right to believe that the Crime of human and earth has divided His actions and His words without ambiguity through the powers of different numbers; for we read that He has preferred all things in weight, number, and measure.²⁸ Because drops of rain, stars in heaven, or grains of sand on the seashore cannot be numbered by us, this does not mean that they are not clearly numbered in His eyes. Things known to be hidden to us are none the less known to the power of God. It remains for us to believe the measures of our forebears, that the powers of the psalms harmonize with the numbers allotted and designated.

COMMENTARY ON PSALM 67

1. *A psalm of David himself?* We have said that David means "strong of hand."¹² When should such a name be mentioned except when the glorious struggles of the Lord's passion are recounted? He is indeed strong of hand, for by His suffering He laid low the prince of darkness. He overcame death by dying. He lived the captive human race by the disposition of His crucifixion. When the psalm is said to be of David's, what is stated is that no other can be meant except the Messiah—our Christ the Lord Himself, who speaks through this whole psalm, praying in the lowliness of the flesh which He had assumed, and revealing the passionless sword to persecutors, not out of malice but out of witness of vengeance. We must note, then, that this is the third of the psalms which briefly commemorate the passion and resurrection of the Lord.¹³

Division of the Psalm

In the first section, the Lord Christ prays in His human capacity that His prayer be heard at the time of the passion to come. Secondly, He gives thanks because His prayer has been heard in the cross which He asked should take place, and He appends at the end of the psalm the request that just as He was raised up by the power of His divinity, so may the people who believe in His name be saved.

Explanation of the Psalm

Thus also have I cried, O Lord: O my God, be not silent when we, Christ the Lord, cry to the Father at the time of the passion: that He should not be silent so I long in other words, that He should not refuse to answer to His prayer, but should reply. A most beautiful contrast of words is noteworthy, that cries that God be not silent, because when we are silent the Lord says nothing, and when we are indifferent we are not kept in mind. On the other hand, if through the Lord's generosity

we look to Him, He looks to us. If we say, He hears him, if we love, we are also loved.

And I shall be like them that go down into the pit. In other words, "If you are absent, I shall be like those who dwell in the depths of this world!" for this world is a sort of lake which is thought to be pleasant and calm, but we do not know what depths and drownings it contains. A lake (*Gard*) is so called because earth lurks beneath it below it. So in His humanity the Word says that He may not be like others men, for though He took on the general condition of the flesh, He has deserved to stand all creatures because He is united with God. *Or Him the apostle says: To which of the angels has he said at any time, Thou art my son, today I have begotten thee? Alternatively lake signifies the tomb in which He was placed after the passion was ended.*

u. Alas, O Lord, the voice of my supplication when I pray is often, when I lift up my hands in thy holy temple. He alludes to the time of His most sacred passion. He prays that the prayer which He made before He was betrayed may be heard, for He left the disciples and retired, and prayed in these words: *Father, if it is possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt!* His words, in thy holy temple, He wishes to be taken, I think, at that context of the Hebrew people by which it was required that in whatever region they were they should always pray towards the place where they knew Jerusalem lay. We read that Daniel did this three times a day at Babylon.¹ It was necessary that the Lord Christ should do it because He had come to build the law, not to destroy it.² Or He wishes thy holy temple to be understood as heaven, for this is what men are wont to do when they pray. Though people who supplicants have no doubt that God is everywhere, they are eager to believe that help comes to them from heaven, so we say in the Lord's prayer: *Our Father, who art in heaven.*³ So it is not foolish to interpret temple as heaven, for the divine dwelling there is heaven to be the Lord's abode.

y. Conspire not my soul with the wicked, and with the workers of iniquity destroy me not. Because He knew that He would die, He rightly asked that His soul should not be consigned to hell and mingled with the wicked, and that He have no share with the workers of iniquity. But this separation is sought by Him in most salutary fashion so that our own hope may be raised to similar separations, and in truly affirming this He prays that man should not become a forger in Himself.

them: where are those who believe that Christ did not have a soul? They seem to me not to read these words, or wholly to forget what they have read.²

Which those who speak peace with their neighbors, but evil are in their hearts. He is discussing the Jews, who to try Him said to Him: We dare that thou art some number from God!³ In them was poison on their lips but malice in their hearts. This figure is called irony or mockery, when something unexpected is said clearly conscious of it: as by their neighbors He meant Himself, because He was kin to them in the origin of the flesh. They were justly excited because they made hate maliciously to destroy their neighbors.

4. *Give them according to their works, and according to the wickedness of their pursuits.* The Jews willingly performed evil, but unwittingly did good. They inflicted death on Christ, but by this death itself was ended. They shed His blood, but by this the world's sins were cleansed. So He who thus is he given them according to their works, that is, according to their wish, for every man does what he wishes. Those who strive to do harm often do good, as the devil does, for in inflicting the punishment of death on the innocent he affords martyr a path to a heavenly crown. He understood His earlier words when He said: *According to the wickedness of their pursuits*, that is, according to their evil aspiration to harm the innocent. They preferred to consign to death Him who had come to save them.

According to the works of their hands give they to those: render to them their reward. There are four types of reward. One is when men render evil for good, as the Jews did to Christ, though He had come to save them, they voted to crucify Him. The second is when good is rendered for good, as when God will say to His chosen: *Come ye, blessed of my Father, possess ye the kingdom prepared for you from the foundation of the world.*⁴ The third is the fierce reparation of evil with evil, when He shall say to the wicked: *Go now weeping, fire, which was prepared for the devil and his angels,⁵ so the principle that with the same measure that you shall have wicked it shall be measured to you also.*⁶ The fourth is when He repays good for evil as He must here, so that former persecutors become converted, and subsequently praise Him. But all this which the Records of His country is not univalent supplies here a prizing of the future, for in the gospel He says: *Father, forgive them, for they know not what they do.*⁷ But both measurements are loving here

He desires us to fight so that they may not perpetrate their crimes through despairing fatalism; in the second case, in His passion, He prays that He may guide their hearts to repentance. The frequent repetition of the mortifying sentiment is not idle; He wishes to break their many hearts with the fire of His great charity.

5. *Because they have not understood the words of the Lord, and have not given thought to the operations of his hands, then shall I destroy them, and then shall not build them up.* He continues the highest meaning, for He says that ecclesiastics in word form declare they have not understood the words of the Lord. His work was to teach the people the path of truth and faith, and to reconcile man to God by the mystery of the Holy Incarnation. Thus through the gift of the Lord's mission our flawed nature could make its way to the heights to which it had not hitherto able to rise. Thus, so that pig-headed minds would not withhold belief in the true teaching of the Son of God, He strengthened it by the additional force of mighty miracles, so that the Jews might clearly realize that it was the power of the Godhead which was achieving what they knew the ordinary man could not do. But in their fantasy they believed that He was only a man, and they were outraged that He was called the Son of God. Next follows: *And have not given thought to the operations of his hands.* If they had given thought, they would certainly have feared rather than despised, honored rather than spat, adored rather than crucified. Such a miracle could have sprung only from those who had the understanding of truth, for God destroys some for their correction, but brings low others for their destruction. He destroyed Paul to build him up better, and to make an example of a persecutor; but the most High destroyed the wicked Pharaoh so that he might perish, because he did not believe such great wonders. So He says that they are destroyed in such a way that they are not to be rebuilt. As we have often noted, the word is an indication more of the prophecy than of the character of His anger.

6. *Blot out the Lord, for he hath heard the voice of my supplication.* He knows that all He was seeking is to be fulfilled, so He prays on the second instance, and gives thanks that He has been delivered from His enemies, though they had not as yet made their appearance. This figure is called *psalms* or in Latin *praesumptio*,¹⁰ when things to come are regarded as past. But let us examine the significance of this verbal arrangement: *Blot out the Lord, for he hath heard, but He is*

blessed whether He hears or not, that we use the words *some dimes* (*blissed*) properly of the person whom we thank, in other words, when we speak well of him. So *blissed* is appropriate here, since He blessed us to him.

7. *The Lord is my helper and my protector and in time hath my heart righted, and I have been helped. And my flesh hath flourished again, and with my will I will give praise to him. Helper refers to the dangers to life which He overcome with the Lord's help, protector because the Lord shielded Him by His protection against the onslaught of the devil. It is after these events that He says that He has faithfully hoped in the Lord. When He speaks of His heart, He points to the inner region of the soul, which is accurately the *sanctuary of justice*.¹⁷ He again adds *I have been helped*, so that the extent of the help might grow with the degree of holy devotion which He imparted. He did well to say, *My flesh hath flourished again*, for it flourished initially when a gleamed forth from the stolen Virgin like the unique glory of a most beautiful blossom. As Isaiah says, *And a flower shall rise up out of his ear.*" So *flourished again* means "rose again," for He burst out into the air of heaven with wondrous beauty. Next comes *And with my will I will give praise to him*, that is, after the resurrection when His human nature had been freed from corruption, and abiding in the unity of the Word He had been brought to immeasurable glory.*

8. *The Lord is the strength of his people and the protector of the feeblity of his anointed. This is a short but powerful definition. What is the Lord? The strength of his people, and rightly, since all obstacles are overcome with his help. He is also the protector, since He shields them and frees them from impending ills. Of the feeblity, as if He were saying of the just, whose feeblity is the Lord. He did well to add *of his anointed*, so that one ought to have noted the reference to the Son of God, for others were called anointed when either royal anointing or priestly glory adorned them.*

9. *Item, O Lord, thy people, and bless thine inheritance and rule them and exalt them for ever. The Word in His human form prays for the Christian people, for whose sake He is known to have been raised up, so that by making faithful sacrifices they may be saved in this world, where they were known to have been exposed to dangers from the Jews. *Bless thine inheritance* refers to the future judgment when the words are to be pronounced: *Come ye, blessed of my Father, possess ye**

the kingdom which was prepared for you from the beginning of the world.²⁸ And to show divine approval of the love which He inspires, He asks again that the Lord rule His devoted people in this world, so that they do not long for the things of the flesh, nor choose base paths but, rather, being enlightened by His guidance, they may have no separation of association with the most wicked. He wishes *to wash* them, so that they may advance through praiseworthy effort in understanding of the Scriptures and industry doing them when they have been cleansed of earthly vices, they may be raised up and led to eternal rewards. He wished that this should be done *for ever*, that is throughout the course of this world, where ages cease until that eternal age which is succeeded by no other, because it is everlasting.

Conclusion Drawn From the Psalm

You have heard the devotion with which this psalm is brought to a close. He who is contrasted by angels supplemented on our behalf. The Judge of all creatures was called our Patron. He chose to be killed so that we should be saved from death. In this psalm too man foretold the pattern of the Lord's passion. He spoke of His own crucifixion and resurrection, finally He prayed for the faithful, so that those who have deserved to believe in Him must rejoice in personal blessings.

COMMENTARY ON PHILIPPS II

1. *A psalm of David at the finishing of the tabernacle.* Since the three words are now familiar, it remains for us to investigate rather more carefully the words *The finishing of the tabernacle*. The phrase connotes the perfection of the Catholic Church, now known to be established throughout the whole world. By the term tabernacle the Church is said to have been founded in the world, as it began on the ruins of the flesh, it too deservedly won the title of "expedition dwelling."²⁹ So the prophet sings this psalm, so rich in the glory of Christian teaching, in praise of the holy Spirit, since he has lauded the perfection of the Church as a whole, since so important a subject as this

Church's profession has been fulfilled by prophets and apostles in their blessed teaching, he wants it to be shared *freely* with the Spirit's praise. The whole praise is coming with praise of the holy Spirit, and by various allusions it issues proclamations of His majesty. This is what others call the demonstrative type, when someone is *avoided* and *acknowledged* by description of his kind.¹ But what could anyone say appropriately about Him, except what He deigns to *utter about Himself*?

Division of the Praise

The blessed David realized that the ministers of the whole world were to be drawn to the Catholic faith by prophets and apostles through the gift of the holy Spirit. In Peter's words: *For prophecy was brought forth by the will of men at any time but the holy men of God spoke, inspired by the holy Ghost!* So first he addresses the whole Church, bidding them perform sacrifices to Him with *considered* mind. Secondly he recounts in sevenfold narration the power of the holy Spirit by various allusions in mighty praise, which in numerous passages is said to be especially appropriate to Him. But to ensure that you realize that the power of Father, Son, and holy Spirit is one, he says in the third section that the Trinity dwells in baptism, and that the Lord gives strength and life blessing to the Christian people return in it.

Explanation of the Praise

Being in the Lord, O ye children of God being in the Lord the offering of you. Being in the Lord glory and honor. Since the prophet had the spiritual vision to realize that the multitude of nations, as had been foretold, would come to belief in the true faith, and that the whole world's praise was to be joined in unity with them, it was right to address the people who were to be believers to show an expression of their faith by devout sacrifices. He invites the children of God, in other words, those who have become His children by the grace of rebirth, as the evangelist John says: *We give them power to do much more of God, as those that believe in his name!* Through the whole Trinity in one God, and there is no separation of His nature or nature, we find

attention in many places of what is known as he attached to individual Persons. Here we must interpret *Lord* in the special sense of the Holy Spirit, whom he begins to praise in connection with the perfection of the universe. Notice that through his restraining us say initially what they are to bring, they are being ordered to offer themselves, in other words, their hearts, shining with holy purity, as offering themselves to be acceptable to the Lord beyond every sacrifice. Now comes *bring in the Lord the offering of praise*. *Praise* is to be interpreted as the apostles,⁷ who as leaders of the flock have led the Christian people into the Lord's fold. By the offering of praise which are to be offered he means those whom the apostles have brought in by true preaching, rather than those found to be sinners through defiled belief. The apostles are well compared to rams, since these animals are commonly among in the foldland, and always being obstacles down by herding. The apostles are known to have done this by their preaching, for they shattered diverse superstitions and the most controlled idols with the forehead, so to say, of the heavenly word. *Bring (and give) the name from a throne name,*⁸ meaning *bring on*. He adds *bring in the Lord glory and honour*. Here we are especially reminded that the holy Spirit suffers no injury, for he who says that the Spirit is less than the Father or Son clearly does not bring Him glory, it is no-one's glory to be told that he is the Father. So we offer to the Lord, that is, to the Holy Spirit, praise, full, true glory when we say that He is both consubstantial and coeternal with the Father and the Son, and when we proclaim His almighty without any reputation. In this way all humans are decorated in different passages of holy Scripture through the proclamation of the Holy Spirit.

1. *Bring in the Lord glory to his name where is the Lord in his holy hall*. Further he adds *bring glory to him where he says: To his name*. So he who makes the holy Spirit more widely known brings glory to His name when he converts the hearts of unbelievers and extends His name amongst the mass of common folk and crowds of the people. This seems to imply more a warning to teachers. He now thinks to tell that he has repeated *bring from times*. This figure is called *epiphany*, in Latin *epiphania crebra crementis*,⁹ where in gathers many things discussed with the repetition of a single word. There follows *where is the Lord in his holy hall*, that is, worship Him with your conscience at his present; for

this is the royal hall, the dwelling of the holy Spirit. As Paul says: *For we are the temple of God, and the Spirit of God dwelleth in you.*²⁴

3. *The voice of the Lord is upon the waters: the God of majesty hath shewed, the Lord is upon many waters.* He comes to the second section, in which by the figure of primacy which we have mentioned above he frequently uses the one word at the beginnings of verses, and by means the primes of the holy Spirit with His several old powers. With the Lord's help I shall try to explain this in the appropriate places. This is the first of the verses devoted to the same topic. *The voice of the Lord is upon the waters*, in other words, the Spirit of wisdom for He established the law by which the crowd of believers was to be governed. The rubric of the manuscript which we read was written by the scribe of God," by which we understand specifically the holy Spirit. His words: *Upon the waters*, signifies the nations, as another psalm says: *Save me, O Lord, for the nations are come in even unto my soul.*²⁵ And in the Apocalypse we read: *The city which siteth on many waters.*²⁶ So it is clear that these allusions show that the Spirit of wisdom established the law for the nations. Next comes: *The God of majesty hath shewed.* This too refers to the Spirit of wisdom, he tells of whom He has announced the day of judgment, when He has foretold the pains of hell with their fear beyond measure, so that He seemed not so much to speak as to thunder. He further added: *The Lord is upon many waters*, in other words, upon the people of different nations which He won over by the preaching of prophets and apostles, so in this phrase too he denoted peoples, just as he wished us to understand them in the phrase used earlier.²⁷

4. *The voice of the Lord is in power.* What remarkable brevity, three words²⁸ expressing so great a thought! By the voice of the Lord in power he means the Spirit of understanding, who makes strong and lays low all oppositions. As Augustine says: *And there none who can resist thy will.*²⁹ So the voice of the Lord is rightly said to be in power, for it is blocked by no obstacles.

The voice of the Lord is magnificence. Here the Spirit of counsel breathes in fragrance. What is more magnificent than He who illuminates the heart, and brings the realization that good things are to be sought and all mean wicked things avoided, who makes provision that the impious man becomes pious, the captive free, the slave a son?

There is no doubt that this occurs to those in whom the holy Spirit dwells with the power of His majesty.

5. *The voice of the Lord breaketh the cedars; yea, the Lord shall break the cedars of Libanus.* Here the Spirit of courage shines out, breaking the pride which has confidence in itself, and raising up the humility which has prior confidence in His goodness. The cedars not only intercept in pride which raises itself high and upon the lofty summit of this tree, especially as the wood itself is useless unless it is killed. No one clearing in his mind leaves useful fruit; this was one of the detestable arrogance which brought sin into the world. It is this pride which the Lord's voice breaks when He says: *God smiteth the proud, but growth grows in the humble.*²⁸ He says a second time: *Yea, the Lord shall break the cedars of Libanus.* But though this seems similar to what we read before, with the further addition *of Libanus*, it seems to denote a considerable difference. Cedars which grow elsewhere are not at all high, but on Libanus they are seen to appear in towering all other trees. So divine power breaks the nobles and kings of this world who disquiet other men as if they were costly stones, when it chooses the poor and humble. The poor and humble are inferior in power, but nobles and kings smitten their riches cumber grown in their thoughts as are incised from their base ambition. Cedars is used also in a good sense. As the Psalmist says: *The cedars of Libanus which the Lord hath planted.*²⁹

6. *And shall thy trees live as a cypress of Libanus, and the cedar as the seat of unicorns.* This verse refers to the Spirit of power. Men in assuming often used to offer cedars of Libanus at sacrifices, for being so the fragrance of the sweet grass they were quite fit and beautiful. He wishes to compare them with the highest worldly positions, which were so to him less like the cedars, seen to be offered at sacrifices, for such men are also sacrificial victims when they are converted and offered with their flesh minds to Christ the Lord. But so that men should not complain that a hard law had been imposed on them, he says that even the cedars, the *sons of God*, will die, of whom Scripture says: *This is my beloved Son in whom I am well pleased.*³⁰ Through the incarnation He became as a son of unicorns,³¹ in other words of the Jews, who made themselves alone. Alternatively, the Jews are called unicorns because they are seen to scriptor non Testament alone. So he says that Christ will die in the flesh like the Jews' sons, for with a

Agony beyond reckoning He endured, our condition in death to prove to us His immortality.

7. *The voice of the Lord cutting off the flame of fire, He points to the Spirit of knowledge, who demonstrates good from bad by cutting off every plan or hot impulse opposed to Him, in other words, by inspiration. By the knowledge of His majesty He quenched the fiery and flaming disobedience of the Jews, so that what those wicked men had done in seeking to deny the new law might be turned to the salvation and glory of all mankind.*

8. *The voice of the Lord shattering the pillars and the Lord shall shake the doors of Caesars. This verse denotes the Spirit of piety, who shatters the distracting thoughts and foolish prayers of men, and drives them when corrected towards rest for the cross. He did well to call their names the pillars, for they do not have God dwelling there, and they cannot remain longer in their wicked deeds since they either abandon them in non-inducing death or quit them by a blessed conversion. Next comes that the Lord shall shake the doors of Caesars. This still refers to the Spirit of piety. The account in Matthew carefully explains this reference when it tells how the people of Israel came to Caesars, and were suffering from excessive thirst, because of the aridity of that place. Moses struck a rock at the Lord's command, and suddenly provided abundance of water for them. In a remarkable way the earth which lay foul with unwatered dryness was irrigated.¹⁷ By this comparison the prophet says that the more abjects hearts of sinners can be figured into waters of wisdom, and that exemplar of Caesars must be converted in human hearts. The verse above is often used at places where unfaithful people are known to gather, as the prophet says: *The voice of one crying in the desert: "John could not have preached in the desert where none could hear; rather, desert is used to describe those who had not as yet apprehended the gifts of faith."**

9. *The voice of the Lord prepares the steps, and he will expose the chief priests: and in his temple all shall guard his glory. He speaks of the secret Spirit, the Spirit of fear of the Lord. Steps are timorous, it is true, but they inspire poisonous draughts.¹⁸ They are rightly compared with those who back bite the divinity and confuse down all that is opposed to Him. They cannot be deceived or harmed by these knaves to oppose the Church of God with gall-steeped disputes. As we will*

earlier, the seven-formed Spirit has been discussed here, as you easily infer by calculations and recognition by His activity. But we must regard this body Spirit as one and the same as I have whose witness are known by Isaiah's witness²² to be the same person which we have mentioned: the Spirit of wisdom, of understanding, of counsel, of courage, of knowledge, of piety, of fear of the Lord and life distributes these to such as He wills. It should not trouble you that everywhere he witnesses the words to the voice of the holy Spirit, for clearly voice is associated with the whole Trinity. We read of the Father's voice when He says: *This is my beloved Son in whom I am well pleased,*²³ and again of the Son's voice: in the words *Saul, Saul, why persecutest thou me?*²⁴ Likewise in the Acts of the Apostles we read of the holy Spirit: *Separate we Paul and Silvanus, for the men themselves I have called them.*²⁵ The most holy Apostles gathered together this sharing of words mutually in one book which he composed against the Arians,²⁶ so that every judicious person could recognize the equality of substance or power of the undivided Trinity when he perceives that these very words are shared in common. The first of the Lord also exposed His thick veils when devoted people laid aside their ignorance and assembled for an understanding of the divine law. In return for this, all declare His glory in His Church, according as each individual receives the gifts of the seven-formed Spirit already mentioned, for glory is praise rendered by the celebration of many, a definition which we often recall.²⁷

15. *The Lord shall be in the flood and the Lord shall be king for ever.*
 16. *The Lord will give strength to his people, and will bless the people with peace.* Having run through the powers of the seven-formed Spirit, he passes in this third stage by marvellous organization of topics to the connection with the Trinity. By speaking three times in these two verses of the Lord, he shows that the holy Trinity shall be in the flood, that is, in the waters of baptism. As the gospel says: *Go and baptize all nations in the name of the Father and of the Son and of the holy Ghost.*²⁸ But let us ask why the word *flood* is used here for the holy waters, rightly so, since what was done under Noah's leadership bore the image of universal baptism. Just as baptism cleanses souls of the filthiness of sin, so the flood destroyed the wicked sin of the world. So the seven flood is rightly used for baptism, since it was brought down to achieve a similar purpose. As for the fact that he repeated *Lord* twice

without distinguishing persons, we can realize that first he refers to the holy Spirit. *The Lord dwelleth in the flesh. Now followeth And the Lord shall sit long for ever, this we rightly identify as the Son. The Lord will give strength to his people we note is appropriate to the Father. His people denotes the Christian people whom He sought out for the gift of sacred baptism. He also addeth and will bless his people in peace. He did not say "I they will bless" but His will bless, because the Lord our God is now. In peace, because of these words of the gospel, My peace I give you, my peace I leave to you² for the peace of Father, Son, and holy Spirit is one.*

Conclusion Drawn From the Psalm

Let us recall how this psalm flourished forth from a great trumpet, as for those who depreciate the holy Spirit cannot be deluded in the process of ignorance. His power was praised in the universal distribution, so that we might realize that nothing in it is inferior or divided, since the unity of the holy Spirit is stated at the close. The mad disloyalty of heretics must cease to stir up empty columns. They should read Delsimon, Maximal Ambrosius,³ and the other Fathers who have discussed this subject with most perfect argumentation. Let them proffer in the undivided Trinity glory and honour, and not establish a separation in equality, unless they choose to be left to destruction.⁴

COMMENTARY ON PSALM 13

1. *A song psalm for the dedication of David's house.* The meaning of song psalm is already known. Now let us examine why it is defined as *For the dedication of a house.* Hence denotes the temple of the Lord's body, and dedication the consecration of that same Lord of ours, Jesus Christ; for then His body was consecrated to eternal glory and parent. As Christ Himself says in the gospel, *All peace is given to me in heaven and on earth.* We use the term dedication when some one's house is put to the most crowded use. It is called David's house because of David's

seed, from which our Saviour derived his bodily origin, this is the house which now gladly sleeps from the opened doors of parted lips *I will extol thee, O Lord.* The house was built at His birth, but is known to have been dedicated at His holy resurrection.

Division of the Psalm

In the first section the Lord Christ our King gives thanks to the Father after His glorious resurrection, because the Father freed Him from the hostility of this world. He orders the saints to announce praise of the Lord, since all things lie in His power. In the second section He says that He is not to be shamed from His mission purpose, and further adds that praise of the Glory is to be discharged by the living and not by the dead. In the third section He joyfully and delightfully returns to His resurrection, for having laid aside the frailty of the flesh He continues in the undying glory of His majesty. In his usual fashion He describes as past what He knew would come.

Explanation of the Psalm

1. *I will extol thee, O Lord, for thou hast upheld me, and have not made my enemies to rejoice over me.* The Lord Christ thanks the Father in the offering of praise by which He rose from the dead. *I will extol/means* I make many widely known what was fulfilled by the holy incarnation of the Word and by the glorious resurrection, for how many before this time could have come to know the Lord spiritually if at His coming the words already promised had not become *experienced?* As a Man He could extol the name of the most High because He was clearly raised up by Him. How could He either have revealed the hidden things of God, or have told the future judgments of God, except by the heavenly power by which He succeeded in revealing His own secrets and those of the Father? A problem now follows: *In* Thus hast not made my enemies to rejoice over me. *How did His enemies fail to rejoice when they buffeted Him and said, Prophecy unto us, O Christ; who is he that raised thee?* And again, when they stood before the cross, and said, *Fall, thou that despisest the temple, and in three days shalt thou be rebuilt?* How did they fail to rejoice again when they saw

lay over His garments?" But this fleeting and empty joy turned into agonizing and sadness for them when they saw Him rise again after those days, whereas they had hoped that He had experienced the death common to all. The second delusion has the force of "I have just made an object", this is the figure called *dyglogos*, when either the gender or the declaration of a word is changed? Once we mean when He passed from this world, for then His enemies were satisfied, and His devoted ones abandoned in great joy.

3. *O Lord my God, I have cried to thee, and thou hast denied me.* Here was He healed when there is no mention of His having fallen sick? He was severely sick when at His incarnation He shouldered the whole of humanity which was subject to both disease and death, because we were healed in Him, His prelates that He was healed. The Lord Christ was saved when by rising again He set our frail flesh into the joys of eternal life, and all who faithfully believed in Him were saved.

4. *Thou hast brought flesh, O Lord, my soul from Hell, thou hast saved me from them that go down into the pit.* What are we to say of those that do not believe that the Lord Christ had a soul? For here on numerous occasions He cries that under the human condition He was led to hell, and that His soul was brought forth from there by the power of His divinity. Note that He says brought forth, that is, when the bars of hell were broken, it was conducted all the way to heaven. *Thou that go down into the pit* are those connected in the wickedness of this world. He did well to say: *Go down*, to express the idea that those oppressed by the weight of sin descended into the depths and are swallowed up by the deepest abyss. But here was He saved, when it is clear that He was killed? He was saved precisely from such men in other words, freed from association with them when He rose from the dead and death could harm Him no further.

5. *Sing to the Lord, O ye his saints, and give praise to the memory of His holiness.* After His resurrection He strongly orders His saints to sing, so that the members might rejoice at the resurrection of the Head, most of all since their hope was strengthened by such a dispensation, for clearly they too rise again in joy who have chosen to believe in His teaching. He said: *To the memory of His holiness* because He designed not mind of us lingering in the shadow of death, that is, in the thick cloud of our sins. We were not mindful of Him who created us, rather, He was mindful of us whom He created. As He was in the

gospel. *You have not chosen me, but I have chosen you.*⁴ So the memory of his failure is to be both gained and glorified, for it brings the human race to remembrance of Him, and thus achieved the possibility of our salvation.

4. *For death is in his indignation; and life in his good will. In the evening weeping shall have taken place, and in the morning gladness.* Let us understand this verse section by section, in it He recounts vengeance on the wicked, rewards to the just, the sadness of His passion, and the joys of the resurrection. Thus once they have been separated they do not experience the injustice of being confused. But since our anger, as Scripture says, inspires death,⁵ the first phrase says of God metaphorically that His indignation actually spells death for the sinner in particular. His despising (disparis) is when He mercilessly takes us up, His indignation (indignatio) when He casts us angrily off. Not that He is angry; death comes from His turning away, which follows on human anger. Next comes *And life in his good will.* Nothing more splendid can be said, as there is death in His indignation, so there is life in His good will, but it lies not in our merits but in His wish. This mode of argument is called in the *Epistle the Encomiastic*.⁶ He adds: *In the evening weeping shall have place.* We speak of evening when the sun sets, the daylight is over, and the darkness of night follows; clearly this happened to the Church when Christ the Lord was killed. There there was truly an occasion for weeping, when for three days the cover of the faithful departed, and the natural world was shaken, so that the world itself seemed to lament the exit of the Lord in company with the human race. We speak of morning when the darkness departs and the glowing begins to glow forth. At this time the remembrance was raised ahead, as the gospel attests clearly the joy of the blessed undoubtedly swelled from this quarter. Thus in a single verse the mighty completion of such great events is fulfilled.

5. *And in my abundance I said: I shall never be moved.* When He had given thanks for His resurrection, and had rejoined a ring again to the nations for their welfare, in the second section He returns to the most glorious reason for His passion, and as a devoted Teacher He explains His inward thoughts at that time. Let us now see what this abundance is by which He claims that He is in no way to be moved. The Son always had abundance from the virgin Mary, because *The Word was made flesh, and dwelt amongst us*.⁷ What is more abundant

than that grace which deserved no praise, the fullness of the Godhead? As Paul says *In him dwelt the fullness of the Godhead corporeally,*²⁶ in other words, most truly, substantially and perfectly. So He rightly stated that He could never be moved, for His majesty gave Him gifts of confidence.

8. *O Lord, in thy power, thou givest strength to my beauty.* This *remains away thy face from me, and I become troubled.* In this verse He clearly explains the source of the abundance which could not be moved, for He does not say that He had strength from His human nature, but claims that it was bestowed on Him from above. As for His beauty, the passage, *Thou art beautiful above the sons of men,*²⁷ affords proof. But this unspoiled beauty of humanity, brighter than the sun, received strength when it was joined to the Word, and by this strength performed many miracles, as Christ Himself states in the gospel with the words *As the Father hath life in himself, so he hath given to the Son also to have life in himself.*²⁸ There follows the proof of the previous statement in: *Thou turnest away thy face from me, and I become troubled.* It is as if He said, "Thou givest me what I have in the flesh, so that when You turned away I was troubled." With these words He cuts down man's wicked pretence of arrogance, for there was a time due to show presumption in his own regard when quakers holiness confounders that strength and beauty have been afforded Him by the Lord! This argument is called in the Topics the *consequenter-dia*²⁹ for when the Godhead turned away His face, the result was the weakness of the flesh was troubled.

9. *To thee, O Lord, will I cry, and I will make application to my God.* *O Lord* in the first phrase and *To my God* in the second are identical statements, for making application to God means crying to the Lord.

10. *What profit is there in my flesh, while I go down to corruption?* *Shall dust confess to thee, or declare thy truth?* The unspoiled Word incarnate continues with the prayer already begun with the words *If I go down to corruption*, in other words, in the perfections in which all flesh is subject through our general condition, what will be the hope of the faithful who believed that I was rising again quickly within three days? So He is asking not that He should not die, but that His flesh freed from corruption should show some sign of its potential majesty because of what He says elsewhere: *Not only thou, give thy body me to an corruption.*³⁰ He fears that there may begin to be no profit for

the world in the blood of the Lord's passion that brings salvation. Confession here means praise, which men certainly cannot offer if they dissolve into dust by a common death. Next comes *Or delecte thy words*¹² through which I hope to the disciples after the resurrection: *Go ye, preach the gospel to every creature. And he that believeth and is baptized shall be saved: but he that believeth not shall be condemned*.¹³

11. *The Lord hath heard, and hath had mercy on me: the Lord increaseth my joy.* He comes to the third section, in which He is now exultant about His resurrection, and is comforted with the delight of eternal blessedness. Here the Lord became a Helper. He next explains our explanation must not be appended, so that instead the sequence of words may form their own explanation. This figure is called *synepigram*, in Latin *explamatio*,¹⁴ when earlier words are explained by those which follow.

12. *Thou hast heard for me my mourning: thou hast had out my sorrows, and hast given me preeminently with gladness.* Mourning belongs to death, joy to resurrection; it is clear that both have now been fulfilled. *Sorrows* is a very thick and rough mantle employed for the wear and tear of men, and is aptly associated with the human flesh, for the *sorrows* it not refers to His body when He designed to die for us. Before His rest, death gripped us with twisted hands, and held us enclosed in rigid confinement as though we were a measure of corn. But to enable you to understand that *sorrows* has been inserted to denote the sadness of death, to balance it He says of the resurrection: *Thou hast given me preeminently with gladness*. Considering the expectations: *Thou hast given preeminently*, it denotes the privilege appropriate to the dignity of a judge. The “*give*” power is now to be established in the word itself: we say that a judge is *given* when we announce his office and distinction. He says so: “*Thou hast given*” but *Thou hast given preeminently*, in other words, “*Thou hast raised me from all poverty and vileness*,” because in Paul’s words: *He hath given thee a name which is above all names*.¹⁵

13. *To the end that my glory may sing to thee, and I may not be pleased to Lord my God, I will give praise to thee for ever.* This short verse is concerned with those before us. He said that He was *given* with gladness so that His humanity which is His glory might sing to the Godhead.

We have said that singing reflects eternal gladness, properly speaking. Christ's glory is the Father's majesty, from whom He breaths. *This is my beloved Son in whom I am well pleased.*⁴¹ And because He was once *passed* for the salvation of the world, in other words, crucified, He remains that He does not subject Himself further to any suffering, for He has laid aside the frailty of the flesh and remains in the glory of His majesty. As Paul says: *Christ rising from the dead shall now no more death shall no more have dominion over him.*⁴² But so that you may not think that the song which He mentioned is transient, He says that His given praise for ever. *I will give praise* is here to be interpreted as applying to His members, as though it were "I shall spend in praise," that is, "I shall praise you with the voices in yours sounding." The belief is that this will come wholly to pass when the city of Jerusalem is dedicated, when the singing of praise without end is promised to all just men. Christ often promises that He does precisely what the Christian people will do, as in the verse: *I will give thanks to thee, O Lord, in a great Church: I will praise thee in a strong people.*⁴³

Conclusion Drawn From the Psalm

This is a short psalm, but one full of the firmness of heavenly teaching, having in its verses the grace of brevity, and in its meanings the most extensive breadth, for here is mentioned the grace of the second resurrection, here is recounted the glorious passion of the Lord, so that in celebration of suffering may lighten those gladdened by the great hope of resurrection. Notice that here with great charm the order was reversed, so that it began with the resurrection which obviously occurred after the Lord's passion.

COMMENTARY ON PSALM 34

1. *Utinam dicam, a psalm of David!* We have often said that the words contained in the heading are to be ascribed to Christ the Lord, with

when the whole of this pain is to be associated, since it sings of His passion and resurrection. He deigned to speak from the level of our lowliness, and even endured a human body's suffering. The good student schools us by his eloquence, so that by intoning that teaching in things heavenly we too may with humility and devotion follow the words of our Hunt. We must note that the pain is the fourth of those which make brief mention of the Lord's passion and resurrection.¹

Text of the Sermon: "The Fourth Pain of the Lord's Passion and Resurrection"

Division of the Pain

Throughout the pain the words spoken are those of the Lord Saviour. Initially He begs the Father that He may be freed from overwhelming ill, and then He rejoices that He has understood being heard. In the second part He returns to His passion, and in a episodic narration by means of diverse allusions He describes what occurred. Thirdly He often thanks in general for Himself and for His faithful people, since God has bestowed the gifts of His mercy on the whole Church. He also warns the saints to continue in the Lord's love now that they have earlier heard both the rewards of the good and the punishments of the wicked.

Explanation of the Pain

1. *In illis, O Lord, have I hoped: let me not be confounded for eternity. Deliver me in thy justice, and rescue me.* We should observe how expressions like this are often repeated with pleasant variety. Christ begs the Father, in accordance with the human nature which He assumed, that He may not be disappointed in His hope, and suffer the writhings of man's scorn. He asks for eternity, in which His thoughts remain implanted and unchangeable. *In thy justice*, in other words, "where You are accustomed to aid those who ask it, those who have the anonymous confidence in Your majesty." Deliver means the dispelling of this world's dangers, namely, the speed of the help, so that the resurrection is salutary for the world may not be long delayed. *Deliver* (rescue) is heaven to be freed from every trouble.² So He rightly implored the Lord's justice, for He knew that He was to suffer through unjust men. What a truly marvelous, heavenly exchange! He

accepted death, and gave salvation to others. He endured injuries, and conferred distinctions; He shouldered pain, and bore our misery. He is both unique and wholly devoted, for He proffered Himself when He obtained forgiveness.

3. *How often do you to me make them exult who made this into me a God, a protector.* He tells this about thirty years because of the brevity of His mission. Since His human condition by its nature could not admit divinity, he asked that the *Catholic* should bear down and descend to it, and this occurred through the incarnation of the almighty Word. So what was known never to have happened previously was rightly repeated. Next comes *Made here to deliver me*, in other words, "Hasten to grant Me a most speedy resurrection," not the haphazard one which the mass of mankind is hitherto known to endure. The numerous questions on which this prayer is made teach us that we ought not to interrupt our praying even when we think that something can be granted to us. He also asks that He be protected by heavenly power from the hard plotting of this world, so that His simplicity may not be abandoned and exposed to His enemies. As the prophet Isaiah writes: *As death is a doom before his chosen, so did not open his mouth?*

And a house of refuge, to save me. The house of refuge is the glorious resurrection, once debilitated by no weakness, but enjoying injury unavenged, for He was safe when death could not prevail further against Him. So His first springs from concern for us, His confidence is the mark of His divinity. Some say that the house of refuge refers to the Catholic Church in which He seeks safety for His members, because every Christian truly achieves safety in it, just as when the flood rose only they were saved who happily deserved to enter Noah's ark.

4. *For thou art my strength and my refuge, and for thy name's sake thou wilt lead me and nourish me.* Strength refers to the endurance of what He suffered, refuge to the end of His life, when He overcame the injuries of this world with the crown of a glorious death. Next follows *and for thy name's sake thou wilt lead me*. For His name's sake the Lord led humanity, for through the diffusion of that most salutary preaching He made that name more widely acknowledged through all nations. Or this is to be understood as referring to His members, as has already been said. He is rightly called our Leader since we follow

Him and do not avoid the tracks of His teaching. He also said He was scorned until the Catholic Church could attain perfection by His gift.

3. *Then why bring me out of this state which they have hidden from me for then are my powers, O Lord.* The story was indeed hidden by the enemy, but it was not withheld from Christ, for He did not fall into death by deception but knowingly undertook it to free us. So the Jews hid the story for Christ because they thought that He was only a man, and they plotted to destroy him by secret ambush. So He says that He is to be brought out of it, in other words, rightly raised to the realm of heaven by the bodily gift of the resurrection. But He says that all the Jews' plans are to be foiled, for if the Lord offers protection, no opposition can prevail.

4. *Join thy hands I commend my spirit; then hast relieved me, O Lord, the God of truth.* Let us consider why the words which the gospel-writer relates are not here, for the gospel too says: *Join thy hands I commend my spirit, and leaving his head he gave up the ghost.*¹ Undoubtedly this is so that you may realize that here too the same Man was speaking who was to say the same words when on the cross many centuries later. *Join thy hands means* "lean Your back, where You always perform kind and just deeds." So He commends to the Father that treasure beyond reckoning, that soul which did the Father's will with equal dedication. So it was right that such a spirit be commended to God as great a ruler is. Then He asserts that He was rebuked. But let us not at what price, it was that stated by Paul. *He emptied himself, taking the form of a servant.*² You see how great the price was, that He lowered His majesty to the level of human flesh. He emptied Himself on all things human with things heavenly. But so that you might clearly realize that this was the Lord, He added His identity, *the God of truth.* In a unique sense He is the God of those who love truth and are not compensated with any falsehood.

5. *Then hast thou all those that regard vanity most empty; but I will hope in the Lord.* Elements demonstrably opposed are always harmful to each other; so Truth rightly banished vanity because vanity dwells in falsehood. He himself expounds this when He says the phrase most empty, for vanity is labelled not just empty but more empty, and rightly so, for by removing fruitful understanding it becomes foolish

in the Lord. And whereas first He says that the Lord hates vanity, He now says that He loves what is most true. What is it that is most true? *I will hope in the Lord, in whom there is nothing empty, nothing most empty, but everything contains serene and whole. Thus what cause follows on this?*

8. *I will exult and rejoice in thy mercy, for thou hast regarded my humility.* In regard to the previous verse a categorical syllogism is again issued; we have already explained the definition and the parts of this in Psalm 57. It is completed in similar fashion here too. I have hoped in the Lord. Every man who hopes in the Lord will exult and rejoice in His mercy; so I will exult and rejoice in His mercy. It is indeed a fine outburst of speech to knit together in small compass what cannot be prised apart by any opposition. Now let us deal with the words of the psalm. *Exulting* means taking joy with great cheeriness of mind; *rejoicing* means being charmed with a controlled mental affection. But let us note how frequently we are warned to put no trust in human strength. As was said earlier, how should anyone show presumption in his own case, when we read that He who was normally incense restrained from it? So the attempt of Pelagian wickedness must be scouted, for it seeks to be presumptuous in matters which it should have realized the holy Spirit has so often condemned earlier. Let us also beware of who says that His humility has been regarded. It is He who both created and keeps in being heaven and earth. He to whom the heavenly powers minister. But there was humility in the man. High because humanity perfected at the very conception was truly joined to Him.

9. *Thou hast lifted my soul from mortality, and thou hast not due me up in the hands of the enemy.* Mortality (*mortality*) is so termed because it is set in slaughter (*the next*); in other words, placed in the coils of death. When we are entangled in the meshes of sin and we cannot be loosed from them by our own strength, this is called mortality. So on that occasion the soul of our Lord because was freed from mortality, for it was delivered from the sins to which it was in every way a stranger. Next comes *And thou hast not due me up in the hands of the enemy.* This was the very mortality which he earlier mentioned, the prospect of being consigned to and subject to the devil's power through sinful deeds for men are due to, or to say, in a penal god it

they are encompassed by the hands of the most savage Satan. Then fact not that we are aware that He has been freed from the devil's power. As He Himself says in the gospel: *Behold, the prince of this world will come, and in me he will not find anything.*¹

10. Then last at my feet in a spacious place. Here mercy on me, O Lord, for I am afflicted. Also regarding this instance as being freed, He passes to the second topic, in which He is to speak at length of the passion, so that by frequent recollection He can most devotedly insist on that His undertaking is for the salvation of all. Thus then we mean "You have strengthened," for He who had not earthly man could not have slipped down. In a spacious place, that is, a place of freedom perpetually safe from the devil's power, for a place is safe when the enemy does not lie in ambush before it, and it is spacious when he does not occupy it. Notice that he did not say "on the way,"² but in a spacious place, in other words, in the homeland of the victors, in the region of the blessed, for we read that the way of the just is narrow.³ His feet denote the moral victory by which He walked through the world with certain steps, which the devil's cunning could not hinder. But though He walked through the world without heels, it was essential that divine grace should aid His weakness, so that His feeble flesh might overcome the impetuosity of His heavenly purpose. So there follows: *Have mercy on me, O Lord, for I am afflicted.* He asks that aid should be lent to His affliction because of the condition of the human body as he says in the gospel: *My soul is sorrowful even unto death*⁴ and the like. Alternatively, His feet denote the apostles, who took their stand through the whole Church on the most unswerving foundation of faith.

My eye is troubled with weath: my soul and my belly. Throughout these four verses the figure of *diagnosis*, in Latin *expositio*,⁵ appears, in which the shapes and appearances of things or persons are described. He begins to recount the nature of the great danger. It is as if He were saying: "My spirit was troubled, since the rage of persecution sought me out," He expressed the lot of exiles by the word *weath*. *Eye* denotes the understanding, which we always trouble and disturb when we face looming dangers. Our belly is the bottom in which we were ensnared first. It is only comparable to the memory,

for just as the belly takes in the foodstuffs passed to it, so the record of the memory truly houses my acquaintance with things. In He speaks of His troubled belly with reference to His memory, in which He keeps stored the Lord's promises to Him of His glorification. But when the flesh saw that danger threatened it, the result was that it was troubled with pain. Now that He often says that He was troubled, but not where that He despairingly this was said by Him so that the heavenly Master could draw to this formula for imitation. Anxiety subverts the human race in close acquaintance, but despair could not emanate from divine sanctity.

10. *For my life is wasted with grief, and my years in grief.* The cause of that mental and physical fear is the fact that His life was wasted with grief. This word *wasted* implies long and more heavy sufferings; *wasting* implies being gradually less active, and reaching one's end through loss of some of the components of good health. Clearly this can happen to human life, which is invariably brought to the end imposed by death. In making this first declaration, He then adds *And my years in grief*, thus signifying a large number of days. Now that He said *grief*, for it was no light grief when His gloaming recommended unanimously. Alternatively, the phrase refers rather to the sufferings of martyrs, who since they are Christ's members are rightly considered as belonging to the Head. Now too that He said *in grief*, not "in sorrow," thus what seemed hidden from men was better known to God.

My strength is weakened through poverty, and my bones are disturbed. Strength of spirit is weakened through poverty, for human frailty lacks all that is good. What could be poorer than frailty, which is known to have itself nothing powerful? These are the strength by which the body's frame is sustained. Both these expressions, *strength* and *bones*, are really used here to express the weakness of our human substance, for there should be no presumption in strength of spirit, nor hope in the flesh. As the prophet says: *Cast ye the more that Christ is man, and place ye in the strength of his arm, and whose bones depend from the Lord?*¹¹

11. *I am become a stranger to all my enemies, and very much to my neighbors; and a fear to my acquaintances.* The phrase, *Alone all,*

rather than "among all," is not left. *Above all my enemies* is said by way of amplification. *While the enemy were indeed a reproach, Christ the Lord though innocent and righteous was regarded as a reproach among those who contaminated themselves with wicked sin.* Next comes *I am become a reproach* and "I was truly a reproach," but "I was thought to be what I was not by those who cried through being deceived by heinous perjuries." *Reproach (probrium)* means "opposed to the worthy" (*contra probum*);¹⁷ that is, dishonourable and suffering. A reproach suggests an extremely heinous deed, which was clearly ascribed to the Lord Saviour among the wicked Jews when they said: *This man is not of God, who despoils not the Father;*¹⁸ and elsewhere: *Thus art a Samaritan, and here a devil!*¹⁹ *Neighbours* He calls those close to Him in proximity of faith, even who as yet had not believed, but were disposed to believe. But when they saw that He hung on the cross, they were distanced from their proximity to belief since they saw the suffering of Him who they thought should be adored. Though they saw inevitably come to pass what was foretold in faith, they remained ignorant of it, and then they were all the more withdrawn from firm belief. Next that He spoke first of enemies, and then of neighbours, not by advance to acquaintance. This denotes the apostles, thrown into more confusion by His passion. Of them Scripture says: *I shall strike the shepherd, and the sheep of the flock shall be scattered.*²⁰ In this way the figure of *sheep* is fittingly carried through in these four verses, as we have said.

17. *They that saw me fled* not from me. *I have fallen from the heart as one dead* In this and the next verse occurs the figure of *meritum*, in Latin *meritum* (acc.) the expression of an important matter in meritoriousness. Here He says: *They that saw me fled from me*; that is, those who did not believe the Scriptures beheld the Lord nailed to the cross and retired from His divine presence, hoping that their expectation was misled by His death. On a darker horizon, who have the divine Scriptures in the Church and are glorious events, but break away to wicked preaching, fleeing from the truth in which they wholly refuse to allow themselves to consist. The next phrase is splendid: *I have fallen from the heart as one dead*. *Fallen* what as one dead means: the faithful do not call Him dead, for His divinity is rightly held to be incapable of suffering. *I have fallen from the heart* means from the minds of the

fickleness. This usually happens to those who in hurrying their dead adherents with their bodies all memory and recollection of them. . . .

14. *I am become as an abandoned vessel, for I have heard the blime of many that dwell round about. An abandoned vessel is one that is broken and without material use, and is always thrown away as when Jesus died. He was believed by the fickleless to be disposable like an abandoned vessel. What more fault-finding statement can be made than that the slightest Majesty should be compared to dead just? But realize that this was the belief of malice. In that there always existed in Him a unique singleness and a marvelous divine fulgore. As Paul says: In Him dwelleth all the fulness of the Godhead corporeally,¹⁴ that is, substantially and openly, for the Godhead cannot be compared. Men cannot. For I have heard the blime of many that dwell round about. He means the fickleless Jews who dwell round the synagogue and not in it. *Circum* (round) is from circumire (to circle) as to catch a reference to sinners, of whom He says elsewhere: The wicked will round about the righteous.¹⁵ So such men are rightly called dwellers round about, for they have preferred to stand to God's law not in the spirit but in the flesh. So through these stinking words the dark crimes of the Jewish people are nicely disclosed.*

15. *In this while they all assembled together against me, to murder my life they conspired. But I forget my sins in thee, O God. Let us restore the natural order of the words so that the expressions which go together may be followed more easily. "While all together they assembled against me, in this they conspired to take my life." In this they conspired denotes the greater part of the Jews plotting to condemn the Lord to execution, for every crime perpetrated by the design of numerous people is the more serious. By saying "all together," He wishes it to be understood that it was not a few of them, as that due response may stand that accused crowd. To murder my life means to take it away, to remove it. The order of the phrases is marvelous and most sacred. When His enemies drew round the synagogue and put their hope in their strength, He says that He created the Lord, for He knew that their power was non-existent, and that they were attempting to kill themselves rather than Him by such plots.*

16. *I said, Thou art my God: my sins are in thy hands. The Lord Christ says: Thou art my God, but He speaks from the standpoint of*

the humanity which He assumed, and which as His later acts was subject to both time and death. He does not, as His enemies thought, state that His life was to be ruled by their personalities, but He places His life's times in the Lord's power; for we read through His creation, was strong through His dispensation, and also paid out as His command. So it was necessary that He keep His hope implanted in the Lord, for He knew that His life and death were in His power.

17. *First and deliver me out of the hand of my enemies, and from them that persecute me. Make thy face to shine upon thy servant.* He purps to them who can destroy the lives of His advocates and win over men's hearts in accord with His marvellous dispensation; for He speaks first of His enemies, that is, the Jews, and then attacks the pharisees, and from them that persecute me, that is, pagans or the various heretics who attack God's Church with their diabolical frauds. Next comes: *Make thy face to shine upon thy servant*, that is, "allow men to see that Thou design to attend on Me, so that as they despair at My death they may also believe in My resurrection." Do not be troubled at hearing the words. Thy servant spoken by the Lord, for all such statements are to be understood in particular to His humanity, and as elsewhere He says *I am thy servant, and the son of thy handmaid*.²² Where are the people who refuse to admit that there are two natures in the Lord Jesus? How can one thinklessly be reconciled even by your realizing that in one and the same Person are both the Lord of heaven and He who was subject to the pains?

18. *And save me in thy mercy. Let me not be confounded, O Lord, for I have called on thee.* By saying: *save me in thy mercy*, He denies His own merit. He continually says the same things for our instruction, and is never tired with the repetition which He loves, for the recreation of the weak human's memory. He further adds: *Let me not be confounded, Lord, for I have called on thee*. What a wonderful, perfect proclamation, containing as it does both a prayer of humility and the impossible conceit of hubris! for He adds that He has not ignored and over-looked. But how does He believe that He is heard? *For I have called on thee* calling in faith is an act deserving rather than injurious, since He can in no way be deceived because of His presumption that He is heard by Him.

19. *For the wicked be ashamed, and be brought down in Hell; let shameful lips be made dumb.* In the previous verse He said *For my sake be confounded, for I have called on thee* (hereby contrast He begs that those who invoke Him be ashamed, and likewise the rest who stain themselves with similar impy. It is fitting that those counted the worst in eternal punishment should be ashamed, for so they do not believe in God's promised judgment, their *disloyal lips* blaspheme and prattle. But when they acknowledge the manifestation of the resurrection and note that they are subject to grave peril, they swiftly become dumb and no longer expiate into wanton words, which are allowed by considerable men.

18 First *great indignity against the just with pride and contempt*. He explains the *disloyal lips* which by His power of knowledge He earlier prophesied would grow dumb; they speak *indignity against the just*, that is, against Christ, in this world. He is rightly called *the just*, a *worthy* and *upright*, for He is known to be *the way, the truth and the life*.¹⁸ Now in opposition to this *great and upright* He beautifully sets *indignity*, for as light is opposed to darkness, so *indignity* is seen as opposed to *justice*. Falseness counters truth, when the Jews proclaim that the Messiah is still to come, when the Asians state that the Lord Creator is a creature, when pagans foolishly proclaim that Saturn, Jupiter, Venus and other monstres are heavenly powers. He adds *with pride and contempt*, because they argue with pride about Christ's Incarnation when they say that the Lord of heaven could not have assumed the substance of the flesh, and they show contempt when they refuse belief in the passion of the immortal Lord, for when they hear that He was cut with weapons, beaten with blows, and consigned to the hands of the wicked, they at once burst into blasphemous words, wholly failing to understand the strategy of salvation. It was not that the most High could not have been seen in His most splendid in the merely distractions of the world, but He suitably deigned the means which caused the human race wickedly to despise their Creator.

20. *O how great is the multitude of thy enemies, O Lord, which thou hast hidden from them that fear thee!* He comes to the third exhortation, recounting in different ways the mighty benefits bestowed by the Lord on them that fear Him, reminding us that all holy men should

love the Lord, who is known to be both our Judge and Giver of all future blessings. But let us consider what the words of the verse contain. The *multitude of mercies* is mentioned because the Lord's sweetness is revealed by many rewards. He is sweet when His clemency, sweet when His grace, sweet when His promises reward rewards to believers. But you must realize that He is sweet only to those who taste His clemency; the sweetness cannot reach those who have not deserved to taste Him. As another psalm says: "Taste and see that the Lord is sweet."¹² Next comes "Which thou hast hidden from them that fear thee." It is not that the sweetness is hidden from the saints, so that they fail to taste its savor, but what we experience as hidden here is promised as perceptible in the judgment to come. But we are right to interpret hidden as meaning that human desires seek it the more, because all that lies beneath our gaze is usually despised, and what is forthcoming without any difficulty is usually regarded as worthless. But this word hidden is a homonym, for it means also "desired," as in: "I shall thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones."¹³

And which thou hast wrought for them that hope in thee, in the sight of the sons of men. The sweetness which He had hidden from them that fear Him He achieves in those who seek it with longing and an unslugging mind. This is what true hope is, if we maintain some apprehension with constant longing of mind. He further adds: *In the sight of the sons of men*, that is, in the universal resurrection, when He shall render us His merits as promised rewards, and make all nations realize that His words were utterly accurate.

12. *Thou shalt hide them in the secret of thy face from the disturbance of men. Thou shalt protect them in thy calumny from the conversation of tongues, as, blessed be the Lord, for he hath shown his wonderful mercy in a surrounded city.* He passes on a second of the blessings which the Lord in His abundant mercy bestows on His saints. This most noble figure is called *calumny* or in Latin *conspicatio*,¹⁴ when many sins or many blessings are gathered into one passage; it is regarded as one of the most beautiful figures, because concentration of topics brings the points to a climax, for in continuing to expound the Lord's sweet-

ness, the first says: *Thus shall hide them in the secret of thy face from the disturbance of men, namely, Thus shall protect them in thy tabernacle from the contradiction of tongue and stealth.* His statement on His evening kindness with the words: *blissed be the Lord, for he has chosen his wonderful mercy in a surrounded city.* Now let us proceed to explain the words, the says: *In the secret of the face of the Lord, that is, in the resurrection, when all just men will receive the rewards of going to him. As Scripture says: Blissed are the clean of heart, for they shall see God.¹⁴ From the disturbance of men, meaning evil men. He says that the most faithful are to be hidden from them. This will be when they are set in eternal blessedness, where no-one disturbs the wholly spotless souls with his filthy desires, but the goodness of things abides in all their operations. What a noble expression life was when He speaks of the sight of the King in secret, because the angels will not behold the contemplation of Him which the just will enjoy. Now here means all preachers and administrators, who often terrify Christian people on this earth. He says that when men reach the next world, disturbances by wicked men will have no further role in opposing God's servants, for the wicked are now separated from Him. They are banished into eternal perdition, but the just are called to eternal rest.*

But to ensure that faithful hearts are not troubled by this mere promise of a future reward, under the second heading life says that they are to be protected. We have often remarked that by tabernacle is signified the Catholic Church, which endures struggle in this world and is often signified by the title of a "dwelling on the earth."¹⁵ Earlier He said: *Thus shall hide them: Thus shall protect.* In the next world they shall be hidden where wicked men will not see them; in this world they are protected in a place where the malevolence of evil men is allowed to inflict no harm whatsoever, for the souls of the just are preserved unharmed, no matter what the oppression suffered by their bodies. In the third place the Divine Man, the Mediator Lord Christ, rejoices with a spiritual joy, because through the incarnation of the Word the gifts of salvation have spread forth to the world. By the surrounded city we must understand the physical Jerusalem, not in the midst of nations and kings to ruin as the temple of Jerich. The nations which lay round her deserved to obtain from her the guidelines of

Christian mankind; it was as though the clearest of springs had been opened up, and they were irrigated with the gifts of heavenly life. So in this city the Lord *did* *show* His wonderful mercy, for it was there that He deigned to walk, to perform miracles, and to suffer the men's salvation. There too He revealed the glory of His resurrection, so it was rightly said that He *shows* His wondrous power in Jerusalem, where He decided to reveal such mighty mysteries.

17. *But I said in my fear I am cast away from the face of thy eyes.* The Son in His role of servant addresses the Father: "I despaired!" because Your grace was abandoning me when the deprivation of the passion seemed strong, particularly in the hour of death.¹⁷ *From the face of thy eyes*, that is, from the sight of Your mercy. It was a time much to grieve His open face, because the eyes especially reflect the desires of men's hearts. Failure (there) is so called because it reveals by its weakness the wick (wick) of the heart.¹⁸ So the eyes of the Godhead promise His grace when they have repaid for us.

Therefore thou hast heard the voice of my prayer when I cried to thee. He states that He has been heard by the Lord because He said as more so than He was despondent, but in humility, not in despair. Grace could not be withdrawn from Him of whom His Father's voice was to cry: *This is my beloved Son in whom I am well pleased!*¹⁹ *When I cried to thee*, that is, when He said in a loud voice in the passion: *My God, my God, why hast thou forsaken me?*²⁰ It is certain that these cries of His were heard, for He gained the glory of resurrection, and was clearly set at the Father's right hand.

18. *Love the Lord, all ye his saints.* When He has sung this hymn to return for the kindness bestowed on Him, His spirit the saints to love the Lord, so that His ministers may love the Deity of such great kindness by acknowledging that it has been bestowed on their Head. He bids them love as friends now, not as servants; it is the role of servants to fear, of friends to love. As He says in the gospel: *If you do one thing that I command you, I will not call you servants, but friends!*²¹ But this instruction is to the saints, for it is their nature to love the Lord because they do not love the world.

For the Lord will require truth, and will repay them that show faith in grace even. So that we may not believe that the Lord can ignore the

diaphanities of heretics. He says: *The Lord will upbraid them, which claim men shakled by errors of falsehood do not know. First comes And will rejoyce them that also pride in great errors. He shames to take vengeance. He sends out to punish. In great error is aply which He will not punish those who reform themselves with swift improvement. But the proud, whose sins are abundant and who despise the Lord's instructions with wicked presumption, are in the wickedness cut off. Here we must not take pride as a single sin, because from pride springs every fault involving wickedness of behaviour. As Scripture says, *Pride is the beginning of all sin.*" Such a fault is rightly punished on all vices, for the punisher not only the arrogant but also all who are on the frontier of holy living.*

19. *Do ye meekly, and let your hearts be strengthened, all ye that hope in the Lord.* Herein the power of the whole psalm and the usefulness of the sacred passion is summarized. After He had said: "Vex the Lord, ye his saints, for He turned on you I had both the consolation and the glory of the resurrection," He finally said as the division sentence: "Do ye meekly, and let your hearts be strengthened, and hope in the Lord." In other words He urged the hearts of the faithful not to be frightened by the sufferings foretold, but to strengthen themselves for the glorious initiation which they knew had been inaugurated for the healing and salvation of the world. This figure is called *epithalamium*¹⁸ or *dowry*, when after the narratives of certain matters in human customarily forth with an exclamation. So this is an exhortation to good men, urging them not to withdraw themselves from a good course through weakness of the flesh. *Do ye meekly*, in other words "continue more resolutely in good works, and do not fall through womanly softness if you offer your hearts with constancy to the Lord." Those who make these spirits are lost enough if they fixity their hope in the Lord's power. This precept is common to both men and women both seen as meekly when they refuse to change their way through a most womanly malvolence. Observe how He perceived throughout the psalm the divisions of His passion. First He spoke the prayer, and then the passion followed. Finally He warned the faithful in their joy and resolution, so that after they received such kindness, delay which is hostile to faith could not prevail further.

Conclusion Stems From the Psalm

The birth-giving, beautiful source of this psalm is now completed. In it the existence of humanity is described, and God's kindnesses demonstrated, so that no one can be proud when pondering his frailty. But when he thinks of God's mercy he is far from afraid. The number of this psalm represents the peak of lofty meditation, and promises rewards for faithful service;¹⁰ thus when the soul has united with this preaching in blessed behavior, it can grow rich on a payment thirtyfold. Other scriptures also agree with this number. We read that Joseph was thirty when made lord in Egypt;¹¹ our Saviour too was thirty when He was dipped in the waters of the Jordan, and thus consecrated life-giving baptism.¹² The holy Trinity too, which bestows on our faith a rule not to be broken and salvation, is present in three units of one.

COMMENTARY ON PSALM 3

1. *The understanding of David.* All the psalms in general are addressed to the understanding, so that our minds may acknowledge them to ensure that they do not remain unaware of the rules for living. In it seems reasonable to stipulate why the psalmist put the words, *The understanding of David*, on this title.¹³ To begin with, he recalls David because of the Lord Christ, for whatever the repentant David is to say has reference to Him. Then understanding is added because if we do not use with the aid of the Lord's mercy understand our sins, we cannot attain real repentance; as another psalm has it *Who can understand his sin?*¹⁴ This is what understanding means: once the Godhead has allowed us to understand our sins, we may most ardently pray to have them washed away. A man does not pray about a fault of which he is wholly ignorant. The Lord Christ too in the psalm's fourth section marks the first verse with *I will give the understanding*; so that understanding was imparted in the preface leading through the words of this psalm, who is provided it also in God's words. Though there are other psalms of penitents, they are marked by a different significance in the titles, so express a subtle distinction. The first of them, we

in the sixth psalm, contains the words *from one end, to the other, for the entire, a psalm of David, for the whole of that psalm has reference to fear of the judgment to come. Thus this psalm is rightly postured with a heading like this because⁶ he realized sometime that he had degenerated, for he admitted that he had left himself for too long the one which ought to have been laid before the Lord at once. The essential point of this plea is the concession granted to all who repent, such a concession is granted when the whole case is conceded to opponents, and the guilty person is defeated by force of application alone.⁷*

Division of the Psalm

In the first section of the psalm the penitent speaks, openly admitting his sin and declaring that the punishment served on him is deserved, for he thought that his harmful deeds should be kept hidden. In this section, both confession and narration are included.⁸ In the second part there is nothing but correction, for since he has condemned himself by his own admission he believes that the Lord must spare him. In the third part the psalmist praises the blessings of repentance, and maintains that even the saints in this world deserve the Lord. He asserts that his refuge lies justly in Him, where the words of the psalmist, *Blessed are they that find their god*. In the fourth part the Lord Christ replies to his words, and promises to reward with mercy those who hope in Him, so that none may believe that the purity of the suppliant is being disregarded through any indifference. These four sections are separated by diacritical lying between them. Clearly we must take these sections one by one.

Explanation of the Psalm

Blessed are they whose iniquities are forgiven, and whose sins are covered. The penitent knows what he has done, and like the publican who bows his breast and did not raise his eyes to heaven,⁹ he calls in humility of heart, and without presuming to call on God's majesty he says with all the force he can muster *Blessed are they whose iniquities are forgiven*. Is this he longs for absolution of his sin, for does not there is demand such a gift. So he rightly calls blessed those who have

previously studied this text. This is the eighth type of definition which in Greek is called *kat' apotheseos* (in omission) and in Latin *per privationem constituitur*;¹² for sins are opposed to the blessed man. Since he says *homo flagitiosus*, clearly the blessed man is aptly portrayed under this type of definition. Saint Jerome¹³ makes a distinction in this point between impostors and sins, saying that impostors are committed through ignorance or through knowledge before the faith is embraced, whereas he defines sins as those committed after acknowledgment of the faith or the grace of baptism.

4. *Blessed is the man in whom the Lord hath not imputed sin, and in whose mouth there is no guile.* This man now is introduced in the same type of definition. But we ought to realize that there are sins to which sins are ascribed. Paul for example was with Saul, Saul, why persecutest thou me?¹⁴ and in the gospel Christ said to the woman in adultery: *Ga, and sin no more!*¹⁵ It is clear, however, that there are others to whom He does not ascribe sins, like Job of whom it was said: *Must thou not consider my servant Job, that there is none like him in the earth, a man simple and simple and fearing God?*¹⁶ Or again Nathaniel, of whom He says: *Behold an Israelite indeed, in whom there is no guile!*¹⁷ So by his prayer he chose the role in which he would be affected by no anxiety. All men attain these gifts by the grace of divine mercy. As the apostle John says: *If we say that we have no sin, we deceive ourselves, and the truth is not in us!*¹⁸ Next comes: *In whom the Lord hath not imputed sin*, that is, him in whose mouth there is no guile, in other words, the man who does not become complacent about any flagitiousness. Since he is a sinner, he does not proclaim himself to be more holy, a sickness in which human nature is especially afflicted, but acknowledges his sin and constantly perseveres in seeking humble satisfaction. He who is displeasing to himself pleases the Lord, for when we imagine ourselves we walk the crook, but when we seek to please ourselves our words are falsified. The crooked ends at this point. In it the penitent sought to obtain the great Judge's mercy through abundant humility. But we do not make a division in this section, because we observe the disparities, the separations known to exist through the silence of the holy Spirit. We can note the narcissism, but by no means ignore the disparity.

5. *Because I was silent, all my bones grew old whilst I cried out all the day long.* Having completed his crookedness in an aptly brief way, the

patient now passes to a highly abridged narrative, which some have well described as the heart and where the soul of the judicial plea, for in the course of the narrative we acknowledge whatever strength lies in the heart of a case. He says: "Since I have not confessed my sin to You, all my resolution has become unfulfilled in weakness,"¹⁶ like a wound in a body which if not exposed the healing remains hidden and festers. Hence, as we have often remarked, signifies several resolutions. They are rightly described as having grown old because the soul had not been opened to the Physician of salvation. Near deliverance. *While I cried out all the day long.* Whereas earlier he says that he was silent, here he claims in fact that he cried out. But he was silent towards the Godhead whom he ought to have rejoined continually, whereas he cried out in justification of himself during the lapse of a considerable time. So he did not say what it was right for him to say, and he said what he ought to have left unsaid. So both actions were culpable, though they appear different. But remember that the whole power of this psalm is known to be opposed to this accused failing of the human race. No man should think that what he knows away hidden in the depths of his conscience is concealed from the Lord.

4. *For day and night thy hand was heavy on me.* The hand that encompasses opposition to the sinner, and the wronging hand is twofold. Day and night denotes continuous time, so that hand was rightly felt to be heavy since it did not cease from oppressive punishment. He would not happily have been humiliated if the hand of the Godhead had not oppressed him. *And* emphatically denotes work, because it is the practice of men to work with their hands. The Godhead does not do anything by hand, but arranges and completes everything by the power of His will.

I am turned in my circle while my spine is broken. This is a repetition of the previous phrase. *Thy hand was heavy upon me.* In one circle means being brought to mental rest, *circle* being so called because it falls to the lowest level (equinox) and.¹⁷ He was turned in one circle because he had stumbled from his pride. So he who earlier cried out in thanksgiving continued to the Lord in humble hope of salvation returned to him because he acknowledged that the death which he performed was final. The spine is what keeps the whole body upright and holds it in place; it is rightly cited here to denote pride, the breaking of which drives our race to down to death but rather saves us to salvation.

This argument is formed from necessity,¹⁸ when more recent causes are advanced so that the mind may be converted and brought to a profitable confession.

g. *I have made known my fault to thee; and my iniquity I have not concealed.* Just as earlier he explained why he had been wounded, so now as he comes to the second section he tells the nature of his anxiety (bestowed by the Lord). What crafty servant, a guilty more careful than that of a thousand luggards! His sin is said to have been revealed to him from whom nothing is hidden, to whom the plea cries louder than the tongue. Even if the deed was born in the man, he knows all with greater certainty than the perpetrator. *Noting* means making confession of sins; *concealing* is cloaking something wholly in silence, or hiding something with the heart's dissembling. This is what foolish people do who believe that God can remain ignorant of their actions. On the other hand, those who are aware that He knows all things clearly abuse themselves in hostile confession and prayers of repentance so as not to suffer a hostile Judge when they could have Him as merciful Advocate. Some have considered a *first* to be a minor sin committed through some carelessness, *delinquency*, however, is the perpetration of some monstrous and ungodly deed. Here the purity of the confessor is revealed; he did not fear to hide even what was thought to be a secret error.

I said: I will pronounce against myself my iniquity to the Lord; and thus has plighted the neckcloth of my shame. Here is revealed the great devotion of the Godfearer, for at the mere promise of dedication He suddenly disclosed his sins, for He signals the purity of a prayer as if it were the outcome of an action. The penitent said in his heart that he would not keep silent before the Lord about his past deeds; then, just as if he had revealed all, he was absolved of what he wished to confess, and rightly, since it is the will alone which absolves or provides any one. *I will pronounce* means "I will state publicly, that my devoted and faithful confession may draw others to imitate me." From his self-accusation follows the saving remedy, for since the guilty man did not spare himself, the Judge spared him. His neckcloth of shame was his former decision to be silent, for he believed that he lay hidden from Him who can know with sure certainty all things before they come into being.

a. *For this shall everyone that is faithful say in thee in a seasonable time.*

Now that he has completed the meditation and the narrative or exaltation, he comes to the conclusion of his prayer for pardon, in which he commends his request for forgiveness in such a way as to claim that it is shared even by all holy men, and rightly so, for he who is not a stranger to sin ought to involve himself in prayer of contrition. After a warning note! To withstand all sinners' diseases, different remedies are offered them when sick; but if this one medicine is taken with a pure heart, the poison of all sins are overcome, life added. In a moment's time, that is, in the life of the world where it is permitted to attain conversion; for in hell, as was said earlier in Psalm 6,⁴ no more contrition to the Lord with profit.

And yet in a flood of many waters they shall not come nigh unto thee. Whereas earlier he urges that holy men continually pray, he now says that this devotion is not to be granted to vicious superstitious. The *flood of many waters* is the worst of the worst of men which on various evils who set up for themselves manifold teachings which they have certainly not received from the true Master. This enormous confusion above all the heretics, who in the flood of their perversity produce problems which cause more and deeper evil. These men *shall not come nigh unto thee*, for they abandon true religion. This figure is called metaphor or translation,⁵ when a term or word is transferred from the subject to which it belongs to one in which in strict sense is absent, or in which the transferred sense is better than the strict one.

1. *Thus art my refuge from the affliction which hath encompassed me; my joy, unless one from them that surround me.* A *refuge* is a place to which people flee to avoid dangers. But this psalmist did not flee to trickles down, to a fortified camp or to human help, but to God, who could master the spiritual force surrounding him. Then he calls the Lord his joy, for he knew that he would be spared by Him. As for his statement, *Unless one from them that surround me*, this seems to be confusion of kindness received. When he adds, *Unless one from them that surround me*, He gave His precious blood, comparable with wealth or resources. But let us investigate a little more carefully what these words tell us. When he says, *My joy*, this seems to be confusion of kindness received. When he adds, *Unless one from them that surround me*, he reveals the fear of one will to change. But since he was now rejoicing in hope and still faithful in fact, the two are aptly combined; we can rejoice mentally when we know that our position still are to be cooled very speedily. He added, *From them that surround me*, denoting either one of the faithful

impure spirits, which hasten with headlong speed to destroy us. The president's conclusions ended with fire for the present and hope for the future. Come now, you public speakers who handle men's affairs with the craftsman's sophistication; observe this man on trial absolving himself with tears, back to the slaver who is acquitted on a confession, realize that the President's sentence does not seek the defendant's acquittal but instead confirms his sin. This is the judgment which no man procures by purchase, this is the sentence in which nothing is pronounced with ambiguity. You should prefer to defend your cases in this way, for you are accustomed to mingle your facts with crimes by denial of the truth. Change the manner of similar cases, begin your speeches with the penitence, confess with tears your disordered wickedness, at once truthfully make known your iniquities, and thus deserve to complete in joy what you happily commenced in tears. By this means you will understand how this saving procedure differs, for what calamities in joy cannot endure the opposite. Now let us examine in the next section what reply the Lord makes to him.

8. *I will give thee understanding and I will instruct thee in this way in which thou shalt go. I will do my eyes on thee.* He comes to the fourth part, where the Lord's speech bedews him like a shower of honey. But let us ponder how suitably, how mercifully Christ is introduced as spokesman, so that hope might manifest itself more clearly to penitents when the Judge Himself makes the promise. But what does He say particularly? *I will give thee understanding.* You observe that sinners do not have understanding except when the Lord grants it in merciful kindness to the converted, for understanding opens good action and the directing of one's precepts to the Lord's commands. This is the very understanding which the truth of the pain-bearing revealed, and which the Lord's power mercifully poured upon repentant men. He added, *And I will instruct thee, as I do say.* "I shall teach you in your ignorance," or "I shall guide you with the sword of life's salvation, for you are wounded." Previously when he rebuked from telling the Lord his acts of guilt, he had been bereft of counsel, but now he is instructed, being advised in the Lord's prompting to disown himself. What healing of repentance beyond reckoning, for it not only absolves sin but also grants the blessed rewards won by holy men! The road on which he had entered is the Lord's service, that condemnation the evil of his earlier behavior, a road which endures

an error unless one knows it. It is the road of peace and truth in which blessed virtues travel, so which no wrongdoing makes its appearance. Now comes, I will fix my eye on thee, that is, "I will direct on you the light of My intelligence"; for the person who is truly wise and performs the Lord's commands with a pure mind is justly said to have the Lord's eyes upon him. So let us observe with what glory the wisdom of persons is revealed, so that they may have that the Lord's eyes are fixed on them when they speedily desire to give satisfaction to Him.

9. Do not become like the horse and mule in whom there is no understanding. With bells and the find fix their gaze. At this point He now gives a general warning to the human race not to surrender itself to wandering errors. But let us examine why these comparisons are made. A horse serves its rider's will instinctively, and gallops off, whoever mounts by a rule patiently accepts baggage with which it is laden. In this sense neither has understanding, for the horse does not choose the one it obeys, and the mule is measure of the burden with which it is laden. So He bids men of this kind not to be moved by the devil's devices and weighed down by burdens of vice, so that they may not be assigned to the role of integration through disobedience. But what does He say that we should do with such people? Surely what we do with foolish animals, for by these comparisons He harrowed stupid men against their will to the truth. With bells he references to the horse, the *ferrous* (bells) put its name a few miles said²⁸ (controlling a horse), since the ancient called a horse *ferum*. With a *find* refers to the mule, as these restraining implements hold back the two animals mentioned. As a result they proceed at their master's will, as they do not rush along according to their own inclination, free and animals to show their fixed so that their bodies' life may be maintained. By the figure of allegory he says that those just or disobedient men must be bound that, in other words, supplies of food must be given on them quite sparingly, so that constrained by the need to eat they may surrender themselves to the dominion of the Creator. Allegory, as we have often said, occurs when the words used are in contrast with the meaning.²⁹ We have said that in this section the Lord Christ speaks. He tells the Father in *find* fix because the holy Trinity has one mind, one power, one joint activity.

10. With come not near to thee, many are the images of sinners. He continues with the comparisons just made. It is necessary that sin-

nated animals accept the bridle and endure whipping until they can become accustomed to follow a road by the direct path. The order of words in *Many are the scourges of sinners* informs not only us they but by saying who come not near. He shows that some sinners come near to the Lord, and though they sin through weakness of the flesh, they do not abandon devoted prayer. Those who depart from the Lord in a spirit of obstinacy as though treating themselves before them, and do not proceed on direct paths, endure many scourges so as to be compelled through the administration of whippings to fulfil what they refuse to do willingly, but these are the scourges which verily lead us, which quickly free us and lead us to the path of truth.

But mercy shall encompass them that hope in the Lord. In fact, God's justice promises scourges to those without hope but mercy to those who hope in Him. As the prophet Hosea said *I am the Lord whom our sinners' of evil, but not only that men turneth himself away from his wicked life and from all the iniquities which he hath wrought, and he shall live!*¹² He did well to say *shall encompass*, so that no place should remain from where the devil's cunning can find a way into them.

— *u. be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.* Here a categorical syllogism¹³ can be formed, so that like rain-snow shows the rules for dialectic can be put to some use for the divine Scriptures. Every just man rejoices in the Lord, every man rejoicing in the Lord is of upright heart, so every just man is of upright heart. Let us remember, however, that we are not to make copiousness of syllogisms too often, because the careful reader more frequently finds in the sacred Scriptures passages from which he can draw them out for himself, and use them down after the fashion we have shown. It is enough for us to have demonstrated, admirably somewhat inadequately, that the divine Scriptures undoubtedly contain amongst the acts of logic this form as well, in effect if not in form. He frequently warns us that the just man *be glad in the Lord*, not in themselves, for he who is joyful in himself is deceived by false presumption, as has often been stated, whereas he who is glad in the Lord enjoys delight without end. *Being glad* means being comforted by sweetness in the heart's vision, *rejoicing* means showing joy with the warmth of an excited spirit. *Men rejoice and glory, all ye right of heart.* Here, by the figure known as *anastrophe* or *anastrophe*,¹⁴ we must also append: "Glory in

the Lord, you who are subject to Him, and entrust your freedom as distinction to His service, realizing that you attain rewards of eternal blessedness by that means.¹² We must also note that for the sake of variety, he makes use of the just, but here of the right of heart. All who are just are right of heart, and in turn those who are right of heart are undoubtedly most just. So since the two terms are inseparable, there is no doubt that they are set side by side for the sake of variety, for frequent repetition of the same words is tiring. But let us ponder why that position deserved to obtain in clear view a reply from Him to whom he prayed with his whole strength. The man who a little earlier was less low and weighed down by the burden of sin, is numbered among the just and welcomed among the upright of heart; that his exultation after being pardoned is as great as was his earlier abasement in rendering satisfaction. So he is now blessed, for he is chiefly blessed by the decree of the most devoted Judge.

Conclusion Drawn From the Psalm

Let us now consider the power of this psalm, the fact that by supplication in ten verses it obtained God's response without any delay. Perhaps it reminds us of the working of the ten commandments, just as observance of the decalogue leads us to a reward, as this prayer pointed out from a wonderful heart leads us to supplicate for mercy. So let us read it carefully, and let us learn through remembrance of heart, for what psalm is so far pondered over more eagerly than this in which also are forgiven by the words of so great a Judge? The psalm has this outstanding and unique feature, that whereas other psalms of penitence in their progression reach through the impulse of bitterness remorse, in this one the Lord who is addressed with great longing Himself promises mercy and joy. So we are continually to beg Him with an insistence which He welcomes, for He promises what was likewise recounted in the gospel-parable: *Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone that asketh, receiveth and he that seeketh, findeth and to him that knocketh, it shall be opened.*¹³ So when, I ask, should some lack confidence in most devoted supplication, seeing that the law of the King has deigned to strengthen us with this triple promise?

COMMENTARY ON PSALM 31

1. *A psalm of David.* This heading is thoroughly familiar, and so the student should seek our previous explanation of it. But we offer this necessary advice, that in this psalm the prophet urges the faithful Church by means of certain comparisons to sing the psalm. He reminds the power and deeds of the Creator, so that the Church may have more eagerly to praise Him when she recognizes His power and devotion.

Division of the Psalm

The prophet speaks throughout the psalm. In the first section he warns the just that they should rejoice with all eagerness of mind in the Lord, who is known to recompense His creatures with marvellous power. In the second section he warns one that the one who has deserved to engage in His worship in Mevorch, he is pointing to the Christian era, in which the great crowd of nations was to believe.

Explanation of the Psalm

Rejoice in the Lord, ye just; your praise becometh the upright. The Mevorch David discourses the Catholic Church from the contagion of heretics, and advises upright Christians to rejoice not in earthly delights but in the Lord, wherein their joys are perfected in unbroken procession. Though this world's afflictions are appropriate to the faithful, the just are told rejoice. But with what joy? It could only be that of which the Lord advises us: *When men persecute you and speak all that is evil against you untruly for my name's sake, be glad and rejoice, for your reward is very great in heaven.* In the same way Paul mentions that we must rejoice unceasingly. For he says, *Rejoice in the Lord again I say, rejoice!* This repetition makes the point that we should rejoice here in afflictions, and be glad in the undying power of the kingdom to come. This is why the Lord says in the gospel: *I will be with you again, and your hearts shall rejoice, and your joy no man shall take from you!* The apostles which *your praise becometh the upright.* Who these upright

are he is to tell us in the second part. In this phrase, *laetis psalmis* (laetare in the spirit), he shows that such praise does not become distasteful because. As another prophet has also said: Praise is not weary in the mouth of a saint.¹ *laetis psalmis* is the same praise uttered in the mouth of many; the expression is used to denote the unity of the Church, which he proclaims is preserved everywhere. When he says *laetare*, he demonstrates that it is appropriate and suitable that one who sings the praise of the Lord is likewise pleasing to Him both in uprightness of faith and in worth of deeds.

3. *Gita psalmis in the Lord in the harp, sing psalm with the psalmist, the instrument of our voice.* Those instrument are the just previously mentioned, who sing the Lord's praise in devoted melody by their holy deeds. The harp, as we have already said in our Preface,² consists of a *falsetto* set in the base of a wooden belly, across which the strings stretch upwards; when strummed it emits the sweetest sounds. It has obtained its name of *clithra* because it is strummed with swift agitation (*clithra* literally).³ *Mithra* is an rightly compared deeds which extend from earthly things to heavenly grace; in other words, when we feed the hungry, clothe the naked, visit the sick, and perform those other works which though apparently concerned with the flesh are done for love of the Godhead. We also play the harp when in time of suffering or loss we are in unceasing and joyful song: *The Lord gave, and the Lord hath taken away. As it hath pleased the Lord, so it is done. Blessed be the name of the Lord!*⁴

We said that the psalmist has ten strings. The harp's arrangement is reversed here, for it has its belly in the upper part, and from it the tuneful strings go down to the levers. The commands of the developer are aptly associated with it, because the arrangement of the instrument is reversed when we receive the Lord's commands issuing from the upper regions. Note too that this is the only musical instrument which because of its construction is called the *clithra*; we do not recall the word being used of the harp or of other instruments of the kind.⁵ The ten-stringed psalmist, as men of old have said, reveals to us the divine mystery. Three of the commands we refer to God who is the Trinity. The first consists of His words: *Thou shalt not have strange gods before me; the second: Thou shalt not make to thyself a graven thing; and the third: Thou shalt not take the name of thy God in vain, to which He attaches the command about the Sabbath. But the seven which*

follow them, as men have said, refer to love of my neighbors. *Remember thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, neither shalt thou desire his wife,¹ and the rest.* So the power of the entire intermingled psalm is revealed to us in its perfection and distinction. We also learn on this subject when we involve ourselves in poisonous behavior through the five bodily and five spiritual senses, that these matters of which we speak are not detached from us as is the case with the teaching of music, for the harp and psalm is within us, or rather we ourselves are the instruments when like them we sing through the quality of our actions by means of the Lord's grace. We are granted understanding of this by the other example when the psalmist says *In me, O God, are mine which I will pay, praise to thee.*² These and like expressions are, as we have often said, spoken with metaphorical allusion.

3. *Sing to him a new canticle: sing well to him in jubilation.* The new canticle means the Lord's incarnation, at which the world was filled with the exultation of salvation and the angels sounded forth with rapturous voices, praising and saying: *Glory to God in the highest, and peace to men of good will.*³ So the admission that we should both state and believe these same things. Next comes: *Sing well unto him in jubilation*, that is, involve God by good works, jubilation is joy expressed with warmth of spirit and the cry of intermingled voices. In this jubilation only he who shows agreement for gladly doing can sing well. Ponder the salutary teaching which forewarns us that we must sing with innocence before the Lord, who knows our passions and our hearts, that is to prevent our sinning more seriously by appearing to approach such great mysteries with wickedness and guile.

4. *For the word of the Lord is right and all his works are done with justice.* From this point he begins to hasten through the praises of the Lord by differentia statements made in the demonstrative genre,⁴ so that all His deeds and commands may grow sweet in our eyes, for the word of the Lord is right, that is, for the guidance of men. It is truly called right for it makes men right; conversely, together, a true spiritual sword. Since we are connected by the divine law, we are detached by it from our wickedness, and then we live according to the law when we obey its commands. This is the fifth eye of liberation, called by the

Greek data the *docti* and in Latin *ad verbum*,⁶ for one part of the prayer defines what the word of the Lord is, namely right. He teaches the phrase, *And all His words are done with faithfulness*, this is especially so when His words are those who by His gift have gained the merit of faith. As He says in the gospel: *My faith hath made thee safe*.⁷ That woman would not have deserved the Lord's help if faith bestowed through gratuitous generosity had not preceded it.

3. *He doeth mercy and judgment: the earth is full of the mercy of the Lord*. In this and the ensuing verses, by means of the third type of definition which is called in Greek *paideia* and in Latin *paedagogia*,⁸ he praises the Lord by recounting what He has done or what He does every day. We say that we love the things that we perform regularly, so here it is said of the Lord that He loves mercy and judgment, as if He did not love both *mercy* and *judgment*! But because He frequently grants us mercy, He is said to love it *merely*, for in this world *He doeth mercy*, for here He spreads it far and wide, obviously when He is forgiving with clemency, when He patiently waits on blasphemers, when He gives life to the unworthy, and performs such actions clearly to be ascribed wholly to divine kindness. He also loves judgment, when He separates the pious from the godless, sifting their merits by the quality of justice. Moreover He bestows the mercy earlier mentioned, what causes is that *the earth is full of the mercy of the Lord*. It is precisely this which supports us in our weakness, when we struggle under the devil's attack, when through weakness of the flesh we abandon the divine commands; for what mercy can we ask for when we are not oppressed by any need? So let us seek here the mercy of which the whole world is full.

4. *By the word of the Lord the heavens were established: and all the power of them by the spirit of his mouth*. Though this verse appears to refer to the condition of the natural world, it is appropriate to interpret it in a spiritual sense. By the word of the Lord, that is, by the Son of God, the heavens were established, in other words, the apostles or saints were set in place to fill the earth with the preaching which brought salvation. Next comes: *And all the power of them by the spirit of his mouth* just so, because their working came from the holy Spirit. *Power* refers back to the miracles which they performed and to the Lord's law which they preached to the nations. If we examine the passage more carefully, we see that it signifies here the holy Trinity. By

speaking of the word he announces the Son, by adding of the Lord he mentions the Father, and by the spirit of his mouth he wishes to be interpreted as meaning rather than the Holy Spirit, who came forth from the Father before time began. And so that you might grasp the multifarious unity in three Persons, he speaks of His mouth, not of their mouths.

7. *Gathering together the waters of the sea as into a skin setting alight as in combustion.* His words, *Gathering together the waters of the sea as into a skin vessel*, if you wish to take it literally, the sea is enclosed by shores. But if you wish to acknowledge a spiritual sense here, a skin is the hide stripped from cattle which serves human needs for gathering certain liquids. This skin is compared to the Church, for just as a skin holds water or similar liquid poured into it, so the Church encloses the unity of believers. The waters of the sea denotes the Christian people shaken in the turbulent surge of the world by the alternating onset and ebbing of the waves. We use the word *alight* to express something extremely deep which because of its depth does not allow human eyes to plumb it. So in His inexpressible, that is, of wisdom and knowledge, He sees boundless depths to try men who seek the Scriptures with devout zeal.

8. *Let all the earth fear the Lord and let all things and all the inhabitants of the world be moved by him.* The earth here denotes the sinner who is overyielding in all things. He is rightly moved the earth for he is robbed of the gift of heavenly grace. So this earthly sinner who knows our love to love must fear the Lord, so that if he does not refrain from sin through desire for rewards, he should at least be mollified through pondering the punishments. With the words, *by him*, the psalmist shows that they are moved also by the devil, of whom Isaiah says: *This is the man that troubled the earth.*¹⁰ So the psalmist rightly adds that all things be moved by the Lord, because all that is arranged by His dispensations is always applied to useful ends. But though he had spoken first of all things in general, he passes now to men, for though all things need to be administered by His command, the human race in particular is known to be subject to sin because it has degenerated from its nature through the vices that creep into it.

9. *For he spoke and they were made: he commanded and they were created.* He gives the reason why all things should be moved by the Lord: it is because He is their Creator, and it is necessary that He

should dispense their existence, since He consented to create them through grace. *He spoke and they were made* points to the world's beginning, when hidden by His Son's command all things burst forth. *He commanded, and they were created* is true through the prophets in particular that He laid down the law by which the faithful were created in the Lord's will. Yet we too have solitary a view that the prophet taught that all things be moved by God, for He alone can be successful to His creation.

ix. *The Lord brought to naught the counsel of nations; and he rejected the advice of the people, and scattered away the counsel of princes.* He does indeed bring to naught the counsels which are wicked, or rather more wicked, for He overruls and overthrows those which are good. When fitting words are used to describe the times, He brought to naught the counsel of nations when He did not allow them to continue worshipping idols any longer. He rejected the advice of the people, for though the Jews' wish was fulfilled in the wicked murder of the Lord, they were clearly rebuked in His resurrection. Because he had spoken of nations and of the people, and did not wish to leave anything unmentioned, he later speaks also of princes, whether they are tyrants who with savage persecutions attacked the Lord's law, or the unjust spirits whose counsel is always wicked.

x. *But the counsel of the Lord standeth for ever: the thoughts of his heart for all time.* Just as he said that the destined plans of men are to be made vain, so now he says that the disposition of the Lord remains for ever, for whereas the sinner and the mortal man experience transient things, the eternal Lord established what will never be blotted out. *As he said:* All my counsel shall be enduring, and all that I meditated I shall achieve.¹⁷ Jeremiah too says the same thing: *If my covenant were not under guard day and night, I should not have sown the law of heaven and earth.¹⁸* We do well to understand this counsel as the secret of the incarnation, known to have been guarded in the interior of the human mind. It is destined by no period of time but standeth for ever, because the Lord's omnipotent death has blotted out for ever the domination imposed by the devil. The thoughts of his heart denote the predilection in which all things have been set, whether they are past or are still to come in future generations. This predilection contains that order of events which abides for all time. Those men who falsely state that there is one nature in Christ the Lord rightly yield before this declara-

ness for if His counsel is enduring, and His heart's thoughts abide for all time, and His thought and counsel were the secret of the incarnation, it is inevitable that through the shape of the humanity which He assumed, the always continues as the one Son in two distinct natures, perfect and united, just as He began in the unity of one Person.

12. *Blessed is the nation whose God is their Lord: the people whom the Lord hath chosen for his inheritance.* The psalm in the second section, in which he is no more who say the words whose praise of the Lord he commends, is propounded in the third verse. So he talks of the nation as being the heavenly Jerusalem which we have gathered from all nations. It is indeed blessed, for God is truly worshipped and the Lord of all adored by it, the Lord who protects and guides them. *Inheritance* refers to what is both left to another and acquired, but the Christian people is an inheritance gifted, not disappointed, for their Creator possesses those whom He sought by His holy preaching and precious blood.

13. *The Lord hath espied from heaven, and hath looked on all the sons of men.* Here the future coming of the Lord is explained by the figure which in Greek is called *idea* and in Latin *species*¹⁴ when we see before our eyes the representation, so to say, of a future event, and the our mortal aspiration towards an expectation to finish. *The Lord espied from heaven* when He bestowed the advent of His own Son; man did not look to the Lord, but the Lord looked to man, gazing means beholding as a distant him who had been truly cut off by sin and had been set at a distance by his Creator, a thing which is so sacrilegious to say. The words, *And hath looked on*, denote the grace of the pitying Lord, for we say that we look on those in whom we claim something has been granted. Notice that he does not mention the class which He looked on, but the act of man, When He looks on faith, He pardons, but when He gaze on man He punishes. As the psalmist is to say in Psalm 130: *Turn away thy face from my sins*¹⁵ and elsewhere: *Turn not away thy face from me.*¹⁶ So we must realize and remember this difference.

14. *From his inheritance which he hath espied he hath looked upon all that dwell upon the earth.* He was speaking at that time of the future body of the Lord, for since all that comes to pass at the due sequence unfolds was decided by predestination,¹⁷ how much more certain is it

that the miracle of the incarnation was arranged before time began, for it would bring aid to the endangered world which He had decided to create.

17. *He who hath fashioned individually the hearts of them, who cannot understand with all their hearts.* He has fashioned the hearts of those on whom He has bestowed the gifts of His understanding. We say that modelers fashion, for they create certain shapes to achieve the purposes of their work. In the same way the Lord forms and arranges the minds of the just in kind them to the gifts of His mercy. Individually, that is, separately and distinctly. The hearts of them, namely, of holy men living in fear of the Lord. Peter cautions, *While these understand with all their hearts*. He understands particularly when He gives worthy rewards in return for the deeds of good men. When he says *I saw all their works*, he means the thoughts, words, and deeds by which we always perform good and evil.

18. *Thinking will we do surely whatever strength we shall the plant be apt by its own great courage.* King means the man with self-control, though he rules his body by God's mercy, he cannot be saved from the vices of the flesh which he procures upon his own strength. Human strength is partly freedom when the good and perfect gift is attributed not to the generous God but to one's own powers. Giant likewise is to be understood as one strengthened by greatness of virtues, who wars with the monstrous nature of the devil in a continual struggle. He is rightly said to be a giant since he confronts such spirits. But even he who with the aid of God's grace now puts to flight many spirits will not be able to be safe if like a giant he is raised high by the vice of pride, by which our frail humanity is swelled up, and becomes presumptuous about the nature of his merits. Through giant (gigas) is in Latin *arrogans* ("vaunt-horn"), the word is clearly used in a good sense as well, for we read of Christ: *He hath rejoiced as a giant to van the way.*⁵

19. *Deciding is the horse for agility: neither shall he be apt in the abundance of his strength.* He depicts here the worldly happiness, which supports men as though they were supported by the movement of horses. This human hope deceives like a deceiving horse. He who advances in self-flouring suddenly experiences an unexpected fall. He explains why the horse deceives: when it makes for the plains and gets

in Egypt entangled in precipitous bays, it cannot maintain the safety of its sides. Overengagement spells vulnerability, and one who does not proceed with enlightenment is always liable to fall disastrously. The horse is called *absorbing* because it usually strikes those who put trust in it.

48. *Behold, the eyes of the Lord are on them that fear him and hope in his mercy. The eyes of the Lord represent the divine will, for when we find people likable we run our eyes on them without distrust, whereas we remove our gaze from those alien to our hearts. So the eyes of the Lord are on them that fear him; His devotion protects those who like to know fear Him. Since he has spoken of those who fear, He aptly continues with those who love, for both feelings are combined in love of the Lord. He who fears the Lord will also love Him, and he who loves Him also fears Him. These feelings are separated in human society but united in heavenly devotion. He explains the identity of them that fear Him with the words *and hope in his mercy*. This is called the argument "from what is added."¹⁸ The addition is "fear the Lord and hope in Him," and these are joined in a reciprocal and continuous alliance.*

49. *To rescue their souls from death, and feed them in hunger.* These are the two prayers of the most faithful Christian, that as the final judgment he may be rescued from perpetual death, and that on earth he may live his life with spiritual nourishment. The Lord rescues the souls of the just from death when He rescues them from the power of the devil, when by His kindness He now free them when the dominion of sin had held captive. He feeds them in hunger when in this world, where there is a shortage of good things, He does not cease to nourish with spiritual food those whom He has redeemed. By thinking there is *no use nourishment of the mind, for those in hunger are the people who perpetually burn with longing for heavenly things*. How abundantly united is that hunger, ever worthily greedy and without need—! The Meek are hungry not because they fast at the Lord's feast but because they continually burn in their quest, for they progress in their search for the Lord. As the compiler says, *Blessed are they that hunger and thirst after justice, for they shall have their fill*.¹⁹

50. *But our soul waited for the Lord, for he is our helper and protector*

The psalmist's word *waiteth*¹⁶ reflects the patience of the Christian as that the just waited by future rewards may possess in comeliness of mind. But let us understand the nature of this virtue which we aim to often advised to observe. Patience is what makes glorious martyrs, what guards the blessings of our faith, what conquers all adversity not by wrestling but by enduring, not by provoking but by giving thanks. Patience represents the triumphant which conquers us, it conquers our anger, it removes the envy which stings the human race, it makes men gentle, it unites lovingly on the kind, and it orders men who are destined to obtain the rewards that are to come. Patience wipes away the dregs of all pleasure, patience makes souls pure. Through patience we enter the Chast, through it we conquer the devil, through it we blessedly attain the kingdom of heaven. As Scripture says, *In your patience you shall possess your souls.*¹⁷ *My comforter for he is our helper and protector.* He is our Helper when we try to reach bliss with the aid of grace, our Promoter when we confront the enemy. So the person who depends on such a promise waiteth for the Lord uncomplained. Note that he puts patience after all the precepts, so that we who have confidence in the bestowal of so great a reward may endure everything in a ready way.

ii. *And in him our heart shall rejoice, and in his holy name we have trusted.* So that none may grumble about the patience which has been proclaimed, so that none may be dissatisfied by a will that grows weary, there follows a gift which is magnificent and most serene, for the waiting itself has a reward, since the one who waits rejoices in the Lord. He abides in his holy name we have trusted, that is, in Christ's name, for it was He whom the most holy prophets awaited, rejoicing at His future coming. He thus created reveals a continuing time, because it is not right to stop awaiting at any point at which the weary soul can gain refreshment.

iii. *Let thy mercy, O Lord, be upon us, as we have hoped in thee.* With these words he was longing for the fulfillment of the Lord's incarnation, which he eagerly awaited with burning spirit. Notice how abundant is the gift which enriched the human race, which filled the hearts of angels with the sweetness of joy, and which even the regions of hell experienced. He feels that his language should be fulfilled so that he

can be fitted to be more perfect. He added: *Is there so that he might exclude all superstitions and all debased activities by paying to the true Lord.*

Conclusion Drawn from the Psalm

Here honey-tunes are the words which we have heard! The heavenly psalmist has indeed played for us a song of salvation. The chords of the ascending commands are such that if we hearken to them with our inner ear, we too shall be dominated by the healing of David's lyre in them. Thus purification which had experienced will take place also in us, so that once we have routed the wicked spirits we may serve the Lord with minds made clean. The saints have their own music which comes to the ear of the faithful soul, and the sound of it does not fail, and its impact does not grow feeble. So you who love peace, abandon the pleasures which bring death. Instead, assemble for these joys, these mysteries, in which harp and organ arouse virtues rather than stimulate desires for debased pleasure.

COMMENTARY ON PSALM 33

1. *A psalm of David when he changed his countenance before Abimelech, who discerned him, and he went his way.* Since the history of this healing is revealed by reading the Book of Kings,¹ it is superfluous to dwell on the abundance of that source into this short account. We want to avoid filling and covering the area of a whole page with an extended account of that one passage. When Saul was pursuing David, David fled to King Achish, and since through the motive of jealousy he was suspected there, he carefully changed his countenance, covering his face with spirits so that he would be thought to be diabolically possessed and thus released unharmed as an object of pity. But these and other deeds were accomplished by David as evidence of a great mystery, for he showed that the spirit, which represented the holy Scriptures, was entering down his heart, that is, had great strength. The significance of these things led to the substitution of the name of Abimelech, meaning "kingdom of my father,"² for Achish, to whom David had fled.

Clearly this incident aptly refers to the Lord Christ, through whom the glorious Father will soon help devotion underneath service to the world. The expression, *who descended from*, refers to King Athenelech, and *he went his way* means that David departed to another region because, as we have said, he had begun to be improved. This is the third pain of those in which the signs of the future concerning the Lord Christ are denoted through the deeds of David;² though we see that it is the second alphabetic pain.³

Division of the Psalm

Throughout the psalm the words are spoken by the prophet, who sees the letters of the Hebrew alphabet, names the words, in sequence at the head of the verses. In the first section he promises to bless the Lord, and warns the weak to join with him in continuing with His praises; this section embraces four letters of the alphabet already mentioned. In the second section, devoted to the conversion of the faithful, the demands for deeds of deserving merit are not omitted; this section contains six letters. Thirdly, he warns mankind, as if they were his sons, from what sins they ought to refrain; this has four letters. The fourth part says that the just are to be delivered from all tribulations, and that the wicked will suffer their allotted punishment, to ensure that the Jews may not concern some deeds and grow soft in their dangers here; the remaining seven letters are marked before the verses. Remember, as has already been stated in Psalm 124,⁴ that this incomplete alphabet denotes those who cannot sing the Lord's praises with the fullness of good works.

Explanation of the Psalm

1. *ALL THE TIME I will bless the Lord in all times: his praise shall be always in my mouth.* We know that times differ for men, being at one moment hard in tribulations, at another pleasant with joy. In the prophet's unconscious that the Lord is to be blessed at all times, both when we suffer misfortune and when we rejoice after happiness is bestowed on us, as the just have done and as those who have with the love of the Lord do, but though it is always right and profitable for a creature ever to

praise his Creator, none the less it seems virtually impossible for us to make the praise of praise-singing sound continually to the Lord, because of the different activities which man has. But the Lord's praise is always in the just man's mouth when he either praises or speaks thoughts which cannot be criticized by any rebuke, for all that we speak or ponder in mind as a result of passion, love, simplicity or the other virtues is partly assigned to God's praise. To have honourable thoughts on lips or in heart is praise of Him who bestows them. The word *praise* (Latin) derives from the *laus* which used to crown virtues. This is the spirit, allegorically speaking, heralded by that parallel in the heading, those are the words which seemed to express the strength of the divine Scriptures.

3. *REBT*. In the Lord shall my soul be praised let the soul hear and rejoice. The servant's love is moved most beautifully in a single phrase because that it is not in himself or is richer than his soul is to be praised, but in the Lord. The faithful servant rejoices when he is known to have a lord who deserves praise, for he knows that a blessing returns to him when his lord is lauded by the lips of many. If today someone detests from the merit of a lord, with what rage and indignation is his devoted servant flung and afflicted! It is the part of faithful servants either to rescue hostile gossip against their lords or to be delighted if people speak well of them. Next comes *let the soul hear and rejoice* like did not speak of persons learned in the law, nor of those who fast or sing psalms, but the soul are so rejoice, for through their special charity they are used to self-rejoice in all things.

4. *GALETH*. O magnify the Lord with me, and let us extol his name in vain. Our bodily interest longs to enjoy what it desires with greedy pleasure, but spiritual grace does not wish to perform alone what profits the salvation of many, it can therefore enjoy singles within as in numerous holy souls. This is what the previous verse more explains, for it summons the obedient people to magnify the Lord's name in splendid fellowship. Next comes *and let us extol his name in vain*. This is a verse exchange, a most just requirement, that all should do together what is seen as be offered to the holy Trinity. Its own denotes the arrangement of the choruses when they respond to the Lord's paternally eternally. This figure is called *euangelia* or *euangelia*,¹⁰ belonging the action of something before the mind's eye.

5. *GALETH*. I sought the Lord, and he heard me and he delivered me

from all my troubles. So that the persons whom he has visited should hasten to celebrate the Lord in praise, he now states what blessings have come to him from this agency. *I sought the Lord, not over measure* means of lands or wealth and far-flung regions, but in the heart, for if we ponder His majesty there, we find it present in every way. Observe what he says: *I sought the Lord, and He heard me*, for His understanding embraces all things, and it works not by physical means but by spiritual powers. None believes how probable it has been to have sought the Lord, since He has delivered him from all hardships, who would be able to seek out by one all the great benefits which he has succeeded in obtaining at one time? For by saying *I seek all*, he leaves no possible remaining obstacle still surviving.

6. **III.** *Come ye to him, and be enlightened and your faces shall not blush.* To begin with the united praise and arranged the choruses, now in the second part he encourages the people to come to communion, so that as spiritual advice he might set before us the rise of the Church to come. *Come ye* addressed not to drunkards, adulterers, or the arrogant, but to others, chaste, humble Christians who deserve to be enlightened by reception of the sacrament. As Paul agrees with regard to communion, *Where shall we sit this bread or drink the chalice of the Lord unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord, but let a man prove himself, and so let him eat of that bread and drink of the chalice?*¹⁶ So one must consider that the person who comes to Him is guilty himself in making humble satisfaction that he seems capable of being enlightened rather than blinded. *Face*, as we have often said, means presence, and it can often experience confusion and change colour if heavenly gifts are withdrawn from it. So the faithful do not blush, since they obtain these gifts, blushing is the mark of one who is frustrated by not being able to achieve his longings. Some people make a big issue of this passage, and think that we must interpret it in this way since Paul says *Only break the immensity and infinity immeasurable light?*¹⁷ how can the psalmist say here *Come ye to him, and be enlightened?* But the problem is solved by this brief statement of the oracle. His light is said to be insatiable when the unique and shining nature of its substance is described, but when the grace of the united Godhead pours forth, we both approach Him and obtain blessed enlightenment. So elsewhere it is stated *Which enlightened every man that cometh into the world?*¹⁸

— 7. **DAIM.** *This poor man cried, and the Lord heard him, and freed him from all his troubles. This denotes the poor is spirit who is empty not only of worldly wealth but also of abundance of vice. This is the poor man who comes to God and is enlightened, whose feet does not bleed, whom try to the Lord give a salutary and appropriate hearing, and then he emerges to be freed not from a single affliction, but from all worldly difficulties. This often happens to the just when they desire their souls to a holy manner of life, and pass from the anarchic disaster of this world to enduring freedom from care. You may also reflect here that a letter of the Hebrew alphabet has been lengthily the seventh letter is set down in the place of the sixth. I believe that this is to be explained by my previous observation that the psalm denotes persons who are holy but shows not to be perfect in all their works. I have not found any stated opinion of the Fathers in this office.*

8. **HETII.** *The Lord will send an angel⁸ round about them that fear him, and shall deliver them. So that we might not believe that the Lord can neglect His faithful, He consoles them with this divine message. Examine the leading word which He speaks. He will send him because of the weakness of human frailty. He does not act openly but works by hidden directions, so that you can receive what can aid your salvation without your knowledge. An angel is an agent of God's will, as if you wish to become an angel, do what He requires, so that you may free a person in danger, help the troubled, rescue the innocent, and perform the other commands prescribed by divine authority, for we are angels in the spirit when we are made agents of the will of heaven.*

— 9. **TETII.** *O man and see that the Lord is many things to the man that is quiet in him. He comes back to the most holy communion of the Lord, and never stops repeating what he knows in the course the men of the joys of eternal life. David refers not to the palace but to the innermost communion of the soul, which is frequented by contemplation of the Godhead. So that you may understand what man means, or fulfills, and this refers specifically not to the mouth but clearly to our contemplative nature. So when we receive this Body, we may be confident that the grace of life is being granted to us. He does not wish you to relate that communion to the body which all men share, so he says The Lord is meat, for by this communion He grants salvation to mankind in accord with His eternal love. Our life who is truly God, who united to Himself the flesh assumed from the virgin Mary and*

made in His own, claimed that it brings life as He says in the gospel *John*, *amen? I say to you, except you eat the flesh of the Son of man and drink his blood, you shall not have eternal life in you.*¹³ Though that flesh has been assumed from human nature, we must not assume it as belonging to one of us or as named by the assumption of any sin, but flesh worthy of adoration, which brings salvation, given life, and forgiveness through the Word to which it is joined. As the Lord himself says in the gospel: "*That you may know that the Son of man hath power on earth to forgive sins,*"¹⁴ and leads us to the kingdom of enduring life." The psalmist next appends this unconditional and strong statement, that the man who does not cease to hope in the Lord is blessed. This is a leading theme, for it is so frequently repeated in order that we may never cease to seek what we know is proclaimed with such constancy.

10. *LOD. From the Lord, all ye his saints: for there is nothing wanting to them that fear him.* He assigns fear of the Lord on all saints, so that no individual however well-deserving may stray from that most salutary course. He shows the usefulness induced in fear of Him with the subsequent words: *For there is nothing wanting to them that fear him*, a short statement but what a mighty promise!¹⁵ Those who are assigned riches, bodily health, kingdoms can be lacking something;¹⁶ the only man short of nothing is he who is enriched with fear of the Lord.

11. *CAVE. The rich have wanted and have suffered hunger, but they that seek the Lord will not fall short of any good.* In a single verse with spiritual content he has distinguished the earth's rich from Christ's poor. He says: *The rich have wanted, and have suffered hunger.* When are the rich in want? When they do not have right faith. When do they suffer hunger? When they are not even slightly filled by the Lord's body. Such rich men are in want, and though their bellies are filled they are always hungry in spirit, for what can men possess if they do not have God? Next comes *that they that seek the Lord will not fall short of any good*, because those who enjoy spiritual desires do not fall short of any good. When we love the Lord, we find everything in Him. He who is sought is God, but in that One all things are contained. What marvellous gain, what unique profit! Why should we weary ourselves with disquiet pursuit? So let us hasten to Him in eagerness of mind, for after obtaining Him we seek no further for all blessings, but possess them. As Paul says: *We draw that to them that*

how God's all things work together unto good.¹¹ This argument is called in The Epistle "the converse,"¹² for the sacraments that the rich want and that the poor do not fall short of any good are converse to each other: An argument (argumentum) is the mark of a clear (largus) mind,¹³ for it is not belief in a doubtful case by persuasive reasoning.

11. LAMBERT: Come, children, together to me: I will teach you the *fiat* of the Lord. Having recounted the solemn *fiat* relating to the Church's sacraments, he now comes to the third part, in which he addresses those who undertake their first instruction in the faith. By saying Come, he shows that they were not within the Church; this is what is said nowadays to those who confess when they come to the Christian faith. The Father's voice sounds forth, the voice of doubtful love warns us to listen to Him as He speaks unasked, for we ought to have sought Him when He was silent. But how reverent, how careful is the fear in which the child is initiated! When he says, I will teach you, he is advising us not to be afraid of hearing the word *fiat*. This is not fear which induces dread, but that which induces love. Human fear contains bitterness, but this contains sweetness. The first draws us to slavery, the second draws us towards freedom. Finally, the third from the love that excludes us, the second opens up the kingdom of heaven. So be rightly claimed that this fear is useful, so that we should learn of it with eager mind.

12. MEM. Why is the more that *desidero* life, and wishes to see good days? The question propounded is such that general assent follows. What man could say either "I do not desire life" or "I do not wish to see good days"? Would that we sought eternal life in the same way as we set our hearts on this transitory life! Good days does not mean those on which we are busy with worldly pleasures, but those which are truly good, occupied with the present holiness.

13. NUM. Keep thy tongue from evil, and thy lips from speaking guile. This expresses the desire to see good days if only our tongue refrain from uttering anything unloving. Evil is anything forbidden, whenever want or truth is marked by such a description. Notice the more subtle point that keeps the tongue is kept from evil before we begin to count it when we wish to speak the *adulter* and thy lips from speaking guile. The lips at once stand on the movement of the tongue, a kind of harmony is joined by the euphony of both, and thus human speech is achieved. Guile is when we deceive the listener, so that what is be-

figured to be helpful actually is seen to cause a hindrance. This is rightly forbidden since it is clearly and always opposed to an undisturbed communion.

17. *SUBJECT. I was away from evil, and do good each after peace, and pursue it.* To not good days is not enough merely to refrain from evil deeds; we must also be induced by devoted love to carry out good works.¹⁴ The first step to virtue is not to seek other people's possessions, but the second and higher step is not to refuse one's own to those in need. By this action we avoid blame, for it we win the palm of brotherly love. Not to have done harm to a wife, not to have robbed a poor man shows restraint, which is itself is not enough for rewards. In the Judgment, the only people who have the words: *Come ye, blessed of my Father, possess ye the kingdom which was prepared for you from the beginning of the world!*¹⁵ are those who have purchased the Lord's thrust at His inspiration by various acts of giving. So you see that the words, *And do good*, are necessarily added, for this is what from and commends us. However, the prophet knew that in this struggle with the body in this world, even the most faithful do not have peace, and that they have a perpetual struggle with their vices. So he said more humbly, *do it after peace*, so that though they do not obtain it here they may still search for it more eagerly. He did not promise that it could be attained in any sense here, but He commands us to seek after it as if it has before us why it is to be pursued except that it resides in him? It is so he hoped for in the future, for it lies in the enduring continuity which exists there. So let us seek it diligently, let us follow it zealously, for we cannot find it there unless we search for it more intently here. We shall be permitted to grasp these things when we behold the *father of peace Himself*.

18. *RPS. The eyes of the Lord are upon the just, and his ears unto their prayers.* He points to the church section, and from here on the end he strengthens the people with a double proclamation. Now he refers the rewards of the just, and now he rebukes the sins of the wicked, so that the people be not over easy may be warned by both injunctions and learn to serve the Lord. This figure is called a *parallelism*,¹⁶ a most effective kind of trope because the example we are to follow is enjoined as being doubly useful. When he says: *The eyes of the Lord are upon the just*, he shows the uninterrupted favor of the Godhead, so that His gaze on them seems to be unceasing. He further mentions His

most will speed of hearing when he occurs; that the Lord's ears are trained on their prayers. What delay could they encounter in obtaining a response, when the One who can hear them resides in them? But though He often listens to sinners, much more is promised to the just, since He is known to have His ears open to their prayers.

17. PHIL. *But the remembrance of the Lord is more than that He does things to us off the remembrance of them from the north.* Having explained the favour granted to the just, he now turns to punishment of the wicked. So that the most critical man may not say, "He prays heed to the just, but ignores us, and we are soon unremembered in our actions, for we do not merit His eyes on us,"⁷⁶ he predicts that the remembrance of the Lord, which is His understanding, is open to the wicked. He observes them but ignores them. He ignores them but takes note of their deeds. So we must be afraid to do evil, because we know that we do not escape His attention. Note that the expression used with regard to these men is *over them that do evil things*, so that His close proximity cannot be deceived. He aware that He sees both groups, but the outcome of His gaze is different. He hears the just, but destroys sinners. When he says *from the north*, he means from the distant field to come, which only those pleasing to God will possess. These remembrance will die because there will be no recollection of them among the just, for we keep in our memory those to whom we are eager to lend support. Those who pass from the Lord's remembrance undoubtedly go to eternal punishment.

18. ZACH. *The just cried, and the Lord heard them, and delivered them out of all their troubles.* He returns to the just, and speaks of them in somewhat greater length, so that the severity of their rewards may give heart to people terrified by punishment of the wicked. He says that the just cried out to the Lord, and claims that they were always heard. What are we to say, then, of martyrs who cannot be shown to have been delivered from the execution of tyrants? They were indeed delivered when they were rescued to the kingdom of heaven; they were clearly rid of all their troubles. The cry of the just is always heard above all the their griefs in eternity, not merely for their passing trouble.

19. COHEN. *The Lord's sight unto them that are troubled in heart and do well unto the hands of give.* This verse too refers to the blessings of the just. The Lord's eyes and man's actions are different. The man

seeking to draw near to higher things ruins himself up, striving to be able to attain holy heights; whereas the Lord, the most High, cannot be reached except by lowly acts of humility, and we cannot attain His joys except by bitter tears. Others interpret *sign me* in the sense of proximity, but in the holy He looks. We must also note the fact that he speaks of them that are crucified in *house*; many are crucified, but not in heart, like grandsons and silly people who do not know their sin, but are saddened by worldly losses. But the crucified in heart are those who make others' ill their own misery, who mourn for the world and are oppressed by the calamities of the community at large, so He will save those who have subjected themselves to the greatest humility in their dealings with others. Notice too that he does not refer to the humble of speech, for the worksheds of sinners often affect such humility, but the humble of spirit. As the gospel says *Blissed are the poor in spirit, for theirs is the kingdom of heaven.*"

10. 18th. Many are the afflictions of the just, but out of them all has the Lord delivered them. This and the next verse further remove the blessings of the just, for it was appropriate to state on this topic so that men's frail hearts should not surrender too often through the repeated approach of fear. Truly the afflictions of the just are many, because on the one hand the devil attacks them more powerfully, and on the other men often oppress them through jealousy. Thus can the wicked man, if he suffers a reverse in violence, can be crucified, but the just man both is afflicted by his own sufferings and through charity shares those of others. When the statement is added *but out of them all has the Lord delivered them*, the power of the Creator is revealed, for the crowd of afflictions cannot hinder His deliverance. From this we realize that every just man is harassed by many tribulations, but is undoubtedly freed from them all.

11. 20th. The Lord keeps all their bones: not one of them shall be broken. These verses the constancy of the faithful; in other words, their patience, meekness and other virtues which cannot die in the persons of the saints because they are preserved by God's keeping. Though their bodies' bones are broken, these virtues cannot be shattered. If you interpret this phrase literally, huge questions seem to arise. How were the bones not crushed of that trial to whom the Lord had said *This day thou shalt be with me in Paradise;*" when we read that they were broken for the widows? And you find that many married' bones

were physically damaged. But all this removes the shadow of death if we interpret *death* in the sense of *riches and strength of soul*.²³

22. *The death of the wicked is very evil and they also hate the fact that they are guilty.* By the *death of the wicked* he means the death which men cannot gaze upon, and which he proclaims as not merely evil but very evil; it is truly very evil, for eternal punishment awaits it. (If you identify this death with the death visible to our eyes, you often see a rich slender horse so buried with scanty and scanty splendour, and horse-like mourn him in such a way as to mislead the ears of men with the impression that he was holy.²⁴ His friends too attend him with floods of tears, so that you would really believe that a man soon to be assumed with such great grief was one of the good men taken from us. We need not mention the costly perfumes with which their bodies are anointed so as to be preserved even after death, all this is performed with such real and pomp that such men survive with life removed at their own demands. Where then is the very evil death of the wicked? Undoubtedly in hell, where those admitted suffer eternal punishment. In what sense, we imagine, was the rich man in purple crowned to the man who begged for a drop of cold water from the pauper Lazarus?²⁵ Observe that in this exposition the harshness of death itself is undisturbed, for *perdition* (very evil) is equivalent to *perire aeternum* (sent to the bottom). He added: *And they also hate the fact that they are guilty*, in other words, those who regarded the Lord Jesus with unrepentant hearts were unwilling to accept His command that the death of these men too is very evil, just like the death of those of whom he spoke earlier.

23. *TAU.* *The Lord will ransom the soul of his servants, and he will not abandon all that were in him.* How appropriately this parable ends with the hope of the good, so that they may abandon the pangs of the wicked and may instead be directed towards future blessings! The Lord will ransom, that is, with His precious blood, for the man who has truly believed in Him will be redeemed from the captivity of sin which is his sin. Scripture often substitutes *soul* for *men*, as in Exodus: *These men I have in Egypt seventy-five souls.*²⁶ The whole man is to be understood from his better part, but observe that he says *of his servants*, not "of those who live in debased freedom." He added: *And he will not abandon, like the good shepherd who guards his sheep with*

pitiful devotion. But he embodied the men of creation in his people. He does not say that men are abandoned, but that He does not abandon all that trust in him. He will abandon those who put their trust in their own strength or in the presumption of some individual.

THE PSALMIST'S INTENT

Conclusion Drawn From the Psalm

The sacrament mystery of this psalm are as an oak. In them the order of the Mass is fulfilled in such a way that you would believe it to have been composed in Christian times. At one point the order of hymns is interrupted, as another devoted people is ordered to come to communion, as another those who undertake their first instruction in the faith are invited to assist. The result is that we feel that nothing is missing from this great ceremony, though we know that at that time none of these things occurred. Here too the human race is both evoked by the blessings accorded to the just and detested by the vengeance exacted from the wicked. This is what the heading *Exultet* is saying. When David changed his countenance before Abimelech, he too must carefully change the nature of our pleasure, and take refuge with the bosom of the Lord's Catholic Church. The number of the psalm represents the age in which the Lord endured His passion, as which according to the reading of the Fathers we are believed to die again on this same father Augustine has written carefully from many aspects, as in his work, in his *Enchiridion*¹⁶ he writes doubtless that a psalm balladed with such great virtues must by frequent meditation be stored in the baggage of our memory as a heavenly treasure.

THE PSALMIST'S INTENT

COMMENTARY ON PSALM 14

1. *For David himself* It is no trouble briefly from time to time to repeat points already made, so that the mind of the reader may be summoned back to necessary study of what he has stored in memory. As we have said, *David's* embraces two meanings, "wrong in hand" and

"desirable."¹⁷ Both these names are certainly appropriate to the Lord Saviour. He is strong in hand because He laid low our captivity to death, together with the wicked one who caused it. He is desirable because His coming promises us blessings beyond telling. So this psalm is sung in the person of the Lord Saviour, who seeks to be freed from the persecution of enemies. When the word *himself* is mentioned in the heading, it warns us that Christ is meant. He is aptly called David because the name's significance of the name is rightly applied to Him.

Division of the Psalm

Throughout this hymn the words are spoken by the Lord Christ in reference to the order of His passion. In the first section of the psalm He demands that retribution be exacted from His persecutors, asking for them the revenge which would atone the harm unto their commission. In the second He rejoices in His resurrection. He rebukes the Jews' wickedness and explains the course of His passion. In the third He promises to utter praise to His Father's power throughout the whole world through His members, for the Father has freed Him from His enemies by the blessing of the resurrection. He prays that His persecution may be ceased, and that the faithful may rejoice in great glory.

Explanation of the Psalm

Judge thou, O Lord, them that wrong me: overthrow them that fight against me: It is the weakness which He assumed for us that entitles us that those who wrong Him should be condemned. He means the devil and his agents, and He knew that this would come to pass. To judge the wicked is to condemn them, for those whom we have been ever involved in debased activities cannot be freed at the Judgment. As has been said, this has reference to the devil and his followers, through whom spurned the evil of the Jews' wickedness. Since He Himself commands us: Pray for your enemies; this statement cannot apply to referred to men. So He begs that they be damned who by the power of His precious life have not atoned the murders of repentance.

for is what follows when He turns us men, He begs that they be converted rather than perished. He further added: Overlook those that fight against me. He who fights against you seeks to overcome you, he who is overcome is usually conquered. So wicked spirits are rightly called aggressors, because though they cannot overcome holy men they do not cease to struggle with them in wicked willfulness. The Lord overthrew, the He alone can achieve what He wishes; His struggle is a triumph, and every fight a victory.

1. *Take hold of armour and shield, and rise up to help me.* *Arms* (armour) derives from *arsere* (to ward off), for by using armour we ward off the most violent enemies. So this statement is made in accord with the custom of men, which men have in the hand to by loss the enemy. But armour and shield are nothing other than the Lord's will, by which He protects one in danger and saves the enemy by mercy. First we can this metaphor: *The shield of faith and the helmet of salvation and the sword of the spirit.*¹ The word *armour* (shield) is as it were *aspersion*² (habiscord), because men of old used to dip in their shields on it. As for His words, *Take hold*, does God take hold of a means of defence alone to Him the use of the moment? The outcome of events is always in His hands, for He is known to be almighty and do we believe that He rises up from men, as it were, place He has manfully never lain down. *Arms*, then, denotes the iron carabiner by which a man's safety is protected, and the shield is for repelling the enemy's blows, so that his destructive human destruction may fall without effect. So the Lord Christ's prayer is made in His human capacity. He asks that His human safety may be protected, and that the enemy's will be frustrated by His efforts.

1. *Bring out the weapon, and shut up the way against them that persecute me; say to my soul, I am thy adversary.* In the divine Scriptures, *Arms* (weapon) has many meanings, for it denotes sword, royal spear, pole, and punishment.³ Here however, He wishes us to understand it as His soul, which was truly a weapon against iniquities. Through His soul the malicious evil of this died man, the devil's wickedness was overcome, the power of death itself was shattered and overthrown though previously it ruled with iron reins throughout the world. Already in another psalm we read: *Deliver my soul from the wicked one as thy weapon.*⁴ So bring out the weapon means "bring my soul to ground the gift of Your father's love." Shut up, that is, "when

bly passion and Your law which you thrust through the prophets are fulfilled." He also adds that the Lord say to His soul, *I am thy salvation*, because He knows that His words are fulfilled without any difficulty.

4. *Let them be confounded and then overcome that and after my soul let them be turned back and be confounded that desire evil against me.* When at this point He seems to mean, no doubt is needed but correction is demanded. To be confounded means to bluish at their doings, and to change so as to obtain a better judgment, for men are said to be confounded when corrected to punishment, so that you should understand the word rather in the sense of conversion. He added, *And then overcome*, in other words, become changed and worship the One who they thought should be persecuted. *Thus that and after my soul* represents a derogatory sense. They look in such a way that they do not desire to receive it, but hasten to impart it from the body. Seeking after Christ's soul is an expression used also in the past tense, when He says, *Right hand failed me and there is no one that seeks after my soul*.² To be turned back is spoken only of those judged worthy of conversion when He said to the apostle Peter, who in the human mind defended Christ's safety, *Go behind me, Satan*.³ He said it not so that Peter should perish, but that by a happy improvement he might follow the Lord's will. So those whom He wishes to get behind Him He desires not to carry out the most wicked intention of their will, but rather to follow Him in the place where they clearly do not wander. *They that desire evil against me* can be taken to denote the Jews or the heretics or the pagans, for all who with defiled intention hasten to make assertions untrue to the Catholic religion desire evil.

5. *Let them become as dust before the wind, and let the angel of the Lord afflict them.* There is an earthly but exceedingly dry and thin substance which when the wind blows is not permitted to remain in its place, but is raised into the bright air. So the desires of sinners, once subordinated by inspiration of the truth, are raised from earthly views, and through the Lord's help led to heavenly views. So here the wish is expressed for the wicked men that by blunted self-improvement they may attain heavenly life. By angel we mean a messenger of heavenly power by whom the divine commands are carried out. So the angel afflicts the converted so that by the gift of humility they may be

brought to the blessed Fatherland. This offering is a kindness, for the prayer that it may come to pass is expressed as if it were a great gift.

6. *Let their way become dark and slippery, and let the angel of the Lord pursue them.* He demanded that the situation of sinners be wholly unknown, so that their way, which seems to them clear and firm as they linger pleasantly upon it, may become *dark and slippery* so that they cannot stand on it any longer. As the prophet Jeremiah says: *Therefore their way has become slippery in the dark and they shall be thrust down and fall thereon.*¹² But if they decide to linger further in their evil ways, He asks that the Lord's power pursue them, so that He may not cause them to *climb to their sin* as they *hesitate to aspire* above their own destruction. What a blessed proliferation of so many abundant! How relevant is the prayer in this verse that the most salutary opposition be afforded them!

7. *For gratuitously they have hidden from me their net unto destruction: so no purpose they have upbraided my soul.* Gratuitously indeed, for He had done them no evil. This figure is called *apocrysis*, when by a kind of comparison we show that our case is *juster* than that of an opponent.¹³ We say that a thing is gratuitous when it is not offered as counterbalance something else. *They have hidden from me*, as they imagined, because they did not believe in the power of His divinity. Yet what can be hidden from Him from whom nothing can be concealed? He both pointed out His betrayer at supper, and told of His passion before it occurred; there was nothing hidden from Him because He endured everything by the sequence of events sanctioned by His own will. The phrase, *their net unto destruction*, is well expressed, because it was not the net of one who died but the destruction of one who sinned. The following words, *so no purpose they have upbraided my soul*, mean that the Jewish people made a false accusation when they searched to the Lord for our words of truth as if they were a crime. In their madness they *bragged* over: *This man said I will destroy this temple*¹⁴ whereas He actually said: *Destroy this temple and in three days I will raise it up.*¹⁵ What in their soul for sinning is more foolish than to seek to upbraid for blame what was proclaimed to all for their advantage!

8. *Let the cross which they have set upon them, and let the net which they have hidden catch them and thus their very sinners let them fall.*

What holy satisfaction, what salutary punishment! Because they had laid the snare which they thought could not be detected, they fell into the snare of which the inner-conscience was unwary, and thus held fast by the cord of truth they could be liberated instead. Note verses 1-4: *Is the net which they have hidden such them.* What is that net other than the death of the Lord Jesus, known to have been contrived by their secret plotting? Could there be any other means of immediately catching up with them as they flee, and achieving the entire purpose of enabling them to avoid being abandoned and buried by their wicked deeds. Note that He was even in the good snare here, so that caught by the Lord's commandments they may through heavenly grace continue to advance to the kingdom. This is the purpose of illness for whom the destructive snare was previously hidden. He did not render evil for evil, but when He hung on the cross He prayed for His persecutors.

ii. But my soul shall rejoice in the Lord, and shall be delighted over his salvation. After thoroughly understanding what was to overtake impious spirits, and after praying in like devoted fashion for sinners, He comes to the second section, in which He recounts the joy of His heart and also recounts the sequence of the passion with the clearest truth. It is the prime blessing of a pious spirit to rejoice in the Lord, for in Him everything is sought where the unquiet mind seeks its destination there. The joy of the person who rejoices in the Lord never fails at any time, and he will find nothing sweeter to love. So what follows this rejoicing? Surely that it shall be *delighted over his salvation*. That salvation is the Lord's majesty, the majesty of the Word from which it comes and by which life is conferred, the fount of mercy, the healing of those who make supplication, the remission of their sin.

iii. All my bones shall say: Lord, who is like to thee? Clearly bones have neither feeling nor voice. As we have often noted, they must be interpreted as strength of spirit and constancy of mind. These are rightly compared with bones, for just as bones hold the body together, so these qualities strengthen pious intentions. So the bones, that is, firmness, not the flesh which is the heart, must serve this majesty, for only courage of mind can speak such praise. If the heart is negative snare, for none can be like to Him, since He is uniquely the body Trinity. The creature differs greatly from the Creator, in short, the flesh is flesh, the second, therefore.

Who delivereth the miserable from the hand of him that is stronger than he: the needy and the poor from them that plunder him. In this vision He has responded to the earlier question: Who is like to that? When the devil held almost the entire human race in his hand, we know that it was freed by the incarnation of the Word from the power by which it was held in subjection. He further added: The needy and poor, so that the three gathered into one could share the condition of the human race afflicted by disaster. Man is called miserable because he was made mortal, needy because he sought his bread by toils and sweat, poor because he was run down from the wisdom and purity which he earlier had, and now possessed only a weak-minded and false shadow of reason. Who could say that men were really wise when they were shown to have no knowledge of their Creator? But how remarkable, how unique in every way is the fact that Christ by His incarnation freed such men as this. We may rightly say, Lord, who is like to that? And remember that the earlier words, from the hand of him that is stronger, denote the devil who was certainly stronger than man. The later phrase, those that plunder him, His wisdom so to be interpreted as the impure spirits who with wicked commitment met in conspiracy with the devil's power.

ii. *Daunt witnesses springing up have asked me things I know not. After He has mentioned the manifold disasters with which the human condition was afflicted, He did not wish to embarrass himself from it, as He now releases His own people which through His devotion He deigned to shoulder for us. So the witnesses who spring up with hostile onslaught and are not constrained by self-control to take an impartial stance are undoubtedly evil men, and He powerfully rebukes them with the one word anaxi. They were truly unjust, for they were to speak against fairness and justice. He adds Things I know not, in other words, "Things of which I was wholly unaware of having said."¹⁷ We say of a man who through the Lord's kindness governs himself by upright behavior, "He does not know lying, he does not know robbery, he does not know repression." The Lord was unaware of the blasphemy which the chief priest imposed on Him as he sent his garments. Christ said: I'm glad we the Son of man siting at the right hand of the Father and the Jews' leader responded with: He has thus pleased. What further need have we of witnesses?¹⁸ But the next words showed the nature of the witnesses. He did not see that the witnesses*

had convinced Him, he asked Christ a question, as though he did not trust in his own inquiry but was troubled by the statements of the others. On this episode the evangelist Matthew says *Just of all others came two false witnesses, and they said: We have heard this man say, I am able to destroy this temple;¹⁷ and the rest.*

12. *They repaid me evil for good and harassment of my kind.* Nothing could be expressed more briefly or more elegantly. The Lord's kind words and the Jews' deeds are unfolded in one word for each, *evil for good*. To illustrate, whereas He had bestowed life on believers, they preferred to offer death in return. This kind of repayment is well known in the worst of all evils. Harassment of soul occurred when the good believer could not find the fruit of faith in them. Their hearts did not yield seeds of belief, for they were hardened into rocklike insularity. So that the Jews might not take too lightly their being consigned to harassment, the gospel states that He cursed it also in the case of the fig-tree on which He found no fruit whatsoever.¹⁸

13. *But as for me, when they were troublesome to me, I clothed myself in haircloth.* Haircloth is the rough and bristly goat-hide; goats are rightly associated with sinning. For by the Lord's judgment they are set on the side of sinners.¹⁹ So the Lord relates that He clothed himself in haircloth because He took on sinning flesh. If one takes this in the historical sense, one never reads that He wore haircloth. So while the Jews were being troublesome with insults and traps, He hid His divinity with the covering of the flesh from their blinded minds, because they did not deserve to recognise Him whom they treated with such inquiry. This figure is called *metonymy or synecdoche*, when we play down some important matter with a humble proxy.²⁰ The careful reader will recognise this figure in both this and later verses. Note too the use of *divine protection*. He does not say, "When they persecuted me" but *When they were troublesome to me*, a phrase which we habitually use in minor matters, when we undertake with resigned acceptance some inconvenient provision.

14. *I humbled my soul with fasting, and my prayer returned into my bones.* The Lord's fasting such place when He could not find men to bear up to His spiritual banquet because they were hardened with wicked stubbornity. This was the *harassment of his soul*, which is also the fasting. *Exhaustion* (fasting) is the same as *insulation* (not eating),²¹ because if men fast too long it induces starvation. So the Lord fasted

because the unbelieving crowd had withdrawn from Him. Fasting of the physical kind can also be ascribed to the Lord, for He fasted on the mountain for forty days and nights¹¹ with the perfect fasting of which Jesus speaks *Jesus every hour of midnight, made the day of opposite changes. For them that are broken, go, feed, and heal, and make every unclean creature, break thy bread for the hungry, and bring the needy and the drunken into thy house. When thou shalt see one naked, cover him, and despise not the lowliness of thy soul. These shall thy light break first at the morning, and thy health shall quickly arise. And by thy justice go before thy foes, and the majesty of the Lord shall surround thee. Then thou shalt call, and the Lord shall hear thee. While thou art still speaking, he shall say Here I am,¹² and the way which thou marvellous true promises with divine generosity, to the good Father in His human role revealed with clear examples what He had foretold in the books of the prophets. He branched in addition a more hidden manner well clarified by a parallel in the gospel. The Lord said to His disciples that when you come into the house, salute it saying: Peace to this house. And if that house be worthy, your peace shall come upon it. But if it be not worthy, your peace shall return to you.¹³ The present speech also poured out by the Lord is of the same kind. Since the accused Jews were wholly unworthy to receive it, it made its way back into His house, that is, to the hidden region of His house from which it had emerged. If it had acted in man's house, it would have been sold to some lord and not to a slave, which is the precise term used.*

14. *As a neighbour and as our own brother, so did I please to me mourning and sorrowful, so too I finished.* So far as Latin usage goes, we say "He was pleasing to a neighbour and a brother,"¹⁴ but here the case of the nouns is changed, sometimes replacing adjectives.¹⁵ This figure is known as *antiphrasis*,¹⁶ when one case replaces another. The motto "I showed myself favourable to towards a neighbour, as to-wards our brother" in other words, "I rejoiced in the kindness of those who treated me as enemies." It is a perfect requital if favour is extended in return for hatred; if kindness is offered in return for injury. The Lord was pleased in their case when He taught them not to sin, when He prayed for them to the Father as He hung on the cross. Next comes *As one mourning and sorrowful, so too I finished.* The Lord's kindness and divine charity, which He taught, meant that He loved the Jews as brothers and neighbours, but He justly retributed

that He is scornful because He could not find in all of them the faith which He earnestly sought. If a person wishes us well, he must be saddened when he cannot find in us what he seeks.

17. *But they rejoiced against me, and came together: strangers have gathered together on me, and they have not.* When Christ the Lord was saddened on the devoted Jews, the Jews were rejoicing in a freedom which was impossible. But the rejoicing will be different, Christ will rejoice after His failure, and the Jews will be saddened after their rejoicing, for those who grieve for Jesus's sake are blessed, and those who are proud in foolish elation are wretched. He also expounds the occasion of their most wicked blindness: they were preparing against their Lord the snares which were to rebound upon themselves through the will of justice. This is what He means by *and they have not*. He cannot so be turned back on them what they seemed to be heaping physically on that innocent Man.

18. *They were scattered, and rejected me: they tempted me, they sought to me with devices: they gnashed upon me with their teeth.* He relates what happened to the Jews after they abandoned their wicked resistance. They were indeed scattered when at the Lord's passion the sun suffered eclipse, the earth shook, the veil of the temple was rent. Yet though these mighty miracles were revealed to them, they were not converted because of the effect of their obstinacy. *They tempted when they said: If thou be the Christ, and so.*¹⁷ *They sought when they charged Him as if He was joined to the cross with the words uttered by the evangelist: blasphemy. In like manner also the chief priests, with the scribes and Pharisees, seeking said: He saved others, himself he cannot save!*¹⁸ The manner of speech is employed here which uses abundance of words to show that some event is seen to have been fulfilled. For example, "I shall bless you with a blessing," "I shall curse you with a curse," "I shall build you up as a building," and the like. This argument is called *words*, when the words contain a word of similar sense to follow.¹⁹ Next comes: *They gnashed upon me with their teeth.* This is what prayers do when deflected by reason. When words fail them because of the weakness of an issue, they beat palms and punch their teeth, revealing their wishes by silent screams. All this is aimed at the great pride of the human race, so that His members may not think it undignified to suffer what they realize their Head has suffered.

19. *Lord, when wilt thou look upon me? Remove thou my soul from their*

evil deeds, my sinners are free from the dirt. When will you shed upon me? It said in the way of human weakness, for which all that is to come is somebody. As soon as it desires something, it happens to fulfil it. Before is said with the sense of "Rescue: what has been snatched away," in other words, "Let it emerge again from evil deeds," for we know that He was unjustly executed. From the time means from the blindly and cruel powers. Some have wanted sinners are to have reference here to the Lord's death, for though this is shared with men it was none the less uniquely earned because it was from a virgin without sin, and because it was joined to the Word, the Son of God. Alternatively," by sinners are we can understand the Catholic Church which is one through the whole world, and which is called sinners in its great love, for gatherings of all heretics are wholly excluded from it. The following verse will speak of the Church, and this gives grounds for accepting that it is called sinners. Note too that the order of events has been most beautifully preserved. First He prayed for His resurrection, which has now truly occurred. Next He prayed for the freedom of the Church, which at the time of the judgment will be protected from all anxiety.

8. *I will praise you also in a great church I will praise you in a fallen people. He comes to the third limit of the psalm, when having now discerned the gift of the resurrection He proclaims that He confronts the Lord through the whole world. We have stated that there are two forms of constitution, one of praise and one of repentance.¹⁴ Here the words which immediately follow, *I will praise you*, compel you to take it in the sense of praise. The great church is the Christian people who hold firmly to the right path and who with their gifts embrace the extent of the whole world. Next comes *in a fallen people*, in the precise sense of a people bearing a harvest, for we know that it is composed not of flying staff but of ears of corn. When the wind of temptation comes, it does not blow it away from Christ's churching-floor, but by much winnowing it is cleaned rather than blown away. So the Lord is praised in a *fallen people*, but is blasphemed by those who are foolish and wholly empty of faith.*

9. *Let me show that are my enemies wickedly insult me who have no without sense, winking with the eye. The order of words is "Let not them insult me who wickedly are my enemies, winking with the eye, and who have no without sense." Those who insult are heretics, who*

body Church declares certain people from the roll of the faithful. They are my enemies *wholly* when they rejoice in the error that causes them to perish; the Lord's loving intervention demands that this should not happen. Next follows, *Who dare we without cause, implying* "I have done them no harm"; the starting is pointless if no reason for doing harm is advanced. *Winking with the eye is what we do when we declare our wish with a silent and crafty gesture, and when we do not wish to let any one perceive with words, we wear an individual with a veil of the eyes.*

10. *For they spoke indeed peacefully to me and in addition to their anger they desired guiltily.* The unrighteous causing of the Jews is *therefore* it is proclaimed not by our words but by those of the gospel. They seemed to speak peacefully when they said *Alas*; we know that they are a true people, and therefore the way of God is truth. It is *impossible* to give tribute to Caesar or not? Even a man who does not plan murder can desire guilt; for example, if one plots to steal money or a possession from a neighbour. But He here added anger, so that their guilt might be exposed as deadly. This refers to the time when the Jews set to maintain a *guiltful* cause: it is necessary that one man do for all? and the rest.

11. *They opened their mouths wide against me. They said: Well done, well done, our eyes have seen it. They opened their mouths wide when they shouted: Crucify, crucify!*¹⁰ not winking with the eyes any longer, not desiring guiltily, but condemning Him openly and freely: What a wicked crime! The judge said that the deed the people demanded should not happen. The Jews' words follow with deadly rejoicing; it is as if they were saying: "Good, good, we see that what we wanted to achieve we are achieving in Your case, that having failed to appease the man You are so long on a cross in the company of thieves."¹¹ What wonderful patience in Our whose injury was the greatest! Could He not have descended living from the gibbet of the cross to comfort His enemies, since after dying He could rise again from the tomb in the third day? But it was not appropriate for God's power to react to the words of *blasphemous* men, for they were to *blush* all the more when all that was fearful came to pass. Though we do not read in the gospel that the Jews said: *Well done, well done*, they did speak words of a similar kind, so that the simple facts are seen to have been credibly recounted by a different form of words. *Well done, well done* simply

for the figure of *epiphany*, where words are repeated in a single verse without any intervening expansion.¹²

22. *Thus hast seen, O Lord, he not silent: O Lord, depart not from me.*
The three verses which are set related above apply here. *Thus hast seen*, in other words, "You have appeared the fullness of what You had seen would be devoted against me." This is what we say when we want to offer a reminder of something, as in "You have seen how cruel he has been to me," "You have seen the extent of the damage that wicked soldiers inflicted on me." *He not thus silent*, that is, "Do not postpone passing sentence," a postponement he carried out by speech, not by silence. As for His saying *Depart not from me*, we must interpret this as spoken in His human voice, which submitted to the passion.

23. *Arise, O Lord, and be attentive to my judgment*, to my cause, my God and my Lord. We often in our human frailties say, Arise to Him who is fast in always awake and always attentive, and since He continually supervises all things, He is considered to have paid attention when He provides. To my judgment, which He suffered from the Jews, a judgment without law, a reward for no crime, a death without sin. *My judgment* was well expressed, because He had truly endured it. The expression, *be attentive to my cause*, was well suited, in place of "to my punishment". His punishment appeared to be like that of the criminals, but such a cause could be shared with none. What is this cause which the Lord was asked to observe? It was that He who had come to grant salvation to the human race was seen to be executed by evil and faithless men.

24. *Judge me, Lord, according to thy mercy, my God and let not my enemies be abusive to me.* Though He who had examined my sin had an excellent cause, He saw the less able to be judged according to the Lord's mercy, to show an example of mercy to us who could not undertake a like activity. Next comes *And let not my enemies be abusive to me*, that is, "Let them not say what the wickedness of abusive men can ever be achieved if, we did it, we carried it through." But He prays that they may secretly and sublimely lessen their evil deeds rather than rejoice that they have performed them in their own detestation.

25. *Let them not say in their hearts: Ego, ego, in me nihil nocuit for them are.* We have observed that He distanced upon the above

which He had earlier said was to be experienced. *Let them not say* Right, says, that is, "It is well, it is well."²⁷ These are the words of men rejoicing within wicked hearts; they cannot speak the words openly while affected by prickings of remorse. So let them condemn their evil intentions, so that they may not suffer the sentence of punishment. How great and boundless is the Creator's love! He does not allow them to be left for a time in their joy, so that they may not be overthrown by moral disaster. Being *adverted* means being suddenly fixed with the body of some object. This happens to those soulless men while by certain repetitions, who abolish the living power of the cross faith. He asks for this to instruct the faithful, such things could not befall His own people, which is beyond description.

16. *Let them blush and have reverence as well; who rejoice at my woe. Let them be clothed with shame and various joy; great things against me.* The revenge is worthy, the punishment sufficient. He who blunders at his own deeds is condemned on his own assessment; for who is enchained with the bonds of embarrassment is covered by the vengeance which he stores from himself. Yet a man can blush and still not have reverence; how however He abhors! *And have reverence as well*, so that He might announce the signs of their conversion. *Reverence* is fear of the Lord mingled with love. It springs up in men who through most pure desire stain the gifts of confession. Next comes: *Let them be clothed with shame and reverence*, as though with the hair-cloth of repentance and with garments of mourning. He speaks of shame in contrast to the daring which they stored in their madness, and reverence in contrast to the carelessness of their falsehood, so that by the two virtues they may heal what they perpetrated by the two sins. By *speaking great things* He means the great words which exceed the bounds of splendour, as blessed John says in the Apocalypse: *I saw a man speaking great things against God!*²⁸

17. *Let them rejoice and be glad; who are well pleased with my justice; and let them say always, The Lord be magnified, who delights in the poor of his servants.* Now that enough has been proclaimed about His persecutors, He turns to the role of the faithful. He wishes persecutors to be tortured with wholesome repentance, and the faithful to be filled with the greatest joy of blessedness. Note that the very words under their desert compunction. The persecutors whom says: *It is well, it is well* is one mind, a transient joy and a fleeting happiness. But the

desired say always. *The Lord* he suggested, which is eternal and enduring. Perseverers become worldly pleasures on their own souls, but the faithful turn their prayers to the Lord, and place their joy not in themselves but in His praise. The words of His servants have influence on His human form, for there is love here in the flesh He assumed, but power in His majesty. Each in perfect and most genuine, there is the one Lord Christ. So who delight in the praise of His servants? Surely those who are made stronger in vision, and who by Christ's gift dwell in peace of mind in the blessing of conscience.

18. *And my tongue shall declare thy justice, thy praise all the day long.* His tongue declared justice when He preached the New Testament to the people. *All the day long*, as has often been noted, points to the whole time of one's life. But because it seems impossible for human beings to praise God with unceasing voices, let us transfer the sense to constant good deeds, for the one who believes that the divine commands reside in every intention always praises God.

Conclusion Drawn From the Psalm

Let us ponder the importance of the sequence by which the Lord Christ has deigned to speak to us throughout the whole psalm. He started with a prayer, as in other similar psalms. Then He recounted the future events of His passion and resurrection. Finally He finished with the great hope of the faithful, so that there is no doubt that this psalm has also ended with the pattern which we mentioned at the outset. So let us rejoice in our distress and let us trust in our dangers, for why should faithful servants doubt what the Lord of creation intended for the salvation of all? We must further observe that this is the second of the psalms which are known to communicate the passion and resurrection of the Lord at greater length.¹⁷

COMMENTARY ON PSALM 119

1. *Until the end, for the servant of the Lord a psalm of David.* All these expressions are appropriately understood of the Lord Jesus. Thus the

and points to Him. For the servant of the Lord is spoken of Him who *holding the firm of a servant became obedient unto death*.¹ As the prophet Isaiah says of those *should my servant I will uphold him?* *Isaiah* and *Daniel* are now familiar from numerous explanations; they are seen to refer to the Lord's person, since the explanations of the prophecies themselves show that they are appropriate to Him.

Division of the Psalm

The whole psalm is spoken by the person of the prophet. In the first section he sharply accuses those who despise the law. He says that they do not dwell with the Lord, and occasion their wicked desires. It should be visible to us that after the initial heading he chose to make a start with foolish men, for he praises the rule of the good with greater confidence after first setting down what painfully disgraces him. In the second part under the Lord's person are gathered and described the rewards of the blessed, and he says that they are filled with the abundance of the Lord's bounty. This psalm ends heavily with the denunciation of the wicked, so that none may think that they should perhaps try out what they know had been condemned with such insolation. So let us examine its subject a little more carefully, for it contains a certain difficulty of coherence.

Explanation of the Psalm

1. *The unjust hath said within himself that he would say: there is no fear of God before his eyes. There are two types of sinners? The first believes Scripture, but cannot fulfil its commands because of the weakness of the flesh. Solomon says of these: The convertible body is a lion's on the road, and the earthly habitation prevents down the mind that search on many things? The other type is bold, irreverent, blasphemous and plans to commit evil of its own free will. It despises everything, and whispers to itself, believing that God does not send moral affairs. So such a man as this has said within himself the wicked thing which he did not dare proclaim openly. He thinks that way as as in term to himself on himself the liberty to commit sin, that he may sin without conscience since he has decided that fear of the future should be*

diminished. Next comes *There is no fear of God before his eyes*. He refers to the thoughts of the wicked that fear of God is not witnessed by Him, in other words that God does not trouble that men should fear Him. They believe what certain philosophers have stated, that the world is governed by chance rather than arranged by the maintenance of heaven.³ Alternatively, *there is no fear of God before his eyes* has reference to the unjust man, who pretends to make such a statement with malicious intent. Next follows:

3. *For in his sight he has done deceitfully, that he might find his wickedness and hatred.* This accused man, of whom it was said: *There is no fear of God before his eyes*, did not bother to heed the law in order to realize that his belief was a badly false. Spurning these salutary words, he eagerly sought in every way to evade knowing the truth.⁴ So *he has done deceitfully in God's sight* to shrink from finding his wickedness and hatred. He believed that he could defend himself on grounds of ignorance of the law. Our sins are well defined as wickedness and hatred, for we must have the things through which we deserve eternal punishments.

4. *The words of his mouth are iniquity and guile; he would not understand that he might do well.* The speech of the wicked is aptly given summary definitions, their words are iniquity and guile. So what went beyond counting are expanded in two words. Iniquity refers to blasphemy, guile to books against one's neighbor. What is left, I ask, for him to do when he does not refuse to sin against God and his neighbor? When the psalmist says *he would not understand that he might do well*, he refers to those who have in some degree apprehended the speech of wisdom, but who through their own faults have abandoned true understanding and corrupted themselves with base errors. This charge is aptly applied also to the usually denigrated Jewish people, to whom the Lord came but who spurned His teaching with accented obstinacy. Pardon is often granted to lack of wisdom, but not remembrance always visits the evil-doing which is deliberate. This is called the argument from moral disposition,⁵ when people sin not through ignorance but through their malice or will.

5. *He hath devised wickedness on his bed; he hath, as himself, on every way that is not good; but evil he hath not hated.* The psalmist continues with his explanations of the man of great wickedness. He says *he hath devised wickedness*, in other words, has devised extended thoughts as

oppose by writing perverse books, so that not only should he himself sin, but also, through his writing, posterity after him. On his indictment in his heart,¹⁶ the visible flesh is derived from outside his heart,¹⁷ when the mind that lies within is gooder/greater and evil. The psalmist *is himself on every way that is not good*, means in the life of this world, which he did not measure like those who proclaim that they are leaving it behind, but fingered in hand was/should be it. As the climax to his sin the prophet made the change: *I've* he hath *not* hand. Here he wishes evil to be understood as the mother of all serious sin, initiating in a single word what is seen to be diffused more widely abroad. The psalmist is in wickedness, for we are not only commanded to avoid it but also charged rightly to hate it, so that we may condemn an abomination to great with continual curses. Here is mind that from the beginning of this psalm throughout the four verses the psalmist has employed the figure of synchresis,¹⁸ which encloses many sins in one consideration and compare.

4. *O Lord, thy mercy is in heaven, and thy wrath touched even to the clouds.* Now that he has measured the thoughts of wicked men, in this second section he passes to praise of the Lord. Though his mercy is in heaven, sea, and everywhere, here he specifically states that it is in heaven; that is, in the crevices of heaven and in the rains,¹⁹ amongst whom the divine gifts have flowed more abundantly. He further mentions the *cloud* of the past, who are involved in the struggle of this world. We said earlier that the *cloud* are an image of the *prophets'* preaching,²⁰ just as the clouds pour down nourishing water on the earth, so the prophets send forth a shower of salvation on faithful souls to give the fruit of faith on those which had become barren through the shrivelling effect of sin. In this way we may come to realize that He who brought the truth to the human race through the apostles and prophets truly grants His mercy to the heavenly virtues. Observe that this praise is introduced as a general statement to contrast with the abuse heaped on the wicked, so that the psalm might more clearly appear as the demonstrative type, with both aspects explained.²¹

5. *Thy justice is as the mountains, O Lord thy judgments are a great deep: men and beasts shall not perceive, O Lord.* The common reading in *The psalter is as the mountains of God* for Jerome's faithful translation which translates *Of God with O Lord* is much more correct.²² The

justice means the blessed apostles, who with contrived attitudes managed to endure the Lord's justice. The palmist rightly compared them with the mountain, for upon their summit they drank in the light of truth as the very sources, and poured it in lively people by their holy preaching, like mountains which in marble receive rays of new light and transmit it to the valleys with reflected brightness. He speaks of the deep here in the good sense, comparing its depths with divine judgments. A deep is a depth of waters which we can neither measure nor wholly plumb with our eyes. Who could either dimly the depths of the great ocean or estimate its huge extent? In the same way we can neither estimate in mind the divine judgments, nor define them by any rational explanation. As Paul says: *How incomprehensible are his judgments, and how inscrutable his ways!*²⁵ A single word, *deep*, is used to express all these ideas; in other words, a depth which cannot be grasped. He also explains why he called the judgments depths, rightly so, since He bestows the kindnesses of His divine love on sinners even though they deport themselves with the disordered willfulness of snakes. But what must, what reason could grasp that the conversion of those who repent attains the rewards of the just? He says that the Lord's judgments are most aptly compared to boundless depths.

5. *O that thou hadst multiplied thy mercies, O God! that the sons of men shall put their trust in the protection of thy wings.* He now responds by varied recapitulation what he earlier stated briefly. *Thy judgments are a great deep.* Here is an adverb used by me expressing wonder, in other words, "how fully, how powerfully have thou bestowed thy mercies with wonderful generosity, both to help sinners attain rewards and to bind the just to anticipate their promised gifts."²⁶ Peter had earlier but spoken of men, but now uses the expression, *sons of men*. The description now is aimed for those who have not yet laid aside the old nature of the first man and who continue in original sin, for since Adam himself came first, he is called man, not son of man. The sons of men are those who have obtained the grace of baptism, and are reborn or become a new generation through the Lord's help.²⁷ Christ Himself was called the Son of man, so that those who attain His rewards may be adorned also with His name. The Lord's wings are the commands of the New and Old Testaments, under the protection of which no (know every just man has hope, as long as he is seen to obey them. The parallel is

things derived from birds, whose tender young are wont to place their trust in the protection of their mother's wings. By this example is revealed the simplicity of the person with hope, as well as the security of the Lord's most comforting kindness.

9. *They shall be instructed with the plenty of thy house, and thou shalt make them drink of the river of thy pleasure.* *Instructed* is plucked from the sinful habit of men alike with too much wine, who become sluggish, when their minds are affected; but here it describes the state of good men.⁵ This heavenly instruction cuts off recollection of worldly matters, and thus makes the things of the flesh depart from the mind, just as instruction from some driver causes a steed to leave his sense. Thence follows the source from which such instruction can spring, namely, *the plenty of thy house*, in other words, the spiritual store of holy mother Church. She is the house which cannot but diffuse its store on some effort; she has sufficient for the whole world, so that she is always full to overflowing. This instruction is water, the drink which is splendid in which the drinker dies if he opens its further contents. We have said that a river is a swift river descending after a sudden cascade of rain; the wisdom of Christ is well compared with it, for it is both sudden and so swift-moving that it reaches the end which it seeks without further delay.

10. *For with thee is the fountain of life: and in thy light we shall all day.* In what salutary and powerful fashion does he reveal and expressed the meaning of that earlier phrase, *Thou shalt be instructed!* His sign to the Lord Christ. *For with thee is the fountain of life*, that is, the beginning of all blessings and the source of virtues from which we are most completely filled when we accept any gift from His devotion. This life which we can drink instructs us when we drain from the sacred drinkings as enthusiasm for their goodly words. As Jesus says: *You shall draw water out of the Father's fountain;*⁶ but in human usage light and fountain are different things;⁷ in fact they are identical, because a fountain of water extinguishes the light of flames. But with God they are one, for whatever from you employ is true but still inadequate. We say that God is the light, because He enlightens every man that comes into the world;⁸ a fountain, because He fills the thirsty and supplies a blessing, because He is strong and full, the Way, because He is straight, the Master, because He is the

Teacher of eternal life the Rock, because we know Him to be the foundation and base of the Church, and the other descriptions in current literature literature. But in each and all of these we grasp the Lord Christ alone to be able to understand this verse perfectly and carefully, we must know that the same light is common to the whole Trinity. For we read, *God is the light, and in him is no darkness.* So because Father, Son and Holy Spirit are one God, we rightly realize that this phrase, *God is light and in him is no darkness*, refers to the whole Trinity. In the same rightly says of the Son, *In thy light we shall see light*; that is, the light of the Father and of the Holy Spirit, because through His preaching it happened that the whole Trinity became clear to us.

ii. *Extend first thy mercy to them that know thee, and thy justice to them that are right in heart. Extend first*, he said, meaning "give preference," "impart first," "scatter first and wide so that those who know You can walk more safely in the world." Those that know the Lord is to be understood in various ways. They know the Lord who proclaim the holy Trinity with most ardent heart, who do not dissent the rules sent from heaven through any defect of their understandings; finally, they alone know God who do not refuse to be fulfilled by the unity of the Catholic faith. The painter asks that mercy be first extended to them, so that they may both live in this world under the Lord's loving care, and obtain worthy rewards at the judgment to come. *Thy justice to them that are right in heart* means that those who through God's kindness have deserved to live here with upright minds will be more justly set at His right hand.

iii. *But not the first of pride come to me, and do not the hand of the cleric move me.* His prayer that he may not leave the just path with his mind's search, but he fell from his upright stance into pride, after settling in the safety of a humble position. His use of the singular *first* is not casual, for clearly we cannot stand on one foot for long. This is only used to signal pride, for pride cannot keep a man puffed up for any length of time. *First* is used to denote a mental attitude, just as one walking often is from one place to another, so we become separated from the Lord when we cut ourselves off by arrogant thoughts. This is acknowledged to be the genesis of sin by which the angel fell, by which Adam as we know was excluded from Paradise. The hand of the

stance in the actings of men who offend will counsel which dislodges us from the certainty of faith, when it troubles us with wicked desperation.

15. *Then all the workers of iniquity are fallen: they are cast out, and could not stand. There is the place making mentioned, in which the fiat of pride and the defiant counsel of wickedness are. His employment of fallen is good. It is as if he were saying "They have tumbled into a deep pit."* One who runs on that foot will not stand upright, but fall, for who can doubt that those supported by one foot only, as I have said, can tumble down? Even if no-one pushes such a man, he is most liable to fall through his own weakness. The psalmist however does not identify this foot with our sin alone, but with *all* the workers of iniquity but though some tumble through cruelty, others from lust, others from greed, and others from the devil's envy, all fall through the sin of pride because they spurn the Lord's commands. Just as the person who obeys many instructions is called obedient, so one who spurns the numerous commands of the Lord is most accurately labelled arrogant. This is called the argument from species,²⁴ for pride is the species from which all sins are liable to take their origin. As Scripture says: *The beginning of all sin is pride.*²⁵ Next follows a sentence concerning these men: *They are cast out, and could not stand.* It is certain that they are cast out, for they will be told: *Go into eternal fire!*²⁶ They could not stand because they will not be permitted to postpone the Lord's commands, but are immediately cast down by the angels to where the fire of punishment is prepared for them.

Conclusion Drawn from the Plague

It is pleasing to recall the beautiful way in which the earlier part of the psalm is processed. It commemorates all that divine grace has afforded us in our sins, how they attain the fullest satisfaction in blessed security. How very praiseworthy is that satisfaction! That thankfulness should be taught in every prayer, for moderation springs from it, and integrity of mind is fully attained from it. It does not cause staggering confusion, mental delirium, or blackness, the soul is made healthful, according as it is filled with that thankfulness. So let us drink this draught soberly, not with our hoarse lips but with the heart's purity.

however. From it we do not obtain temporal happenings, but with the use of external help.

CONSTITUTION OF THE BOARD

1. *For David's Suffering* There is no need for us to discourse again on the words of this heading, but there is a great obligation to reveal the purpose of the pastor. Its entire point is the conversion of sinners. For the Church, here introduced as spokesperson, instructs the hearer not by her own commands not to become involved in deadly errors, she denounces the sinner with the punishment, and promises reward to the good. This type of teaching is extremely effective, causing the sinner to be humbled, and the humble to gain worthy consolation. There is also the ordered disposition of the Hebrew alphabet minus the sixteenth letter: 'As we have already said in earlier discussion,' we consider this alphabet to those defectors in some degree in the perfection of behaviour of holy men. Since all the Hebrew letters have their meaning, it is perhaps right to believe that an alphabet short of a particular letter does not enhance its meaning either. Those who have studied the subject can perhaps discover better than this. I, like quite long remember I have not been granted any insight beyond what I have said. Remember that this is the third of the alphabetic poems, which reach a total of seven;² as we must explain in the appropriate place.

Discussion and Future Studies

As has been mentioned, throughout the whole psalm the voice of the Church is introduced for the conversion of the people. In fact she wants that none should imitate the malice of the Pharisees. Hearing an ideal voice for it to be demanded of the Lord, who can both grant what we ask and remove what we think for us. Sin because of the Pharisee alphabet are committed in this section. In the second part she says that sinners have been converted by the most fervent suffering of Jesus. She does mention that in their eyes, serious that serious people

comparably good. This section contains seven letters. In the third part she proclaims that she has never seen a just man abandoned, and she intermingles the punishments of the wicked and the rewards of the good in profitable interchange. This section contains the remaining eight letters.

Explanation of the Psalm

11. *PSALM. Be not envious amid evil-doers, nor envy them that work iniquity. The beginning of the psalm, Be not envious amid evil-doers, nor envy them that work iniquity, for they shall shortly wither away as grass, and as the green herbs shall quickly fall,* has the character of a compressed colloquium,¹ as follows: Those who are evil-doers and work iniquity will shortly wither away as grass, and as green herbs shall quickly fall. All who will shortly wither away as grass and as green herbs shall quickly fall, are not to be envied. Therefore we must not seek to resemble evil-doers nor them that work iniquity. Holy mother Church contains us by the figure of *vegetables* from taking pleasure in the acts of evil men and from associating with bands of them in beautiful alliance. The wicked group of sinners entices many, and there is a certain delight in being deceived when we sink so sin in numerous company. The next step is that we do not imitate these madmen one by one, perhaps believing that those who temporarily enjoy freedom to sin are blessed. Being conscious here means imitating evil deeds, when people think that they have wasted their days in their regretful feeling that heaven to do wicked deeds has come motion to them. Paul says the word *envious* also in a good sense when he says *Be envious for the better gift.*²

12. *For they shall shortly wither away as grass, and as the green herbs shall quickly fall.* A commendable reason is given why we should not follow those who we know will quickly perish. Grass is beautiful while it sprouts, but soon it withers in immediately changing colour and fades, for so the wicked, who after glowing with blossoming joy come to a mere and early end. They are first compared with grass in their withering, and then with wild herbs in their falling. The psalmist did not say "garden vegetables," but green herbs, to denote instead the worthless plants which grow uncontrolled in the countryside. ³Vegetables

olive get their name from the *pois* (oil)? In which they are assembled and cooked. So let us compare with grass the nobles of the world who sprout forth vanity and are choked in the grass of dissipation, prostitution, and let the green herbs symbolize the mean and lowly, for they grow with sprouting abundance in uncultivated regions, and keep the rustic, mainly quality of their native humus. The first obviously withers away, the second quickly fall. Someone may ask: When are we to believe that this happens to them? The answer is at the time of the Judgment when the sinner's glory passes, when every person shows his fruits to the ones die. This world is like the winter, when every seed of our deeds is enclosed within. Judgment cannot be made in them, for they are known to be hidden. So in these two verses that outstanding type of argument is used which is called *epithema*, as in Latin *expositio* or *expositum*? which confirms by example the validity of a doubtful case, for it is demonstrated that the wicked quickly fall by the examples cited of grass and herbs.

3. *RETH. Trust in the Lord, and do good and dwell in the land and then shall be fruitful thy fields.* After emphatically declaring that evil-deeds must be avoided, the Church here advised us what we must do. First she wants us to trust in the Lord; this is the entry to faith, the beginning of salvation. Next comes: *do good*, for as we read in script: *every flesh without good work is dead*. *Dwell in the land*, in other words, continue in the house of holy Church, for it never leaves the faithful or leave it. Then, to prevent the question "What advantage will there be if we do these things?", there follows the great reward for everything: *Thou shalt be fruitful in vines.* Then *shall be full thy vineyard* and *exulting sweetenness* with thy vines means with the contemplation of Christ the Lord, who is alone as we know the Church's remnant beyond reckoning. What marvelous feeding, not the defective removal of the body, but strength of soul which cannot be exceeded by it the faithful are fitmost, the more this food satisfies, the more it ever increases our blessed hunger.

4. *Delight in the Lord, and he will give thee the request of thy heart.* Delight is accounted as both physical and spiritual; the first means vision, the second vision. When she says: *Delight in the Lord*, she means your premeditation of Him to be sure so that you may love Him whom you fear, long for Him whom you reverence, and strive to obtain Him whom you dread. Next comes: *that he will give thee the*

request of thy heart. Note that the said heart, not flesh, this quality refers to wisdom, for the heart's request is faith, charity, knowledge of God, and performance of good works. He is accustomed to give moral approval to what the regularly recommended in her holy preaching. In this way the Christian's spirit is fashioned for eternal life by her such and every statement.

g. GIMEL. *Unveil the way to the Lord, and trust in him; and he will do it. The darkness of sin is such of veil in which our way, that is, our lives, is clothed as by the covering of a cloak of darkness. We unveil ourselves of this when we understand our sins about properly. The apostle Paul unveiled his way when he said: The flesh doeth against the spirit, and the spirit against the flesh.¹² He trusted in the Lord with the cry: Unhappy man that I am, who shall deliver me from the body of this death? The grace of God by Jesus Christ our Lord!¹³ His ability that he will do it, for He who is all-powerful and strong in hand, whose commands all things truly obey. The names of the things which He will do the more unfold in detailed explanation.*

a. *And he will bring forth thy justice as the light, and thy judgment as the sunnyside. He explains the previous words, and he will do it. The light of the sun reveals to us physical colors; God's brightness shows up the nature of our deeds so that our justice, the faith which we have in Christ, may shine forth to be clear to the eyes of the spirit. To bring forth means to draw something out of darkness into light, in other words to lead it from the mask of this world to the brightness of the judgment to come, where all things become clear and are no longer hidden in dark hiding-places. So then our justice, which we now possess in faith by God's gift, will be visible to human sight, and will appear forth like light when Christ our hope is revealed. As Paul says: When Christ your life shall appear, then also you shall appear with him in glory.¹⁴ As the sunnyside is hyperbole¹⁵ it denotes the more clear and pure light, for at that time the sun bathes the earth in the greatest brightness, and traverses all parts of the world with translucent gleaming.*

s. DALETH. *Be subject to the Lord, and obey him. Simulate not the man who professeth in his way. Even the man who seems foreign to belief in the Lord is subject to Him, but by the power of His domination and not by deliberate choice. But so that you would realize that this applies to holy men, the words, Obey him, follow. Only those who serve the Lord with committed devotion can do this, for forsaking*

means loudly begging. Note that these two things, behaving well and always supplicating, are regularly juxtaposed. As Paul says, instant in prayer, communicating in the vocabulary of the saints.⁵⁴ She also returns to the advice with which the psalm begins: that the state of faith must not imitate the prosperous sinner. The words, in *de* way, were appended so that you would understand not holy men but the wicked; the Christian's is the only way that is good, whereas our way is subject to sin. The next verse also clearly reveals this point.

The man who consistently imitates. She states what she said earlier. The prosperous in his way, in other words, the man who imitates wickedness, whose deeds are base, and whose business is impure.

B. III. *Casts from anger, and later says: there is consolation in doing wickedness.* She addresses the word *comes* to the person still grounding in a dual mental framework, who with deep rage and indignation pours out words of blasphemy, complaining that he is denied that worldly happiness which he observes is possessed by most wicked men. As we have said elsewhere, *comes* is what drives the mind into such emotion, whereas *rage* lasts longer. So she bids an absolute look, for through them we can commit serious sin. She adds: When no consolation in doing wickedness. The ancient defined wickedness (*iniquitas* as voluntary evildoing into which we do not fall by chance, but parallel of it with willing delight. She often forbids anyone to desire to aspire to it. *Nepotus* (wicked) is the same word as *iniquipatus*, "not at all,"⁵⁵ in other words, appropriate as no time.

C. *For wickedness shall be expelled but they shall wait upon the Lord, they shall inherit the land.* A twofold reason is adduced for wholly abstaining imitation of wicked men's fate, and a reward. Man, why do you long to imitate those whom you are perishing? Do you not hear your loving mother asking you why you do not rejoice with the good so that you may not perish with the wicked? *Expellat* (*exterminet*) means bring them beyond the boundary, in other words, being deprived of the city of God. But so that for those should not Christians men's foolish hearts, she also incorporates hope of the good with the words *but they shall wait upon the Lord, they shall inherit the land* that is, those who despise the success of the wicked and do not wish to be possessed with this world's gifts, but await the coming of the Lord forever. They will take joy in His inheritance, the inheritance which comes lawfully, which is secure and eternal. *They shall inherit the land* means they shall

acquire the future city of the Lord which God's devotion promises to the poor. So let us ponder the economy of this heavenly promise, let us wish these promises at their due season. Let us run through our desire to demand these promises in haste (or even to harm ourselves by abandoning our cause). This verse is joined to the preceding words: *Consider not the man who prospers in his way, the figure is called hypocrite; the edge of words is held up and developed later.*¹⁷

iv. *For yet a little while, and the wicked shall not be, and then shall seek his place, and shall not find it. A little means something small and tiny which can be grasped with the closed fingers of the hand, like parchment-derived from papyrus, a leaf.¹⁸ The Church promises this short, final age to her chosen who act, so that the period in which the man of faith can become exhausted may be not thought to be too long. She says that the time remaining till the day of judgment is a little while, because by comparison with days gone by it is very short. And the wicked shall not be, not because the just sinner will not exist, but because he will have ceased to sin. His place denotes this world, which is indulgent to sinners and is instantaneously with him, clearly this flourish there as if in their own words.*

v. *But the meek shall inherit the land, and shall delight in abundance of peace. We turn to meek (mansueti) those accustomed to the hand (mansueti), that is, the patient and gentle who endure injuries from others without presuming to offend against themselves. But note the great force of this term. Since it is fitting for the Christian to endure many wrongs, clearly the desire is made to explain the perfection of the wholly good man. She says that the meek will possess the Jerusalem to come of which we have now often spoken, a city always filled with every blessing, in which its inhabitants do not live by reality but find an delight in God. These three souls are free, but in tranquillity receive all that his blessed spirit desires. There the inner eye is fed by blessed hunger, there the soul is renewed by right alone, for all that is desired is granted by contemplation of the Lord's face. Next comes: They shall delight in abundance of peace. This is the peace of the world to come, where there can be no hostility or opposition; the joy begins in the single sense of its course continues until eternity.*

vi. *And the sinner shall crush the just man, and shall seek even*

She will do next. The entire narration of this poem appears as interweaving of sinners and just, but it is not inappropriate to divide it here since we find the introduction of something new amongst the contents. So for this be our second section. She had earlier said that the faithful should not associate the wicked, now she says that sinners are corrupted in the prospecting of envy as they eye the just. It is their divergence will which breeds hatred for the just man. For when the wicked man sees him cultivating good manners, he believes that he himself is being particularly injured. He gnashes his teeth and rages in mind. He is more eager to take the very life of him whose manners he cannot corrupt. Shall watch, that is, shall eye with resentment as if from hidden ambush. Gossiping of such is characteristic of raving brains, which the angry man considers when he threatens his neighbour with death. So it is shameful to imitate those who are curious of others' possessions, since the man induced by the gaze of envy regards himself in the worst of men.

17. *But the Lord shall laugh at him, for he perceived that he did stuff* yours. Wonderful is the nature of the consolation awarded to us, for who should feel delight in the luxury of him whose wickedness he knows is even to perdition? If we do not wish to be confounded by any jealousy, let us follow what the Lord does. Let us laugh at him whose fall we foresee, let us account as nothing the possessions which we realise are soon to fade. Let us believe most severely in such an outcome, for it has been promised us by the oracles. It will come to pass that the sinner will depart as an oblique deviation, though he earlier seems proud with a happiness that is fleeting.

18. *HEATH.* *The wicked have drawn out the reward they have dealt their lies reveal about the needy and poor, to kill the spirit of them.* The reward of the wicked is any guile which seeks to harm another. He who attempts to plunder the needy wickedly understands the reward of his design. He who longs to deceive innocent souls with corrupt persuasion reveals the reward of his most foul intent. *Drawn out* our means uncovered, so what was previously hidden in the scaffold of iniquity became clear when it was unthought, and the designs were blatant. Binding the bow does our means immediately firing the arrow, but keeping it aimed and ready, awaiting a moment for the shot of deception when they can defend the simple and innocent. The next words are

Is cast down the needy and poor. The difference between needy and poor we explained not long ago. The expression *cast down* is well-known, for it denotes one who is upright and endures with strength of faith; such people are cast down when dark and devilish error envelops them. She added: *Is all the weight of heart.* This can be understood of martyrs who are weights of bones but slung round in the flesh.

17. *THEIR.* *Let their swords come into their own hands and let them thus be broken.* Whoever seeks to destroy is well-called a sword, for a sword is the type of weapons successful in causing death. It is called *gladius* (sword) because it is used for destruction (*gladius* of the enemy). To enable you to realize that the sword here proceeds from their intention, she used the reciprocal expression, *enter into their own hands* (the sword) instead of *wielded* (the sword) from where it had come. We have said that she indicates the hidden malice, devised against the most innocent, she said that this is broken because it would not harm the faithful in their hands. Note that she repeated the same words in describing the punishment as she used in describing the sword, that is because of the well-known judgment of the people: *What she sows sows that you shall reap, it shall be measured to you likewise.*¹⁸

18. *Better is a little in the just than the great riches of the wicked.* The devious mother is though kissing and embracing her children continues to console them, persuading them that *better is a little in the just than the great riches of the wicked.* But her encouragement is what she *dislikes*, means, for this is what makes us great. A little here is to be interpreted as boundary; while one mind remains themselves with it, they rise above the previous possessions of the world. As the other mothers the wicked have great riches, in other words a mass of sin and an abundance of faith. So let us men have much better it is to obtain the little of the just and not us have a heap of those great crimes, for the first leads us to the Kingdom of heaven, but the second plunges us into hell. This is the proof drawn from contrast;¹⁹ for the little of the just is the opposite of the great riches of the wicked.

19. *For the arms of the wicked shall be broken in pieces but the Lord strengtheneth the just.* The arms of the wicked constitute proud actions in which earthly people show their presumption when influenced by no rational thought. She did not say *broken*, which could be the result

of one blow, but broken in pieces, or shattered by continual pressure; for it is always more painful to be broken bit by bit than to be wiped out by sudden destruction. Just as the weaver the webby by such strokes, so the strengthen the just by her gentle pressure; the strengthening means giving resources to one in moral distress by words of consolation. If you look back carefully, you will see that the point of the whole parable is present in these words. The purpose of all these statements is that the sinner's presumption is brought low, and the spirit of the just raised up. This figure is called *paralipsis*, in other words, an example given to encourage or deter.¹⁷ This is what has happened here too, when the sinner the just by means and deters sinner by adversity.

8. 1033. *The Lord through the paths of the unbelieved and their inheritance shall be for ever.* Our human ignorance cannot gaze on the paths of the unbelieved; for the narrow path of the sinner is invisible to the flesh. But the Lord who created them knows them in their most unbelieved nature and extent. She explains what can be the reward of such as these: *Their inheritance shall be for ever.* Their inheritance is the heavenly Jerusalem most rich in eternal peace, which is so often rightly promised that the uncertainty of the mortal promise is removed. *Shall be for ever* is added because inheritance in this world cannot be eternal, whereas that inheritance is granted indefinitely since it is awarded without end.

9. *They shall not be confounded in the evil time, and in the days of famine they shall be filled.* The *evil time* means the day of judgment when all flesh anxiously fears retribution and assessment for its deeds. As the psalmist says elsewhere: *The Lord will deliver him in the evil day.*¹⁸ So at that time the unbelieved are not confounded, for their sins are forgiven through the grace of satisfaction. The *evil time* and *days of famine* they shall be filled. The *days of famine* indicate the time in this world when the Mosaic hunger and thirst after justice.¹⁹ For at the resurrection the just experience not a period of hunger but eternal fullness of all blessings. So in this world, where the just can hunger, so seek justice, *they shall be filled*. Filled, that is, through the holy Scriptures, through the example set by the Lord, through the promises of rewards so often made. These are the fruits

with which the little faithful Christian. So soul freedom from care is promised to the committed, so that they are not ashamed at the judgment to come, and they obtain the appropriate gifts in this world.

10. *CAPRI*. Because the wicked shall perish: whereas the enemies of the Lord shall presently be humored and recalled, but disappearing shall disappear like smoke. It is worth noting that in this verse one statement of proof is then followed by a second. The verse *Because the wicked shall perish*, and again *Whereas the enemies of the Lord shall presently be humored but shall disappear*. This figure is called *synecdoche*,¹⁶ when we attach two proofs to a single issue. In the judgment, the wicked shall perish since it is clear that they are wholly empty of spiritual food. In this world they account themselves full and wealthy, but their fallure in spite of its abundance is merely masked and empty, since it leads to their destruction. Observe that the statement that the wicked shall perish, in other words, will be condemned at the judgment. You will ascertain that they are unhappy because they enjoy the world's delights through the whole period of their lives, so why does she say, *Presently?* It is because he who clings on to a crumbling existence is more unstable from the truth, because he begins to perish at the time when he begins to mount what is doomed to fall. Disappearing because they could have disappeared in another way, the wicked *like smoke*, so that the time of their death is soon to arrive. Just as smoke rising from flames rises through the air in cooling moments, and the highest is usually the quickest to vanishes, so our dark and carnal sensual vain desires with a speed commensurate with the heights to which they rise. The expression, *disappearing shall disappear*, is called the argument from related forms,¹⁷ for these words derive from male color, and originating from the same source are harmoniously similar to each other.

11. *LAMETH*. He stinner borroweth, and shall not pay again: that he just cleavereth sheep, and loseth. The stinner/borrower when he hears the word of God and does not echo it in his actions. This is the refusal to pay, the total failure to fulfil the commands of the Godhead. He also borrows when he accepts God's kindnesses and gives no thanks in return, but instead is impatient and continually ungrateful, so if he has obtained nothing. The case of the just man is different, for though he

obtains few things, he pays back more with startled devotion. He gives abundance of thanks in all cases. He considers the poverty bestowed on him to be riches. He endures his very pains and misfortunes, he is in the hope of his reward to come: he grapples even with instances of death by giving scope to patients. Pay heed to the words: *Glennal away* and doubtless this further refers to becoming able, in which mercy comes first and penal kindness follows after. Observe too that she makes an opposing distinction between the just and the wicked even by the figure of *aliphewic*,¹² by which the difference between individuals is established.

12. *For not as does him shall pasture the land, but such as curse this shall perish.* Just to enter the distinguished the wisdom of wisdom from those of the just by the figure of *aliphewic*, so here by the use of the same figure she has separated their punishment and reward, so that she should not leave intermingled what are wholly disparate and discordant. Those who bless the Lord, that is, those who render thanks in all things and keep His commandments, will obtain for their possession the land of the living, of which another psalm says: *His portion is in the land of the living*.¹³ But the evil-tongued blasphemers or those who disobey God's laws will be ejected from that native land. I do not say that they are not future victims of the punishment of fire, but that they will lose the promised blessedness of the just.

13. *MEM. By the Lord shall the steps of a man be directed, and he shall be made eager for his way.* Let us understand the argument propounded. The steps of a man in themselves are always tortuous and debased, because we have been conceived in wickedness and born in sinning; but when we are directed by the Father of lights, when we accept the rule of faith on which we tread. We are clearly directed when we walk without going astray, like where does this direction lead us? Surely to help us attain perfect faith and eternal rewards. But this Christian who has already been directed in *honor* will be more eager for the way of the Lord, in other words, he will look above all things the Lord Jesus Himself, who is truly our Way, Truth, and Life.¹⁴

14. *When the just man shall fall he shall not be dejected, for the Lord comprehended his hand. You must not understand fall as falling into sin, because she has spoken of the just man, but rather as falling into the*

hands of slavers, into harsh thorns, which often befalls holy men through the devil's ambush. So that you may seem to be satisfied about this, note that after speaking of falling, which has reference to the first, she speaks additionally of strengthening the hand of him who falls, whereas she ought rather to have strengthened his footsteps to enable him to rise after falling. So it is quite clear that falling here means falling under the sway of the sensory, for his strengthens his hand, that is his desire and action. This captive cannot be freed, for he has decided to undergo fearfully the hardships of this world.

15. *W/N. I have been younger, and now am old and I have not seen the just forsaken, nor do we in need of bread.* We have reached the third section. If you consider that an individual is speaking, a short and restricted period of time is denoted, but you are to believe that the Church's voice is intended, which proves that the statement is true from the beginning of the world until its end. She was younger when at the commencement of time she received the beginnings of the law in the form of the first man; she is now old, in other words, she has reached the more advanced age when in her final days she deserveth to receive the Lord and Redeemer. The evangelist John says in his epistle: *Little children, it is the last hour;*²² that she says that throughout this time which has outlasted the period of the whole world she has not seen the just forsaken. Thus a long period seems to be denoted by the words of the Church. So what do we say of the just men who fall into the hands of robbers, and of the just Man Himself who cried out on the cross: *My God, my God, why hast thou forsaken me?*²³ But so that we may escape every snare of contradiction, the just man is not forsaken, but his crucifiers are spiritual and not, as men think, temporal. Through those spiritual blessings rewardly were truly bestowed when they could overcome the tortures of the world, as Christ Himself attests: *Whosoever will suffer persecution for justice's sake, let there be no temptation to him of an ungodly man.*²⁴ In similar fashion she says that she has not seen the soul of the just man in need of bread. If you take this literally, what is said cannot stand, for we read that Abraham, Isaac, and Joseph changed their lands owing to hunger, so there is no doubt that they were in need of bread, for clearly they made for foreign regions because of the indigence of their native ones. But let us turn back to the

living man, and the true pronouncement will become clear to us in a salutary way. We said that the seed was the work of each individual which he sows and saps, whether good or evil. So the work of the just has no need of bread, that is, of God's word with which he is filled and renewed and by which he truly lives and is inevitably fed. In what seemed to be contradictory is found to be brought into harmony.

16. *He sowed every seed and heeded all the day long and he said shall he in blessing. All day long means all the time of his life. Day is often used in the scripture to denote the whole of a lifetime; for example in the words of Psalm 118: *For as long as I shall meditate day and night* 16. So it happens that when we speak of a little we are thinking of a lot. *He sowed every seed and heeded* rather the opposite of sleeping, in which every flesh weakens the heart and so opens the hand, for this is the perfect sleeping which begins within ourselves and so hinders us from the help of another. Or rather, we may say that he leads the spiritual blessings which God's good man procures in abundance. The just man clearly leads that in which he is rich: teaching, pity, justice, patience, and the other blessings which his most holy heart enjoys. But so that you may not think that the just man wishes to lead only occasionally, the phrase *All the day long*. What riches beyond reckoning, bestowing their abundance more generously throughout his life! He rightly gives incessantly, for he has been accustomed to receive from Christ always. Next comes *that he said shall he in blessing*. This passage too is like those that precede. If you wish to take heed in the sense of children, many holy men have inspired children who were depressed and unhelpful. The word denotes action, which by heaven's gift is powered by a power like needs of corn. This is received as a blessing, because it is sown with good intent. Paul teaches us that we must understand word as action when he says *He that sows in the flesh, of the flesh shall reap corruption, that he that sows in the spirit, of the spirit shall reap life everlasting* 17.*

17. *ANALOGY. Declines from evil, and is good, and shall the evil and sow.* Our dearest mother turns our lives in two ways. The first is her exhortation to avoid evils, because a sinistral accident suddenly turns us opposite the good things. The second is her encouragement that we do good things because we have abandoned things worthy of rebuke. So

let us avoid the evils which are our possession, and do the good things which are Christ's, for the Lord at the judgment does not call the just to their reward for doing nothing for the poor. He rewards them because they have clothed the naked, visited the sick, and chosen to feed the hungry and thirsty. So you see that it is not enough for the Christian to refrain from evils; he must also strive to do good in some action. For what follows these instructions? *And shall the just ever increase*, so that the man who trusts such a promise now seems to possess those future rewards as most certain things. *For ever and ever* suggests the eternal kingdom, which shall not be supplanted by any change.

28. *For the Lord loatheth judgment, and will not surely be angry: they shall be preserved for ever.* When you hear these words, you too must love judgment, that is, do justice as that with the Lord's help you may control yourself with righteous desires and rejoice in your own blessings, for the Author of justice cannot forsake those who choose to fulfil His commands. Notice the promise. He does not say that the just will not be in any sense abandoned in temporal matters, but proclaims that they will be preserved for ever, for those men by afflictions and punishments cannot be preserved visibly here and now. Those men for the present life, who are known to beg for a long span of years, should know: those who strive to please the Lord are to be preserved not in this world but for ever.

But the unjust shall be punished, and the seed of the wicked shall perish. This thought is often repeated so that we may believe more strongly in what is to come, for the divine pity in seeking to enable us to escape the punishments of hell delights us variously. Just as much the said that the seed of the just, in other words, their works, would remain blessed, so here also confirms that the deeds of wicked men perish. They shall indeed perish, for backsliding and the shade of sinners we know is destroyed. Thus the works of the unfaithful perish we shall prove not so much by our own words but by those of Solomon. Such men will say at the judgment: *What hath profit profited us? Or what advantage has the hoarding of riches brought us? All these things are passed away like a shadow.¹²* You see that all that destroys man perishes, the only things surviving are those that make him abide in the kingdom of the Lord.

19. *The just shall praise the Lord'sy inheritance: and shall dwell above it for ever more.* Just as the diligently refuses to correct, so often she promises gifts to encourage us. Each of these, as we have said, is a most effective technique of teaching: the punishment stands the wicked and promises towards the good. The land (Israel) is so called because it is worn down (erasure)²⁶ by countless' feet. The land of the future is so called because of its likeness to the land of today, not that it is worn away, for it will remain unchanged permanently, but it does not lose the name, for it will continue with its qualities unchanged. In the same way we believe that both heaven and our bodies are renewed, but though new are still called by the same names. The words *shall dwell above it for ever more* added so that you may not believe that it will ever be abandoned. It is not wrong that she said *dwell* is rather than "therein." We think that she seems to be explaining the secret of that manner of dwelling, and so the words used were *dwell* in, for it will not be necessary for a spiritual body to grind the earth with heavy tread. As Paul says: Then we who are alive, who are left, shall be taken up together with those in the clouds to meet Christ, into the air; and we shall be always with the Lord!²⁷

20. *The mouth of the just shall meditate wisdom: and his tongue shall speak judgment.* This sentence reveals the time of the blessed resurrection through the figure of chromosomes,²⁸ which in Latin is called *informis* or *descriptis*. She does not say "meditation" but *shall meditate* as what is to come. My more (interpret) search here in thinking, because what the tongue says follows after. *Shall meditate wisdom*, then, implies not by reading the Scriptures but by the heart's more clear vision, for in that place wisdom is not gathered from literature but granted without; will by heaven's happiness. *Shall his tongue shall speak judgment*, because these words will not be as words with thoughts unless, as the heart shall meditate wisdom, as the tongue shall speak justice in all things. This is the way of heaven and of the blessed, being themselves unimpeded by any sense they are rightly connected into partnership with the angels. So the just man's tongue speaks judgment when he is filled with the appearance of the true light. Judgment (*ad iudicium*) means statement of the law (*ad iudicium*) because the law is expressed in it. The saints will not always judge, for it is certain that

there is only the one judgment of the Lord. But they will speak justly for ever, as God's virtue endures them most truly.

30. *The dew of his God is in his heart, and his crops shall not be uprooted.* You see how the perfection of Isaac's blessedness is revealed to us: man receives in his heart nothing but God's will by which he is made blessed, through which he ascends to the great heights. To Him the will gives thanks without ceasing. *His God means Him who freed him from this world's calamity.* The word *His* denotes the grace of the Lord Saviour, for though He is God of all, He is said to be peculiarly the God of him whom He designs to free. When she says, *In his heart*, she shows that the entire sense of "Mercy" is fulfilled by such possession. So none will be able to upplant his crops, since new original sin will not exist, and the devil will not have freedom to deceive. By upplanting we mean setting traps before the feet so that one cannot gain a firm footing. Clearly this cannot be achieved where everything is safe and enduring. As the psalmist is so say in Psalm 32: *Because this dawn delivered my soul from death, my eyes from tears, my feet from falling.*⁶

31. *Sabbath. The wicked marcheth the just man, and seeketh to put him to death.* These words still refer to the future judgment. Watching means rying something with deep thought, persevering in the utmost concern of things. On the day of resurrection, the sinner weighs the just man, and says in his heart: Is not this the man who was in sin, whom we held in contempt and despised? Do we now see him chosen in preference to us, and set in the highest glory? This is the wicked, watching the just man. *Seeketh to put him to death* describes the readiness of criminals to strive to destroy the just man even in the next world, where they are known to have by then no freedom to do harm.

32. *But the Lord will not leave him in his hands, nor condemn him when he shall be judged.* Notice here she has assumed this arrangement in the world to come. She says that the just man is not to be any more consigned to the power of the enemy, as has often happened in this world when martyrs are abandoned to be killed in the flesh at the hands of persecutors. At that future time He will not leave His servants to the will of the wicked, but will set them in eternal peace, and protect them once they are freed of all dangers. *Nor condemn him when he shall be judged* He does not condemn the just man when He judges

the wicked, but when there is separation of deserts, blessedness will comfort the just man, and the allotted punishment will punish the wicked.

20. *COUPLE: Praise the Lord, and keep his ways: and he will exalt thee as thou art in the land: when the sinners perish, thou shalt see.* Having carefully explained the previous matters which could refer to eternal blessedness, she returns to the just man to console him with the words "You who have already believed in the blessings you can obtain, expect the Lord with trust," in other words, endure patiently. The nature of this patience does not go unmentioned. The impatient, expect, is not addressed to the sufferer but to the ruler who keeps the ways of the Lord, in other words keeps his most holy commandments. Further, she has appropriately allotted the proper fate to the right people: Only the ruled person can praise the Lord, for it is he who grows, so holy, so heavenly that none can gain it without deserving it. What comes? When the sinners perish, thou shalt see. The joys of the just are enhanced for a double reason: first, when they realize the extent of the happiness in which they are to be placed, and secondly when they see the punishment of sinners they will be further overjoyed at having been delivered from eternal punishment, for the character of the gift allotted to them becomes more welcome when the hostility of the punishment becomes manifest. So she says, Thou shalt see in other words, what you now believe you will then know actually and you will rejoice, when they deservedly perish, that you have been set in the greatest happiness by the Lord's grace.

21. *I have seen the wicked highly exalted, and lifted up above the ranks of Lebanon. Where the most abundant remedy is provided for the most serious disease, for some say "If such things displeased God, such great happiness would be of little avail on sinners," so through the figure of imagery," which imaginatively reproduces the performance of an observation, she says that she has seen the wicked grow not towards distinction but rather destruction. Such men are exalted in this world above the just, because the just are humble while those men are proud, but whereas they will fall in the judgment, the just will be happily raised up. And because she had said *highly exalted*, in case you might think that this meant merely raised above the lowly, she added *that lifted up above the ranks of Lebanon*, so that the wicked man might*

appear higher even than those tall mountains. His advance is perfect in such a way so that his inevitable fall may be demonstrated. It is right to take this as referring to the devil as well. Just the prophet offers evidence about him with the words: *And I will remove far off from you the northern one; and I will drive him into a land of slavery and poverty; and I shall cast his face into the desert sea; and his shelter pass into the desert one.*²⁷ We thank You, Lord, for this arrangement, what would the devil do if free, when he afflicts the world when bound?

28. *RES. And I passed by, and he saw me; and I caught him, and his place was not found.* The world is passed by in two ways. Either it is abandoned by seeking former company, or it will be quitted in the end by the Lord. So the man who passes to God by a most holy life does not now behold the sinners working process, because he sees everything in which humans have weakened. He says: *I caught him, that is, I recalled him to mind, for the just recall sinners more vividly when through the Lord's mercy their state is improved, and they grieve because they are unhappily separated from them through their evil deeds.* The place of sinners is known to be this world, in which they both commit crimes and are watched with transitory happiness. But this place is destroyed together with their sinners when the glory of the entire world, cleansed to corruption, is cooled.

29. *SEN. Keep watch, and behold justice, for what remains is for the peaceable man.* When the rejoice us to keep truth, the man is not to save his worldly things. Only he who is always diligent in pondering and saying and reconsidering this, who is never detached at any moment from this preoccupation, is in the habit of keeping truth. But what is this world? It is precisely God, who said: *I am the truth.*²⁸ So if you keep watch on God, He undoubtedly keeps watch on you. He also says: *And behold justice, that is, God's justice, for the most righteous who justice is with the words: For what remains is for the peaceable man.* Let us ponder how we should understand these words: *What remains is for the peaceable man.* For his hope is gained through the Lord's payment. What is left is that he unites the rewards of several blessings after this life. So what remains for peaceable men is the time when they begin to have some certain hope, at the moment when they gain perception of the Lord's gifts. Peaceable describes the

one who in this world makes peace between disputants, who is said for gentleness is not involved in unfavouring conflicts. Observe that he to whom this virtue is granted by the Lord's loving kindness is set in the place of the blessed.

38. *But the unjust shall be destroyed together: the remnants of the wicked shall perish.* A proportioned judgment is pronounced on dissimilar groups, just as the just after this life rejoice in the glorious hope, so the unjust, when the light of their days is ended, are destroyed. On an some interpret it, the sentence points to the recollection of the guard which the just man leaves in this world after his death, when praise is accorded to the worthiness of his deeds. This happens particularly in the case of martyrs, who have yielded up their blessed souls in witnessing to the truth. The wicked can in no way gain this, for they leave no worthy trace of their memory, since at death their false glory and frail life are destroyed.

39. *TRV, But the salvation of the just is from the Lord and he is their protector in time of trouble.* Holy Church comes back to the customary considerations, that she may not be thought weary through not registering the joys of that peace promise. That sentence pledges, that strong protection reflects that the *salvation of the just is from the Lord*, and comes from no other power. At this point the thought of another psalm is worthy of mention: *If I should walk in the midst of the shadow of death, I will fear no evil, for thou art with me.* Now comes, that he is their protector in time of trouble. Time of trouble has two quite dissimilar meanings. On earth there are various troubles which the Lord does not wholly remove from His faithful. They live rather than die, are sick rather than dead, afflicted rather than destitute. But the trouble befalling the wicked on judgment-day is evil because eternal, grim because it torments, intense because it is severe. In this time of trouble the Lord is protector because He rescues the just from it.

40. *And the Lord will help them and deliver them: and he will rescue them from the wicked and save them, because they have hoped in him.* One speaks of faithful persons whom He effectively helps in this world when they are vexed by struggles with the antagonist. He delivers them when He does not allow their faith to be undermined by diabolical persuasion. He will rescue them from the wicked, which simply means

that He preserves them untainted from opposition in this world. He further added the reason for this liberation, because they have *lapsed in this*, not because they have *not sinned*, but because they have put their hope in the Lord's steadfast love. This can be applied also to the judgment, when He will bring to justice eternal rewards on His saints.

Conclusion Drawn From the Psalm

How profitable are the words diffused by the holy Spirit's blessed With what wondrous strength is the Lord Christ's robe, woven by heaven's dispensation, not with threads but veins, not with flax but pity, not with wool but grace!¹ This is undoubtedly so that it may encompass His whole body and cover His limbs like a sacred garment. The human instrument of the soldiers could not part it, and the crowd of heretics through all the centuries cannot tear it, though they tug at it incessantly. It maintains its strength but protects only those known to be pleasing to the Lord. So let us ask the indivisible Trinity that the garment may protect us as well, and envelope us within the folds of its precious kindness. Here we can borrow the words of Isidore: "What I ask for is grace, but you can know what is great."²

COMMENTARY ON PSALM 11

1. *A psalm of David, in commemoration.* By the words, in commemoration, this heading declares to us that because we cannot escape sinning entirely, we should always have it in our minds. Thus while we are mindful of faults we may restrain ourselves from a multitude of sins. Just so in Psalm 9 the words *The understanding of David* are set down, and in Psalm 56 he himself proclaims: *And my sin is always before me!* But though the prophet gives the testimony of his name more of all to what is to come, he does not ignore the past either, for he knows that this is relevant to the salvation of the faithful. This psalm, as some have maintained,³ relates wholly to the most wretched suffering of the blessed Job, who overcame this mortal life, conquered his flesh, and triumphed over his monstrous problems.⁴ This was distributed

us that those who repent may regard their heinous sin light when such examples of most grievous crime are recounted. Divine Scripture regularly mentions the suffering of most experienced soldiers of Christ so that from them the spirits of novices may be more effectively initiated. So let us rejoice in harsh afflictions, let us exult in the torments of our flesh, for the pain which we momentarily suffer here for the Lord's sake frees us from eternal punishment. We must also ponder the fact that in these points of penitence² we read of men whose sufferings are so great that they are reasonably assumed as measuring up to the nature of the joys later experienced.

Division of the Poem

Through the figure of *captivity* is introduced the character of Christ's unconquered soldier, as we have said. He is placed by the pain of wounds, he comes with wounds, and in addition he is wounded with reproaches. Ranged by these numerous disasters he retains vital health solely by rigour of faith. I believe with reason that this persona is to be identified to blessed Job, for he endured similar hardships, and the very words seem vicariously to represent him, for we shall give evidence of this in individual passages by quoting from the book of Job, so that the sufferings may be seen to harmonize with and resemble each other.

This poem of the penitent is divided into four sections. First there is an exordium in which the penitential life moves the pity of the kindly Judge. Next comes the narration in two parts, in which he relates the affliction to his body by different punishments, and the harsh wounding of his spirit by the accusations of friends. Since no consolation remains in either respect, he prays to the Lord with all his strength. Appended as the third part is the consolation of the living remedy this he says is the hope that he has placed in the Lord in the midst of his manifold disasters. Like a totally devoted servant, he further says that he is ready to endure a whipping, for he thinks that he deserves still more than he is seen to have suffered. After this emerges the joyful conclusion always granted to penitents, in which he is now delivered from all disasters and perils and God is the Author of his salvation. This is so much the case enriched by sharing in such joy is clearly in possession of the most certain hope.

Explanation of the Psalm

1. *Rebuke me not, O Lord, in thy wrath, nor chastise me in thy indignation.* This most holy man—the Lord described him as *simple and upright and fearing God and avoiding evil*—was assigned to the devil's temptations to be tested. In his grief he was troubled, but he was not so much concerned at his punishment as afraid that he had offended God. So he asked that he should not hear the pains which he suffered as if they were inflicted by an angry Judge, a whipping ordered by a dispendent mind or for correction. As Scripture says *Rebuke a wise man, and he will love thee!*¹ But a whipping ordered by a hostile judge we quite reasonably fear. The first often correction, the second vengeance; this is why Job asks that he be not chastised in anger, nor punished with lasting condemnation. This is how he speaks fearfully in his back: *My wound is troubled against me, and he has counted me as his enemy!*² Father Augustine has spoken with beautiful economy about the Lord's anger in his *Enchiridion*: "When God is said to be angry, this does not mean that He is disturbed like the mind of an angry man. The metaphor is adapted from human emotions, and His vengeance, which is actually just, has received the label of anger."³ So far as anger or rage is concerned, our earlier comments on these words in Psalm 1 mean suffice.⁴

2. *For my arrows are fastened in me and my hand hath been strong upon me.* The true cause in these ensuing words is a credible one, that he should not be punished at the judgment since he has been harshly oppressed by evils already, for when the Lord punishes him, He spares in the judgment, because His mercy does not demand two acts of vengeance for the one transgression. As Scripture says: *The Lord will not judge the same twice more!*⁵ But, through this most faithful servant known that he was harassed by the devil's devil, he knew not that the devil would not prevail against him unless he had received permission from God's instructions, so Job speaks of Him in whose power all things lie. Arrows can be taken in both a good and a bad sense: An example of the good sense is *He has made ready his arrows for them that dawn.*⁶ But in this passage arrows denote the devil's power which would like dawn when understood with the Lord's permission. *Fastened* is a good expression, for there could be no repulse from his pains. The most blessed Job likewise says: *For the arrows of*

the Lord are in me, the rage whetted against my spirit, and the sword of the Lord are against me.²⁷ None comes, and thy hand hath been strong on me. Though God's power always achieves salvation and life for the faithful, Job's long affliction through many diseases is mentioned in scripture as His hand, not that God himself destroyed Job's soul or changed his wealth or afflicted him with painful sores, but He was slow to discipline the devil who was known to have inflicted such trials. Similarly in Job's own book it was written: *Why does thou not remove my sin, and why does thou not take away my iniquity?*²⁸ The request is appropriately made of the power of the Judge, so that His saving good-will may be seen.

2. *There is no health in my flesh because of the appearance of thy wrath: there is no peace for my bones from the manifestation of my sin.* He makes pity because of his personal weakness, for his flesh, which had been struck by so many blows and had collapsed, could not endure the warfare. The *appearance of wrath* is apprehension of future vengeance punished under pressure of great fear. So he asks to be freed by God from the wrath to come, for he says that he was so utterly terrified of that future anger that he utterly lost his physical health. He is like a servant who is abused, and when before he suffers a whipping is already exceedingly depressed by the punishment to come, whereas the one who is hardened in mind does not tremble at punishment even when it is inflicted. He further added: *There is no peace for my bones.* The word used earlier, *health*, is now displaced by *peace* and *rightly*, for health is peace of the humours and a restrained calm in the whole body. In this verse excessive pain is described, for he had said that his flesh was not healthy, and now he says that even his bones were troubled. The punishment which descends into the marrow is heavier; nothing is left untouched since the very foundations of the body are shaken. He refers to the tormenting by worms which he was suffering, and which could give no rest to the body man. They never ceased to consume him, as Job himself says: *They that drive me never sleep,²⁹ they were and above the physical pain he says that he is afflicted from the manifestation of his sin.* This is characteristic of a holy spirit, which in revelling in wicked deeds believes that it will suffer worse punishments.

3. *For my iniquities are gone over my head as a heavy burden they are become heavy on me.* To obtain good with a third rule of approach is

made. He does not claim that he is afflicted unjustly, but appears to ascribe his suffering to his sin. Now let us resume our explanation of the words. Our iniquities ruin themselves even our hands when they claim for themselves more than reason and justice can allow. Our hand demands the reason, than which we have nothing better among the gifts bestowed on us. By the Lord's gift we are guided by the leadership of reason which leads us to good actions which profit us. If inquiry overcomes it, it is at once deflected and perverted. For this change of fortune is attributed to such iniquity, so that those who become puffed up in their righteousness are humbled by the heaviest afflictions. The exultation has been built up by the truth in all its beauty. Now we must investigate how the narration has been fashioned.

6. *My ways are purified and corrected from the appearance of my guiltiness.* We have reached the narration. This is useful addition to all pleading, for through it the attitude and action of the accused are clarified. The narration is fashioned in a double pattern. For first verses he describes the tribulation of his body. In the five which follow he recounts his intense mental sufferings, so that everything is included which is seen to be oppressed by grim distress. This is called "the proof from necessity,"¹⁷ when a person is forced by coercion to take a right attitude through the harsh circumstances which rather befall him. So in the first verse of this section we recognize the figure of *suprahumus*¹⁸ for nothing lovelier or more abject can be imagined. Scars are the traces of earlier wounds when healing, they are known as scabs as more oppressively when they bear aloft the hazards previously experienced. *Cicatrix* (scar) is so called since it reveals a wound hidden (*lateo*) within it.¹⁹ So often a body is seen to be disfigured with scars so severely that the survivor has barely endured the sufferings, which hidden scabs usually undergo. Job himself similarly says: *Only the grave remains for me*.²⁰ He added: *From the appearance of my guiltiness*, that is, "From the presence of my stupidity,"²¹ for appearance denotes presence. If mind or body is without it, he cannot make an appearance; he says he has been purified through this stupidity, for the holy man did not wish to attribute any of these events to God's design. Job says in his own words: *repent to the Lord. Therefore I have spoken sincerely, and things which depend measure are ended my knowledge*.²²

7. *I am afflicted with miseries, and am bowed down even to the end; I walked sorrowful all the day long.* He was rightly distressed, since he seemed burdened with such great grief. It is the man who pursues his end with grief and weeping who is afflicted with miseries. His fate with reference to his sufferings were: *I have done with hope. I shall now die no longer. Spare me, O Lord, for my days are nothing.* Given to the end denotes either the end of life or the Lord's mercy for each one of the faithful is rewarded until pardon is granted and we reach Him. The expression which follows, *I walked sorrowful all the day long*, denotes the lasting nature of the grief. His phrase, *all day long*, includes nights as well, for they were not strangers to the tortures of him whose scars are said to have perished. But meanwhile sad weeping possessed him, and this—a common experience of the faithful—without in any sense his despoiling of the Lord's love.*

8. *For my soul is filled with illusions, and there is no doubt in my flesh.* This was the cause of his sadness all day long. The devil, who had taken as hand his bodily affliction, sought also to weary his soul unmercifully with empty fancies. He speaks of a weakness to which human weakness is especially prone. When we are possessed in prayer we appear to seek unnecessary things, and when singing the psalm we ponder on earthly things. But I have spoken sufficiently about this illusion which we suffer in the book which I wrote to the best of my poor ability on the soul.¹⁷ Though this experience befalls persons chiefly at leisure, he says that it befell him even in his physical infirmity, so that like a city under siege he was harassed by the hostile enemy on all sides. Though his flesh was afflicted by diverse hardships, he did not become immune to the weaknesses of original sin. This is the illusion remedied at the Lord's second coming, when we do not experience the sin of the flesh, nor suffer any more the attacks of the devil.

9. *I was torn and humbled universally. I moved with the groaning of my heart.* He used the same expressions again, but the impact is more violent through concentration in a single verse. We can read physically without humbling ourselves mentally, but both are joined here because his manifold calamity leaves nothing unaffected. To those to whom something more, the word *universally*, that is, from every side and every aspect, so that abundance of misfortune manifestly surrounded him on all sides. Next comes *I moved with the groaning of*

my heart: Roaring is properly applied to wild beasts. To show that his roaring is quite innocent, he compares himself with animals who declare their will with the loudest din. Note the final words: *With the grunting of my heart*. To show the power of great patience, he claims that he bears into a grove and not woods.

10. *And all my desire is before thee, and my grunting is not hidden from thee*. His desire was to deserve presence before God. The one who seeks justice for his sins, who performs all the acts uncommenced earlier, places his desires before God. God usually listens to what is before Him; the Lord embraces what He does not reject. The grunting which shows devotion and which is uttered to free the soul is not hidden from God. Many groan when they lose their riches or seek have desires, but that grunting, that weeping is known to be hidden from the Godhead. The word grunting, *gemitus*, is used to express great grief, *gemitus factus*,¹⁶ rebounded grief.

11. *My heart is troubled within me, my strength has left me, and the light of my eye is not with me*. After remaining his physical hardships with fearful remembrance, he now passes to the more piercing pains of his mind. He sought to show that besides the numerous sufferings of the flesh, the holy man's mind was still more intensely affected. Observe how beautifully the separate expressions chain together, for one leads on to the other. Because his strength has left him, his heart is troubled. His strength denotes the force of patience, and while it continues it guards one well by its constancy but if it withers, the mind is confused and yields. So he sees that the resolve of his patience has been undermined by abundance of evil. Next comes: *And the light of my eye is not with me*. The light of the eyes is the untroubled reasoning of judgment, which he could not maintain because he endured massive hardships.

12. *My friends and relatives have desert me, and stood against me*. Friends are those one of our blood but those joined to us in affection. *Desert* (friend is *amici*) *desert*¹⁷ is goet in spirit), for he is joined to us in identity of will, friendship lies in the direction of our will to a person because of the good qualities in that person, whom we love with reciprocated will.¹⁸ *Relatives* are those joined to us by kinship. There are the two groups in whose consolation people habitually rejoice. But now he speaks of those who came to the holy man in consolation, in the flock of his declared, but who instead wounded

his began with numerous relatives first and only change is come upon thee, and then flourish. It hath touched thee, and thou art troubled,¹³ and the rest. Let us ponder here further was this affliction when he endured such words from friends and relatives, so that those who usually usually numerous calamities increased his sufferings. So truly the depth of his eyes was not with him, for affliction came upon him from the nearest which usually brings men holding.

13. *And my relatives and after off and they that sought my soul and mine substance. And they that sought evil for me quite what is vain, and studied about all day long.* His relatives were close in blood, but became distant through their loathing of the sorrows. What he endured in his wounds they could not bear in their minds. Job himself says of his wife: *My wife hath abhorred my breath.*¹⁴ What then was to be the disgust of outsiders, when his own dear wife could not bear his horrible loss for his relatives, these are Job's words: *It's hath put my brethren far from me, and my acquaintances as like strangers have departed from me.*¹⁵ When he says: *And they that sought my soul and mine substance,* he indicates the devil and his agents, who were seeking death to his soul the more they witnessed him persisting in love of God. He added: *and they that sought evil for me quite what is vain.* His return in his wife who was impelled by wicked spirits, and in her desire that Job be freed of his suffering urged the most holy man to speak of the Lord's injustice. Her words were: *Curse the Lord, and die.*¹⁶ The same people also studied death, for while they thought that they sought his bodily welfare they were offering counsel detrimental to his soul.

14. *But I as a deaf man have not, and as a dumb man who did not open his mouth.* Nothing can be more or more unique than to listen to harmful charges and not to reply them. Though his words were just, he wanted to suppress them by those claiming reconciliation. He added: *And as a dumb man who did not open his mouth. A dumb man says nothing even when he feels, though he sometimes murmurs a muttered response, but he was like a dumb man who did not open his mouth, who did not move his lips with any harsh words or any murmuring against God. What could that holy man possess? Overwhelmed by sorrow, inevitably he was immune from suffering. He was clearly more on God's pains as though he were becoming another person.¹⁷*

15. *And I became as a man that heareth not, and that hath no speech*

in his mouth. The identical sense is repeated so that this exemplar of great patience may be illustrated in as many strongly. He certainly had truth on his side by which he could have refuted those offering evil counsel. But that man of infinite patience questioned everything within him, and refrained from rebuking them. As Job himself says: *There I am distressed! Where I am left silent!*¹⁸ When he could have refuted those who attacked him with false charges, he chose to be silent, as a man usually does when he is known to have no truthful reply to offer. Consider now the resolution applied in each case. He said earlier in continuing bodily pain: *I turned with the pointing of my hand!*¹⁹ Now again without promptings to search: *But far a day man breeds him, and the son.* So the words of the narrative come to an end with their fearful exposition.

18. *For in silence, O Lord, have I hoped: thou wilt hear me, Lord my God!* Having finished the account of his sufferings, he now passes to the aid brought by loving healing, for in the course of his harsh distress his trust never failed. He continually hoped in the Lord who can transform sadness into joy. So he thinks that his plea will be heard, for he is sure that he has hoped in the Lord. As Job himself says: *Though it should kill me, I will trust in him!*²⁰ This is what the three boys likewise proclaimed: *He is able to deliver us from the furnace of fire, if it be so said, as it is known to thee, O King, that we do not serve thy gods!*²¹ Such is the reward of holy men, such the purpose of their minds as mortals, that they are entered not by any worldly gain but only by the love of the Lord Himself.

19. *For I said, Let at any time my enemies crush over me and while my feet were moved, they spake great things against me.* He now recalls the reasons why the Lord deigns to listen. Another that crushing tide of evils that unique man was particularly careful that the enemy should not crush over his fall. They crush over man when they induce him in the wickedness which is their aim in the belief that their victory lies in the downfall of the faithful. Feet here denote the means of our actions by which we step forward, as it say, in this life. But when troubled by our humanity's frailty, they in once encounter evil men who enter at them and rise against them with loud rebuke. As the psalmist says elsewhere: *They that trouble one will rejoice if I am moved!*²² But devoted men take counter measures; they are troubled by the misdeeds of others, and they long to bring consolation to the fallen and solace to

those who have been deceived. As Paul says, *Therefore, if a man be overtaken in any fault, you who are spiritual instruct such a one in the spirit of meekness*¹⁷

18. *For I am ready for stripes, and my sinning is constantly before me.* Notice why the Lord designed to listen to the supplicant. Since he knew that he had erred in his frailty, he appeared to reconcile himself fully to the punishment. This is the attitude of those who always correct themselves, as those who have had the grace to condemn themselves in their own admissions in this life may be pardoned in the judgment to come. *Stripes here means not things for whipping but the most grievous suffering of pain. Next comes And my sinning is constantly before me.* That must just mean sin's sorrow was before him when he seemed to have diverged from the Lord's commands, with the result that he lost his living innocence, and had acquired mortal taint. That grief is worthy of imitations, and the judgment is sound when a just man feels angry against himself, for the wicked man who speaks in his own defense undoubtedly promotes his destruction.

19. *For I declare my iniquity and I will think for my sin.* He revealed the possible source of the grief which he expressed. If his grief for his sin had been trifling, the reliance of this great confession would by no means have been evident. The virtue of perfect patience is revealed in two ways. First, we proclaim ourselves to the Lord as sinners as Job says in his book: *I have sinned. When shall I die is that, O deeper of men?*¹⁸ Note the holy man's proclamation, his true confession, which did not deprive him of life but emboldened the joys of salvation. But to ensure that you would not think that this proclamation alone could suffice for our confession, he added: *And I will think for my sin in other words.* "If you grant it I shall perform the things necessary to erase my sin; that is, let me weep and give alms, and you will cleanse me from the sin I committed, if I observe your commands."¹⁹

20. *But my enemies shall live, and are stronger than I and they that hate me wrongfully are multiplied.* By his enemies he means the spiritual evils which the most holy man endured as the Lord's discipline to test him. *Shall live* is to be proclaimed somewhat fully, for it means that they acquire the freedom to do their will; they do not dread the death which we endure physically. It is not enough for him to say merely: *They shall live, without adding. And are stronger than I; he next added something which made him more angry with. They are multiplied.* This figure is

called *emphatic*,¹² which gradually reveals to us the mind's emotion. Those that are multiplied are they that have him wrongfully when the number of unclean spirits hovering over him are increased, for we changed his virtue, a second dashed his inheritance, others even slaughtered his sons. It was inevitable that his enemies should swell beside these many calamities, for he undoubtedly endured such numerous dangers. The word *youngfully* was appended because the most saintly man is always unjustly lashed by wicked spirits. This is intended to describe the devil's work rather than any deluded or empty boasting about his own merits.

11. *They that rendered evil for good distracted me because I followed justice.* He returns to his friends who were taunting him apart. They imposed harsh errors on the most holy man, and taunted him when they ought rather to have praised his patience in particular. Even his wife cast aspersions on his justice when she said, *Curse the Lord and she!*¹³ His claim to have followed justice is up, for he was never known to have abandoned it. This is his own witness: *I've shall not find disparity in my tongue, neither shall I fully sound in my mouth.*¹⁴ The second judgment of the Lord witnesses that this claim proceeded from unadulterated purity of heart, when He speaks to Job's friends as the end of the book: *My spirit is divided against you, because you have not spoken the thing that is right before me, as my servants did do it.*¹⁵ The comparison between Job and the prophets are up in this third section is now finished. Undoubtedly it prescribes for us the healing that saves. Now let us look at the conclusion, which belongs to an end the whole composition.

12. *Forsoke me not, O Lord my God: do not thou depart from me.* The most holy person is freed from his past dangers by the Lord's kindness, and once partially cries to the Lord, whom he begs not to abandon him now that he has been delivered by His agency. A good conscience is more harshly fearful of sinning after being pardoned, for it would more guilt again when it were pardoned. For when the Lord departs from us, we leave the path and wander, for it is inevitable that we are when we do not follow the path of greatest righteousness.

13. *Arise unto my help, O Lord, the God of my salvation.* Earlier he begged not to be abandoned by the Lord, now he more ardently prays that the Lord may deign to extend to his help, because he knew that he was engaged in a struggle against the one who said: *I will set my net at*

the devil, and I will be like the most flighty.¹ By what strength could that poor man have come by someone unless the Lord answered? If the Lord grieved him, that enemy could not be perished. In that you might realize that he had discharged his gratitude, he uttered *The God of my salvation*, that is, the God who brought him salvation after the numerous wounds of his sufferings, and bestowed a glory on his soul such as that tyrant of old cannot match away. Observe how the role of the patient has been fulfilled, how he waits in his salvation, whereas before he had wandered in the wasting of his soul. This is how the Lord's soldiers when under assault attain victory.

Conclusion Drawn From the Poem

How conspicuous, how triumphant over himself this Job described by David became! Among the many agonies of his wounds he did not cease to meditate his cries. His body lay in torture, but his spirit dwelt in heaven. He was grievously tormented, but he remained undaunted spirit. His sufferings were small if one ponders his rewards. Thus service to the kindly Lord is profitable, thus we recognize the mercy of the Godhead, for when we offer Him the generous gifts that are His, we exact in return more abundant repayments. How blessed are the unswerving hearts of penitents, how marvellous the lights to which self-humiliation leads! By confession he wins on his own judgment has condemned himself to recover to grace. In any case let us understand the dignity of those who repent, even Job was not excluded from it, for he was praised by the words of his great Judge.

COMMENTARY ON PSALM 38

1. *Uita de mal, Ne elicias*, a psalm of David. This heading has introduced a name new to us, so let us investigate more carefully the reason for its position, and what its meaning is. It has already been mentioned in the Preface that such ones were not palm-comparers, but since they were standing sinners they are obviously cited because of the meanings of their names. So from such mention they

could gain the glory of their praiseworthy office, and the secrets of the psalm could be revealed from interpretation of the names themselves. *Milham* is a Hebrew name meaning in Latin translation, one who jumps over; not in the sense of one who jumps over something, as citizens jump at a leap, but of one pointed above the vicissitudes of this world in such purity as to obtain the rewards of *felix* blessedness and so others. So in this psalm a spokesman is introduced whose conversation is holy, one who has transcended human attractions but has still sought the joys of crime. He confesses some of his regretting but so that you would not think that this psalm like the last is to be ascribed to penitents, he added the word *crucis*, which cannot be especially apt for such people, for singing helps one who rejoices and sometimes one who grieves, but never one who repents.

Division of the Psalm

This *Milham*, whom we have called one who jumps over harmful vices, provides for us the embodiment of the just man. In the first section of the psalm he says that in the face of vicissitudes who sought to trap him he remained silent to achieve what was more expedient, and what would cure him. He seeks in his end to lift the glory of accepting whether he suffered to see the Lord's incarnation with physical eyes as well as with mental vision. Secondly, by means of a reflection in line parts, he proves that man's fear is empty, for all things lie in God's power. Thirdly he sets that penitents too be forgiven him, so that his life may reach a happy close.

Explanation of the Psalm

1. *I said I will take heed to my steps, that I do not offend my tongue.* It is the regular experience of mankind that when you have been involved in praiseworthy discussion you are at once attacked by the traps of vilifying men. So this *Milham*, who has incurred the enmity of most evil men through his laudable beliefs, takes thought with himself, and says that it is better to keep silent than to say anything to men of ill-will. What song sung by men is there which if uttered among various men does not contain a subtle word attacking some (either

agent? Now let us look at the individual phrases separately. I said that is, inwardly in my heart, where what men ponder before they speak. I will *sake dead* in my ways, he does not mean "Let me refrain from sinning," for he was already holy, but "Let me refrain from excessive words."¹⁰ Even a self-controlled man can easily avoid such words, as the apostle James says: *For the tongue is as our own fire, for it is a little member, but it defileth great things.¹¹* It is a difficult thing for the tongue, let us be in the slippery region of the throat, or keep control over the uttering traits, and if it does so negligently loosed it often contrains itself. We avoid blame more easily by silence than by speech.

I have set a guard to my mouth when the sinners stood against me. This is the figure of *apocryphi*, or explanation of preceding words. He explains the reason why he may sin with his tongue. The mouth is exposed in the tongue's gate, and the tongue will be restrained and supervised if the gate is guarded. As Solomon says: *Make a door one day to thy mouth, and make a yoke and balance for thy words.¹²* (See, a bar, is so called because it is thrust on doors one day, but at night.)¹³ After that mentioning this close guard, he next explains when it must chiefly be maintained. This is when some hostile person takes his stand against an individual, with the intention of having a possible source of calumny.

1. *I was dumb and was dumbled, and kept silence from good things and my sorrow was renewed.* Those who are the only ones tickled by his thoughts. While they insistently sought to hear him speak, they encountered silence. People whose mouths are often closed through excessive anger can also be struck dumb. He added *And I was dumbled*, so that you may realize that his silence was not only but most holy, for dumbled means prostrate on the ground. He further says that he refrained from uttering good instruction as an act to reach one who had spurned him. It is the habit of wicked men even when they hear a good message not to listen to it, so he says that by necessity he has *kept silence from good things*, since those seeking the seeds of discord could not take salutary advice. The Lord says in the gospel: *Do not care your pearls before swine.¹⁴* As for my sorrow was renewed, he means that he has experienced the sorrow earlier as well, when he realized by virtue of his understanding the separation of those evil men, the very, what he saw that the wicked deeds of these men were being reward-

fell against him, his sorrow was renewed as he pondered his own pain. He was converting the sin of others into his own affliction.

4. *My heart gave but words to me, and in my meditation a few flames*¹ *out. I spoke with my tongue* (After the silence which he kept he uttered unwillingly, since he could have uttered most unorthodox words to men, he turned with great warmth of love to address the Lord. But he no less knew powerfully the force of his thinking is expressed. *My heart gave but* he, he says, in other words, it was hindered on all sides so that this great emotion might attain contemplation of heavenly things. *It gave me*, that is, in the inner man, where the reason speaks without words and is deservedly heard by the Lord. Next comes *and in my meditation a few flames out*. So that you would not think that the fire bursted out with unbrid emotions, he writes: *In my meditation*, that is, in counsel or deliberation, in which the mind's ardor is gradually kindled with moderation, and a controllable flame flin round the enlightened mind. What warmer warmer than charity? But this is a tempered heat, a gentle flame, emotion without pain, kept under control. So this most holy man both maintained a fitting silence and spoke appropriately as the most perfect people do. He had been silent before *emotions*' guide, but cried out to the Lord with the truthful tongue of conscience. His words, *and my tongue*, are not meaningless; he means with the pure heart with which he was wont to confide in the Lord, and in truth His coming with the end of unbridled love.

5. *O Lord, make me know my end and what is the number of my days*, *that I may know what is wanting to me*. It would be ludicrous to imagine, after that boundless patience and commanding strength of uncompeered resolution, that the holy man was demanding to be informed of the sum of his years in this life. But he was full of longing for the Lord's return—it was right that he should seek Him out with the whole of his mind—and as he wished to know what time of days was in store for him, in the hope that his advanced years could live on to see the holy incarnation which he visualized mentally. So he asks to know his end, which is the Lord's return, for He is our End, and to have attained Him is life, but life without end, as long as we do not make Him hostile through the facts that attend us. Then he longs to heed the number of his days, that it might become clearer whether he was to deserve the sight of the Lord with his bodily eyes. He added *that I may know what is wanting to me*, for once he had reflected on his

and he could become aware how much might remain until the Lord's coming. The addition, *what is meeting to me*, is splendid, for his judgment was that there was something truly meeting to his life if he did not deserve to behold the Lord's presence. By the nature of these words the longing felt by his great soul is obviously expressed.

8. *Behold, thou dost make my days ancient, and my substance is as nothing before thee.* You note that the presence of Christ has been rightly demanded before he proclaims that his days are ancient. Though he comforted himself with converse pleasing to God, his days were not the less ancient since he had not yet attained the grace of flesh rebirth. Days were ancient when they in some compassed the human race to the failure of death; there was no element of newness in them, for the approach of the Lord Saviour had not yet directed the vision toward light. So the prophet says: *The ancient things have passed away: behold, all things are made new.*¹ Near comes *and my substance is as nothing before thee*. He speaks not of his acts but of his substance as being nothing before God. How could it be that he who had leapt above the world, and overcome the sins of the flesh, could be regarded as nothing before God? But he rightly means that his substance is nothing before God, for it was condemned when Adam sinned. If the Godhead bestows nothing on it, it has no grounds for trusting to its own actions.

And indeed all things are vanity: every man living. When this man who transcended vices had filled himself with contemplation of the true light, and had beheld with the heart's eye the Father coming of the Lord Saviour, he was anxious that none should believe that holy men are not subject to temptation. So he stresses to the subject of his weakness, which through the frailty of the flesh he bore in company with surrounding vices, and he says: "These things which we have told are indeed gains, the things which no fathers are gains, but since we dwell in this mortal condition in which human frailty assaults our minds, and the one eternal force which can make us stand firm in its constancy is not as yet within, . . . All things are vanity, every man living."² Vanity, as I have often said, means disposability; every man except Christ who is clothed in this flesh makes it. The most holy man erases the ways of the life of this world, longing to attain the eternal happiness where he knows that he would share his lot with the angels.

9. *Though man walk as an image of God, yet he will be disappointed in*

again. He stands up, and he knows not for whom he gathers these things. This is the true mark of the wise. After he had been edifyingly silent and had then spoken plainly, he passed to the second version, where in a five-part epiphany he proves that the human race after the first man's transgression is subject to vanity in all respects in hope and expectation of God. By saying: *Though he wishes something glorious and noble to be understood, but though man knows it he is still ruled by empty desires. However he does explain this outstanding feature. Men walk in an image of God. The image of God is that which man gained in that disposition of the world when it was rich. Let us make man in our image and likeness.*⁵ This statement with its brief division will become clear to us if we first realize that image is one thing and *likeness* another; the image carries a likeness of the thing of which it is the image, but a likeness does not always bear the image of what it is like. So the inner man, which as Paul says is renewed day by day,⁶ and in which lies the understanding of the reason and the recognition of the truth and the immortality bestowed by the Godhead, is rightly said to bear God's image since it is more outstanding because of the spiritual disposition of its own. But the outer man, which as Paul says is corrupted⁷ and weighed down by a varied accumulation of sufferings, nonetheless bears a resemblance to the Creator in its life, its vision, its being, its turning to the ideal that controls it—which is said to be its blinding outstanding among all other creatures—though in God these functions are greatly and radically different from what they are said to be among creatures. But what am I to say of the outer man? Compared to it are the worm, the lion and the mouse,⁸ not in dignity of substance but in recognition of a certain likeness. In the same way God is rightly understood to have made man in His own image and likeness, if only what has been pruned away were restored to its place. Father Augustine in his second book of *Questions* has discussed this with more sophistication and care.⁹ This image is extremely great, and hence a certain likeness to the great Creator in its life, reason and immortality. Yet since it is made man, it is subject to sin and suffers in its first father before his transgression. It is disturbed and confused by transient desires, in one moment thinking of food, in another seeking clothing through the demands of the reason, or other quite common things by which man is subdued and persecuted in this world. The phrase, *he will be depicted*, is good, because those preoccupied with temporal

keeping lost their integrity of mind. He added: *We come up, and he knows not for whom he gathers these things.* This demonstrates his foolishness easily, since he desires to keep what will perish and to guard what will pass away, and especially since the possession of these things is demonstrably uncertain. The one who thinks he is keeping them to give children does not know whether his present enemies may not cause him possession of them instead. Notice that though there are many similar points on which man's foolishness may be inferred, greed is singled out in the charges against him. This is so that his sinful acts may bear the accusation, which his lesser vices know are directed against them too for as Scripture says: *Greed is the root of all evil!*¹²

8. *And now what is my hope? It is not the Lord? And my substance is before thee.* Having first spoken of the most evil vanity of the human mind, he now returns to his own self, proclaiming his hope of the Lord Christ, and saying that no anticipation of his life in transient things. Rather, he awaits Him who is now known to have come bringing salvation to the world. This hope can signify also the judgment, in which holy men are known to gaze upon without end. This outstanding hope over which inevitably waited for the time when his eternal rewards would crown him. His substance here is not that of riches which he described two verses earlier. That substance was mentioned in a bad sense, whereas here it is in a good sense for the word is ambiguous. So here we are to take substance in the good sense as possession of the moral faculty by which he was sustained and consoled, the source of his wealth and position in front of the family. Before this means not in my money-bags, as was said of misers earlier, but in Your sight and not in my hiding-places from which we know that riches cannot be recovered. Of the bad substance it was said it was as nothing before thee, but of this good substance it is before thee, where nothing can stand except what has been perfected by upland deeds.

9. *Deliver thou me from all my iniquities: thou hast made me a reproach to thy foes!* Although this holy man applied himself with all being devotion, he was the last to be freed by the Lord's pity from all his iniquities. This is so that we may acknowledge that no man in this life is safe, even if he should desire hindrance. When he says: *From all*, he shows that iniquities are made up of small and diverse parts. As Paul at last in 11th can understand him: *From one great once chance*

me, O Lord, and from those of whom came thy servants." Next comes *Thou* that made me a reproach to the fool! Foolish people tend to join in those who they know represent good manners. So the holy man was a reproach to the foolish, because they spurned him for being unlike themselves. Wicked men praise only the traits which they are bent to share.

10. *I met death, and I spared not my mouth, because thou hast made me to do so.* He returned to what he said earlier, claiming that he did not imply in his comments, and adding *since you made me*. He indeed made him do so because He granted him the gift of patience. He would not have maintained this silence as testimony of the generosity of heaven had not granted it.

11. *Remove thy scourges from me the strength of thy hand hath made me false.* Now that he has pleaded his devotion, Milton briefly begs for pardon. He asks that since he had obeyed the Lord's commands he should deserve to be heard. Scourges are symbols of the whip by which we are most justly flogged because of our sins. So the most holy man longs to have those scourges removed which were incurred for the faults which he had committed. A strong hand with the whip hardly, carefully sweeps a mark by a hand raised high was made false.

12. *In rebukes thou hast converted men for impiety. And thou hast made his soul waste away like a spider, surely in vain if every living man abomineth.* Here the Lord's devotion is clearly shown. He does not frown rebukes except for man's correction, for the inquiry of moral men would spread without limit like a wasting disease if the healing rebuke did not curtail it in any way. It is when we feel that we are condemned by the Lord's commands that we are converted, and abandon our evil inclination. The spider has a thin body and does not dwell on the earth, but weaves only slender webs in higher places by spreading out its inner parts; in the same way certain women are said to weave silk. So to this tiny frame is aptly compared the soul of the converted and afflicted man who weaves himself with long observances and vigils, who furishes things earthly, and who through fear terrified by heaven weaves himself in performing the more refined works of the virtuous.

After this he returns to the beginning of his thesis to say that though he is rebuked and weaves away, he is still troubled by a range of different problems through the frailty of his humanity. From this

dispute by there is freed who with pure heart devotes himself to the contemplation of heaven. And now is, the first part proof of the thematic syllogism termed *epithetiva*¹⁰ is now complete. Let us now state it with its links and verses as far as we can. His proposition is *Thou art made as an image of God, yet he will be disputed in vain. The proof of the proposition He came up and he knows not for whom he gathers these things. The minor proposition follows, considering the first verse. And now what is my hope? Is it not the Lord? and the rest. It should not trouble us that the minor proposition appears so long; we have remarked that the length of these links of the syllogism was later restricted by secular sachers. We must have search out the reason of the constitutive parts which are not so much stated as indicated. The proof of the minor proposition is added. It rebuts that they converted men for iniquity. And thus God made his and made away like a spider. There were changes, if I am not mistaken, the greatest conditions, appropriately matching the proposition that surely in vain will every thingman be disputed. So the argument of the first part syllogism is I think completed.*

11. Hear, O God, my prayer and my supplications: give ear to my voice. The more numerous the necessities which human has known, the more earnest the supplication with which he presented himself before the Lord. So he comes to the third section, where he humbly but confidently prays that his sin may be forgiven before he ends his life. Why is it necessary to ponder why he who was said to have hung over the world's door seems still just to lament so grievously? It is doubtless because a victory gained over Satan is insufficient for any man unless it is accompanied with constant energy. So he spoke first of prayer and then of supplication. *Oratio* (prayer) is *oro* (the usual's account),¹¹ which we cannot hear him as we cannot see without his supplication is repeated, and constant energy is inferred from the secret depths of the heart. Listen to what follows: Give ear to my tears. We have often said that God hears what He sees and sees what He hears, for no distinction of bodily parts is applicable to Him, performing as He does all things by virtue of His godhead. So that you would not think that the energy combined with words, he spoke of my tears, which in prayer are always profuse, and which impel the mind of the praying believer towards healing democracy.

Do not silent in my presence for I am acquainted with thee in the land,

and a sinner, as all my fathers were. He said he was alone, in other words, "I shall leave you say what the gospel means. *Thy also are fathers also?*" "On the words of the psalm-character *My is my and, I am thy substance?*" "O, Come ye, *Abundant of my Father, peace to the kingdom prepared for you from the beginning of the world?*" Which one of these you wish essentially to supply is accordingly apt. *Abundant* (Latin) means one who cultivates the land, who comes from the outside world for a time and does not dwell in his native region. This is the experience of every saint involved in the heavenly city. Sin has made us all outsiders and has kept us captive in a wicked region. But when His mercy receives us, we become cultivators since we reach that place in other words the Lord's domain on us, and we are translated from Babylon to Jerusalem. He wrote: *Which also, so that you might realize that he was a cultivator in the Lord's city and not in the devil's.* He added: *And a sinner, as all my fathers were.* He has emphasized what he said earlier, the every man involved in blessedness is called a sojourner because he begins to be where he was not before. *Peripetous* (sojourner) gets its name from *peripetous* (traveling further).¹⁴ So that you would realize that this was a general condition, he added: *As all my fathers were, so that none should be considered exempt from this state.*

14. O forgive me, that I may be united before I go home, and be no more. He is a man of faith, and filled with the brightness of the Light itself, so he sought forgiveness for himself, so that he could proceed unobstructed to the judgment to come, and obtain some refreshment in the present life when he had obtained the certainty of that kingdom. He claimed that he was still with an anxiety which tormented him, and he demanded to be united with the rest of mercy. *As he says of himself earlier: My heart grew for justice me, and in my meditation a fire flowed me?*¹⁵ So he rightly asked that he be united, for he was alone with the heat of such great desires. He added: *Before I go home, in other words, "Before I leave this life," and be no more, that is, in this world where success is given to sinners' crimes as long as they accept hostile correction from the Lord and amend themselves. On I shall be no more mean "If You come to help me", for he does not mean remaining in eternal afflictions, since being in properly used of the talent. So he justly said that he would not be if he thought that he had no portion with the elect.*

Conclusion Drawn From the Psalm

Now have this commanding leader over wine has with his most healthy and blessed teaching warned us to exercise discipline over the tongue amongst the thoughtless and the wicked, to avoid the conflicts that burn, to quell wrath with most earnest counsel. Thus silence wins approval which inclines us here towards sin, which reveals the wine, which makes people highly anxious, which increases prideless, which shows that speech can be a most pleasant therapy. Let us drink this most health-giving and consoling drink, once we realize that the saints profited as much from silence, we may come to love the unobscured freedom of the tongue manifested by silence.

COMMENTARY ON PSALM 39

1. *Unto the end, a psalm of David* We have often stated that by one and David the Lord is denoted, this psalm is so be related to Him. But in the preliminary like Church, that is, His heavenly bride, the bride of Christ, the record of the faithful, speaks. Thus the psalm passes to our Head, the Lord Saviour, so that the tongue of the whole psalm is appropriately fitted to the one body.

Division of the Psalm

In the first narrative, the Church composed of the Gentiles gives thanks because she is freed from the temporal grief of this world and has descended to unite the joys of the New Testament. In the second, the Lord Christ Himself speaks, underpins the body incarnation and the justice of His proclamation. He begs the Father's help to overcome the dangers imposed by the Jews, and asks that His enemies be confounded, and that all who hope in Him may rejoice.

Explanation of the Psalm

1. *With expectation I have expected the Lord, and he heeded me, and he heard my secret prayer.* The Catholic Church, so be gathered from

the regions of the whole world, proclaims the virtue of *patience*, which a Christian appropriately considers as one of his highest glories, for how is he to bear his sufferings or escape the burden of dangers if he does not through heaven's kindness depend on the strength of endurance? (By we may contemplate the double use of the same word here, for this beautiful repetition is not unique. We can expect even if we are surprised, but we expect with astonishment only when we merely endure something with great longing. This is the argument called a *conjectatio*;¹ when one word related to another changes its form, *capere* becomes *capientes*, *prodesse*, *prodescentes*, and so forth. *At hinc*, for He anticipates all that is good for us. We cannot possess the light of truth unless we depend on the mercy visited by His brightness. *Et deus* is added, so that the Church seems devoutly and successfully to have requested Him. *Deprecatur*, as has been said means *invenit preces*; she could not pray merely incessantly when her endurance was exhausted for the Lord.

3. *And he brought me out of the lake of misery, and the mire of deeps. And he set my feet upon a rock, and directed my steps.* Just as the instruction the Christian is set in two ways, to avoid evil and to do good, so the says that the Lord grants what will be serviceable to us in two ways. First He leads us out of the most yawning distance of this world, the universal expanse of which is called a pit of misery and that mire. (He appended *mire* to express the physical density of sins; it is explained by the later so that you may not think that sins are being compared merely with water however muddy. Just as mud is a lake is foul-smelling and oppressive, so the sins of men are dirty, for they smell foul and depress us with their weight. Then He sets our feet upon a rock when we walk in the commands of the Lord Christ, for He is our spiritual Rock which does not allow the first planted us it to sink. Notice that just as sins are opposed to virtues, so the paths of the two are different: Sins, being soft and degenerate, wallow in the mudiness of their roots, whereas virtues are stiff and immovable, and take a rocky path where they walk with clean rather than with dirty feet.

4. *And he put a new verse into my mouth, a hymn in me that I may shout as and shall praise, and they shall hope in the Lord.* The earlier verses of the psalm refer to God's saving the human race, such is the joy of this world, to the stability of the rock, that is to the Christian religion. This verse now makes this clear with the words *And he put*.

new creature have my mouth, that is, the most holy proclamation of the New Testament. Now is a good discipline, for no earlier age looked on the Lord's incarnation with healthy eyes. But for God nothing is new, since before the foundation of the world He knew all the currents of His dispensation. *Hyeme* is a Greek word meaning spring in materially-composed verses, and since there were hymns which the Gentiles now sang heartily to their idols, the Church added: *To our God!* Thus we could clearly see what kind of hymns the meant. *Magni tui et* and *et tui filii*: she is referring to the wonders performed at the time of the holy incarnation. When the Jews saw such things they were afraid, and crowds of people believed the preachings of Christ the Lord. They hoped in the Lord when they began to be Christians, so that they were converted after their fear of the miracles, and were known to have the firmest hope in the Lord.

9. *Blessed is the man whose trust is the name of the Lord.* This blessed man is described by the second type of definition, called in Greek *enimantia* and in Latin *notio*.¹ This definition seeks to reveal an object not by what it is but by what it does. The nature of the blessed man is determined bothward by the lines laid down, *whose trust is the name of the Lord*. *Ipse (ipse)* stands for *instabile (ae)* (unstable flesh).² People who pray that temporal goods be given them are also said to put their trust in the Lord, such men are men to love God not for His sake but for the objects of their demands. But he truly has trust in the name of the Lord who desires with greater longing contemplation of the Lord, and seeking else. So among all others the name of the Lord is the eternal Salvator, and trust is put in His name by one who believes that he is to be saved not by his own merits but by the Lord through grace. Then too in the gospel some are called eight times blessed, as in the passage: *Blessed are the poor in spirit, for theirs is the kingdom of heaven*,³ and the rest. We find a similar passage in Deuteronomy, when the Israelites entered the promised land: The land is called "visions," because blessedness is afforded in diverse ways. The diligent reader will find all this carefully set down under the individual types of definitions.

And who look not upon vanity and lying riches. This verse is appended to the previous sentence, thus explaining what it is whom trust is in the Lord's name, namely, *he who hath not had regard to vanity and lying riches.* We read in Scripture: *No man can serve two masters*⁴

this passage too makes the same point. He who has hope in the Lord who has power over all things ought not to have regard for transient affairs. It is vanity to be alienated from holy religion by outward things, and to turn the mind elsewhere through deceptive misapprehension. *Lying* holy consists of having fashioned from words a god for pagans to adore, when they sought a false foreshadowing of future events. *Lying* is a splendid epithet for *folly*, for *follies* deceive the mind since they distance from the truth. The expression can be applied also to those beguiled by the pleasure of deceiving others. The phrase *lilies* is used so that we should pursue the matter more broadly by seeking parallel instances.

d. *Then that multiplied thy wonderful works, O Lord my God and in thy thoughts there is none like to thee: When the spire of the most works of men, the aptly insured divine miracles. How much better it would be if these lined by rivers between chaotisms or rendered effeminate by dancing pantheisms? none in power have heaven and earth are fashioned with more beautiful variety? They have a splendid appearance, and they also elicit quite marvelous reflections. Next comes *and in thy thoughts there is none like to thee*. She continues to struggle the superstitions which men have devised for themselves for perverted worship, or have fashioned when stirred by outer pleasure in attending shows. But surely running with feet extended along a rope is not so remarkable as Peter's walking the sea's surface with implanted thoughts? Surely sporting in the clouds with ignited needles is not so remarkable as when she three boys walked on the fiery furnace? Surely listening to tragedies on the stage is not commensurate with acquaintance with the (polymedical) true living situation in the churches of the Church? We should rather shut our eyes by reading these passages of herpism to which foolishness does not impel us and which are always profitable to bear. By saying: *None is like to thee*, she rebukes those who desire evil things, who wickedly glorify themselves and boast of originating methods of deception.*

Up to this point holy mother Church has done the preaching. Now let us listen to the Lord. Verily speaking, so that the words *None is like to thee*, may be made clear to us in the ensuing explanation.

I have announced, and I have spoken; thy are multiplied above number. This is the second section of the psalm, introduced by the figure of exaltation, which in Latin is called *incrematio*.²⁷ Words of inquiry

your birth from the Lord's person when He makes known His coming and His holy preaching to the nations for announcing men, proclaiming the feast, and this He did through the mouth of the prophets. *I have spoken before* to whom He lived among us and preached the gospel, when He embodies the mystery of the blessed Incarnation. He abides: *They are multiplied above number*, that is, the crowd of sinners is multiplied above the computation of the blessed. *How few are the faithful from each massive people!* And naturally so, for whom many are persecuted with the furies of this world, you will be able to find few who are truly wise. Note that He says *few number*, marking out only those counted in the book of the living, those known to be predestined for the heavenly Jerusalem.

5. *Sacrifice and oblation they did not desire: but they have perfected thy body for me; holocausts for sin they did not require.* This verse continues the mysteries of the Old and New Testaments. She says that God here quashed the sacrifice and oblation earlier made to honour the Lord by immolation of cattle, from this source the priests obtained food. Earlier He deigned to accept such sacrifices, since through them a kind of prefiguration of Christ's body seemed to exist, the altar the Mystical, the Lord Christ who had been foretold, came and revealed Himself as Victim of devoted love for us all, it was unnecessary, now that the truth was fulfilled, that the fire-consuming type to continue. The apostle expounds these verses in the Hebrews in this way: In this willing we are sanctified by the oblation of the body of Jesus Christ once,¹ and the once. These words are acknowledged to refer to this most splendid distinction.² *Now ransom: but they have perfected thy body for me.* This clearly indicates the body incarnation, in the apostolic state. The body previously promised by the images of sacrifices the now says was fulfilled by His coming. She abides: *Holocausts for sin they did not require.* Holocausts means things wholly burnt. They were placed on consecrated altars to consume them, and were subsequently burnt by fire, so that when they were consumed the sins might be removed. She says that the Lord did not now need them, and rightly, for His work from us what we read in Psalm 50: *A contrite and humble heart find that does not despise.*³ Do you see now that the Church credibly said: *It is to life in thee?*

8. *Then said I, Behold I come in the heat of the heat it is written of me. Behold I come: "in once,"* promising future. It gives promise of speed

by every man, Jew, since you do not have your own sacrifice, whom do you want in your beguiled mind? He has now come. That Word has been made flesh. He has filled the world with His penetrating that brings salvation. But you are still dreaming some strange dream in your head. What further do you want? Why are you lost in amazement? In this Book of Psalms He says that in the dead of the night it is a witness of Him, so you must believe that the Word One has already come. His life as it is now-befallen is clearly set down. Where are those who realize that they do not have the sacrifices promised Israel? Since they do not have this statement in their sacred books, they are appropriately silent, speechless at the words which condemn them.

9. *That I should desire will O my God, I have desired it and the law is in the midst of my bones. The words are the law's, directed to the Father. He wished to do the Father's will, for He had not walked in the counsel of the angels, nor stood in the way of sinners, nor sat in the chair of patriarchs.¹⁹ The words I have desired it made clear the virtue of him-knowledge, is that He announced what was clearly in the future as if it were already past. Further, the divine law remained in the midst of his bones, while His will was in the law of the Lord, and on his lips the meditated day and night.²⁰*

10. *I have deeply declared thy justice in a great church, in I will not retract my lips: O Lord, thou knowest it. He happily declared the Lord's justice with the words. Not as the wicked act in that like the dead which the mind delirant from the fire of the spirit.²¹ In a great church, as we have often stated, refers to the Catholic Church which is dispersed through the whole world. In that first psalm there is reference to it in the words: If I will shall bring forth its fruit in the season.²² Next follows: In, I will not retract my lips: O Lord, thou knowest it. He speaks in his role as first subject to God. Though it was dangerous to proclaim the truth among obstinate men since He knew that His death would be the outcome of it, He came that he did not cease to warn the people about the men of treachery with the words: For the Lord knoweth the way of the just: and the way of the wicked shall perish.²³ Here he called the Father, whom His likeness, to witness that He has feared no dangers when He proclaimed spiritual blessings to a people clad in the flesh. In this way these most authentic verses of Psalm 1 seem to be culled by the Lord's words here.*

10. *I have not hid thy justice night or day, I have declared thy truth and thy salvation.* It is the just man's wish not to hide the truth when it can be of use, and there is no doubt that the Lord Saviour acted in this way when He climbed the cross, rebuked unbelievers, and preached many messages of this kind which the gospel-writer declares. But there was a time when He was alone in his suffering, as Scripture has it: *But Jesus gave him no answer. Pilate therefore said to him: Answerst thou not to me?*²² He declared the truth when He proclaimed: *I am the way, the truth and the life.*²³ The saving Christ is announced by the confusion of ignorant Simon, who said when he saw Him: *Now doth mine eye see thee, for my eye hath seen thy salvation, which thou hast prepared before the face of all peoples,*²⁴ and the rest.

I have not concealed thy mercy and thy truth in the crowded synagogue. He will continue with the exposition of His deeds. He did not conceal the Father's mercy when He said: *If you bring not these down to give good gifts to your children, how much more will your Father from heaven give blessings to them that will him?*²⁵ He also spoke the truth in the crowded synagogue, that is, in a thick-packed assembly of the people, when He took and read the Book of Isaiah, and then said: *This day is fulfilled thy scripture in your ears.*²⁶ Do you hear, unbelieving Jew, him who was once your prophet heralding with our gospel? You would continue to support him by acknowledging that the Lord Christ has now come, if your heart was not clouded in a malicious cloud.

11. *Withhold not, O Lord, thy tender mercy from me: thy mercy and truth have always upheld me.* Having recounted His holy deeds, He comes to the glory of His passion, so that the unity of His whole life and life-giving death may be made manifest. Here He justly begs His Father not to withhold His tender mercies from Him, for He was slain on the tree by virtue of the true mankind which He had accepted. As He says elsewhere: *O God, my God, look upon me: why hast thou forsaken me?*²⁷ The mercy lay in rescuing human nature, which was wounded through the sin of unbelief, by means of the holy Incarnation; the truth lay in His rising as the Father's right hand through the blessing of the promised resurrection, and from there He will come to judge the living and the dead. They upheld me, that is, relieved me so he glorified. We are said to uphold people in the good sense when we proclaim that they have been received into our throne.

13. *For evil-without number have surrounded me; my iniquities have overtaken me.* He says this on behalf of the members of whom Christ Himself is the Head, so that He might proclaim that He was suffering what the crowd of the faithful was enduring. It is in the same as in the psalm: *Lord, Lord, my persecutors shall see me!*²² Next comes *Without number*, meaning so far as men are concerned, for all things are numbered by God, who knows the grains of sand on the seashore, the drops of rain, and the crowd of stars in their complete quantity. He added: *My iniquities have overtaken me.* His manner of speaking in the same as in the previous psalm: *Evil have surrounded me.* The Lord Jesus rather perpetuated iniquities: one was subject to evil; the phrase is aptly used on the part of His members who endure such things. It was characteristic of our Head's loving care that having said so much about Himself, He should deign to mention also the faithful, so that they should not feel they were abandoned when they saw that they were passed over.

And I was not able to see. They are multiplied above the hairs of my head, and my heart hath forsaken me. This is to be wholly referred to His members, for such disciples cannot baffle the Lord Christ. *I was not able to see* in other words, my iniquities surrounded me, as a faithful person can truthfully state. Though the hairs on a man's head seem innumerable, his sin as clearly knows to exceed that number. The comparison of hairs with sins is not made idly, for in the Old Testament priests were shaved because of this similarity, so that when they were purified by such bodily cleansing they might appear to have laid aside their faults. So the heart forsakes us when through sinning it does not seek the things which would avail the sinner man.

14. *Be pleased, together yet alone, O Lord, to deliver me out of mine, O Lord, to help me.* After recounting these earlier points, He comes to His most salutary conclusion, by which all opposition is confounded, and all harmful agency destroyed. He asks the Lord to be pleased to deliver Him, for He was captivated by the opposing things of this world. Notice His expression, *be pleased together*, in other words, *be pleased one and all!* for here the harmony of the Trinity is revealed, and what pleases the Father likewise pleases the Son and the Holy Spirit. He added: *I've alone*, so that you might realize that the Holy

Trinity is our God. *Now comes Paul alone, O Lord, to help me*, that we may realize that His looking down is our protection. As the gospel has it, *And he looked to Peter, and Peter wept bitterly.*¹⁷ Otherwise we could not be freed if the Godhead were not opposed and did not look upon us.

17. *Let them be confounded and ashamed together, that seek after my soul to take it away.* He points to the remaining narrative, in which the Lord Saviour prays that confusion and shame may befall the wicked, but He orders that confusion and joy may well befall for the faithful. *Let them be confounded* means "Let them be thrown into confusion by the working of sinners"; *let them be ashamed* means "Let them be consumed by the glory of the resurrection, so that they may confess to that God who they had long believed should be slaughtered."¹⁸ Figurative, in other words, just as they all persecuted Him, so all the foreordained may be freed by the gift of conversion. *Now comes: That seek after my soul.* The soul is sought after in two ways, for glory or for death. He added here, to denote those who sought it with hostile intent. To rule it away, not to love or revere it, but to seek to separate it from His body by the intervention of death.

Let them be turned backward and be ashamed that seek out evil for me. We have often observed that prayers are kindly offered for evil men so that they may turn back from their pleasures and not continue in wicked activity. If they undergo confusion they escape, but if they enjoy the happiness of the world they perish. *Backward* is used in the good sense, as intended in the gospel-parable: *Get you backward, ye men!*¹⁹ *As for: That seek out evil for me*, the phrase signifies the Jew's evil wishes, but their purposes were evil not for the Lord but for themselves the injurers. The word *injurers* (persecutors) derives from *agere*,²⁰ to bring together.

18. *Let them immediately hear their confusion clear up to me, O Lord, be well, be well.* It is those who come to recognize that they have wickedly erred who immediately hear their confusion. *Let them hear* implies a massive burden. *Immediately* means after beginning to sin, so that they may not be weighed down to their greater danger by continuing further. *These confusion*, in other words, their deluded thoughts, confuted by the truth. *Now comes: That say to me, O Lord, be well.* Here he rebuts lying theologians who strive for greater deceit by sedition

than the wounds which they can inflict by censorious words. "Thy will is an expression of approval, but when not mixed with a sincere heart it is useless; introduce devotion—the figure becomes as honey or wine."¹⁷

15. *Let them that will thus rejoice and be glad, O Lord, and let such as love thy salvation say always, The Lord is magnified, just as He thought that His country be conquered) since they mistook Him with false praises, as He says that His chosen ones may truly rejoice, since they are known to have set their hope in the majesty of the Lord, for He asks that they may not only rejoice but also be glad. The nature of this rejoicing is best explained, and may they say always, The Lord is magnified! This is the proclamation which makes Christians glad for ever, though continually renewed as under the lens perpetually taught. Job figured on this notion even in this world, when grievously wounded by physical afflictions. The Lord goes, and the Lord hath taken away. As a lamb plucked the Lord, and it died. Blessed be the name of the Lord! The rejoiced when he was glad in the Lord, in whom all that will and truly rejoice. But to prevent your believing that this rejoicing is to be gained so easy and all, He added: Just as love my salvation, in other words, "Those who seek me with spiritual love and sincerely obey my commands."*

16. *But I am needy and poor; the Lord has care for me.* Having said that those who sought to have the divinity of the Word made in his flesh with gifts of joy, the Lord God speaks in the role of the humanity which He had assumed, so that none should claim for himself the glory of any merits: *I am needy and poor. Needy*, for humanity always needs for itself aid from the Lord, poor, because if not less glory by divine grace it is bound to be utterly contemptible in itself. But so that you would not regard that poverty as cheap and degrading, He added: *The Lord has care for me*, that is, the Word of whom He was to say: *This is my beloved Son in whom I am well pleased!* What poverty, richer than all treasure! He is poor in our possessions but rich in His own, for He assumed the need of human nature to make us sharers in His abundance.

Thou art my helper and my liberator; Lord, do not delay. Unmistaken, He asks for the necessary speed in obtaining help and protection. Since it was not right that death be avoided, He prayed that the resurrection should at least follow with haste. When He speaks of helper

and liberance. He reveals the endurance of different sufferings from which this psalm began. So the whole of the psalm is rightly devoted to the virtue of patience, for it rests on the same note.

Conclusion Drawn from the Psalm

Splendid and most sweet words entered deep into our hearts, when we heard Him whom we adore as our Creator speaking from His own lips. Though we receive all the psalm with great honour, a greater reverence is suitable when some message which concerns the holy incarnation emerges. Every person of faith hears with the greatest gratitude of that through which he is known to have been freed. Shows the order in which the words of this psalm are arranged. First the Church speaks as if instructing the ignorant, strengthening the faithful, and comforting the disheartened, so that the people thus prepared may listen in solitary spirit and joyful mind to the coming events of the Lord Saviour.

COMMENTARY ON PSALM 42

1. *Unto the end, a psalm of David.* These words through their repetition ought not to be very well known to us. To teach upon them briefly, all are directed towards the Lord Christ. What makes this psalm splendid is its anticonotipical position under the number 42, a number often associated with cleansing and purifying. It was in forty days that the earth was cleansed of man's iniquities with the spread of the Flood.¹ Moses fasted from bodily food for forty days to deserve conversation with God.² Similarly Elias abstained from the comedy of bodily maintenance.³ The Lord Himself was fasted for the same number of days and nights⁴ to show us the manner of blessed purification. Then too, we are instructed by the example of Isaac itself, a time of fasting is set before us so that we may come to the Lord's conversation with pure minds, after cleansing away the features of our sin. In fact we regard this psalm as concerned with these sacred things which

claims our souls with heavenly purification, particularly when the prophet speaks of atonement, which is specifically known to remove sin. For the Word says: *At tunc expiabitur flos, et attingens vertiginibus suis.*²

Division of the Psalm

Initially the prophet speaks, proclaiming the blessed man who becomes able, and blessing him with manifold blessings. Secondly, the Lord reveals His glorious passion. Thirdly, the Lord Christ also here tells His resurrection to strengthen the hope of the faithful.

Explanation of the Psalm

1. *Blessed is he that understands concerning the newly and the past: the Lord will deliver him in the evil day.* Once again the hypothetical *orophlamus*³ claims our souls this reasoning: "If every blessed man has understanding concerning the newly and the past, the Lord will deliver him in the evil day. But every blessed man does have understanding concerning the newly and the past. Therefore in the evil day the Lord will deliver him." The hypothetical or conditional *orophlamus* is that which makes an absolute assumption from conditional propositions, and infers the conclusion. Now let us see what follows. The second type of definition, called *enunciatio* in Greek and *sententia* in Latin,⁴ shows the nature of an individual from his deeds, for it speaks of how sin is expiated by the most salutary working of atonement, so that the most glorious blessings can be attained.

The importance of the subject has persuaded us to digest and generalize, we felt that we had to praise atonement as the means of revivifying the human race. But since it has been celebrated by the most holy and eloquent mouths of many Fathers, it must be enough to direct the horns of my ignorance to their books. In this way their words will be more fruitfully ours, and with the Lord's help I can industriously carry through the work which I have begun. But though several of the Fathers have written copiously on this matter, certain disagreement arises between them about it. We read: *Give to all who desire that*⁵ but it is thus written: *that must be our hand until we find the*

just man upon whom to single them." Yet if we make more but the just man, we restrict the generosity enjoined on us. However, this issue arises solely in our sinful intention; it is not our task first to analyze people's characters, and only then to find help in need. For us it is enough to be aware that we are borrowing anything our evil manners, to refrain from giving them when pulled up through striving for men's good opinions, to act with the sole motive of offering help, which God has commanded us to intend to share all. He who makes gifts in this way, even if he does not give to just men, will none the less dedicate fully to all.

We must however make greater effort to help holy men in any need for the sake of Christ our Lord, who in our individual judgment will say of His poor: *He who did it to one of my least brethren, did it to me.*² What can be said more holy and splendid, when those whom we ignored choose us men the chosen, or those whom we rewarded place us in the right side? But observe the word, *understanded*, implying the offering of gifts comes to those who do not request it. He who gives in a prisoner performs a good work, but he who is aware of one whom he need undoubtedly smile themselves. He added: *The Lord will deliver him in the end day.* This signifies the day of judgment. Some are crucified because on often he calls in the evil day everyone says that God's judgment in his case is evil and fearful, anticipating the punishment owed to sinners. Even if we are freed by His pity, we mean the lives rightly resemble in the power of His judgment.

3. *The Lord preserve him, and give him life, and make him blessed, and cleanse his soul upon the earth, and deliver him out up to the land of the living.* This request of the prophet amounts to a definite promise, for it is inevitable that this will happen if the needy and poor are aided by a holy gift. *Preserve*, in other words, prevent his perishing among the world's evils, and lead him unharmed to his reward through his holy style of living. People are aptly said to have life if they do not cut themselves off from the Christian faith. Of those who dwell in error Scripture says: *Let the dead bury their dead.*³ So: *Give him life means* "Establish him in his law, settle among the elect." He added: *And make him blessed, meaning precisely* "Establish him on the right side in the resurrection, and by the proclamation of the great Judge may be he be consigned to the native region of the blessed." But then after those earlier words he teaches us an extremely vital matter, that while he

remains in this world he must be cleansed by the remission of sins. The pardon for which we long is obtained if we lament with devout supplication. His *fortyeth psalm* *Deliver them out of the hands of the enemy*. The enemy is the devil, his hands his wicked power—for what hands has a non-physical being? So *deliver me the power by which he punishes* God's servants with diverse trials. Note how often he wrote and in this verse, to demonstrate the figure of *polyvalence*¹⁰ by three-point repetition.

4. *The Lord help him in his bed of sorrow then that overcame all his couch in his sickness*. So that you should not believe that this blessed man obtains consolation repose in this world, he begs that his grief be lessened, so that the stirred of ill may be mitigated by kind reflection of them. A bed is given us for rest, so that man's weary limbs may be refreshed. Similarly one who gains an inheritance, or takes a wife, or begins men, or makes friendships, obtains rest in the blessing of delights as on a bed. But the Lord when makes this state bitter and grievous for His servants so that they may not set their hope in transient things and fail to seek future blessings. So the prophet begs that the Lord console his grief, for he has wounded in his delight as on a couch. He adds: *Then has overcame all his couch in his sickness*. He refers to the reason mentioned earlier, why the divine providence is fulfilled by the worldly delight of God's servants being accompanied with hardships and griefs; this is so that by being afflicted by different disasters here, they may obtain the repose of eternal blessedness. This happened in the case of Job, whose worldly blessings were overcame in his sickness; but subsequently he became happier because worldly success withdrew its presence from him. So the prophet begs the Lord to help such griefs, so that his human frailty may not be overcome through being afflicted by hard trials.

5. *I said O Lord, be merciful to me that my soul, for I have sinned against thee*. Since he knows that the afflictions of the faithful occur through God's judgment, the dutifully fearful prophet loudly asks to obtain the Lord's mercy, for since he knows that he had sinned, he rightly feared that he was being subjected to trials. Every sin is a disease of the soul, and when it spreads, the inner man's health is impaired. He who cried out to the Physician realized his sickness, but

he was fearful in understanding what he was aware of his infirmity, he longed for his soul to be healed, that is, by remission of sins. We are truly healed by this, since the sins that choke us are loosed.

6. *My enemies have spoken evil against me when shall he die, and his name perish?* So far the prophet has spoken of the tribulation of the blessed. Now in this second beginning the Lord Saviors will speak of His passion, so that when God's servants are afflicted by different misfortunes they may not believe that they have been abandoned by God, since they realize that the Lord Christ endured such things. He said *If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also.*¹⁶ Enemies have spoken evil when they entered falsehoods. It was inevitable that the wicked should consider lies, for they were misled by the devil's influence. Now comes: *When shall he die, and his name perish?* These are the words of the cruel Jews, for they said *If he is this Jesus, the Romans will come and will take his place and we kingdom from us.*¹⁷ Again, Caiaphas said *It is expedient that one man should die for all, and that the whole nation perish not.*¹⁸ Yes, His name did perish, but only for those who refused to believe in Him.

7. *And they came in to see their desire spoken with things. They gathered inquiry to themselves, and they went out and did converse.* He identifies the famous occasion of the Lord's passion, when Jesus came in not to worship the Lord but rather to betray Him cruelly. The plural, *they came in*, denotes also those who persecuted to lay hands on Him. The Jews spoke with things when they cruelly discussed the death of Him who is known to be the Life of all. Now comes: *They gathered inquiry to themselves.* Their gathering up was nothing other than an assembly of sinners, for in their case wicked deed of crimes were committed when they decided to crucify the Lord of creation. They went out since they could not remain within, for they were in conflict with the hidden mystery of faith. Faith journeys were wickedness and harmful. They went in to perform an evil deed, then they went out from the territory of truth.

8. *All my enemies have set to motion against me above they abounded evil against me.* Bussing is a very low sound in the mouth, joined with no vocal differentiation. It is adapted from the bee, whose continuous sound is a buzzing. This is what occurred among those who de-

lighted in whispering to each other's ears, for those associated in a conspiracy of crimes do not dare to proclaim their plans. He added *did my enemy devise evil against me*. He detailed the murders of a benighted and stupid people. Those who promote crimes are usually slow here all were said to have devised evils, so that none incurred lesser guilt since all were condemned by equal responsibility in crime. As for the words *Evil against me, if you seek the outcome it was in their own hands, but in intention it was against me*. The punishment is that of the just One who does not suffer, but the victims in the perpetrator's.

9. *They determined against me an unjust word: shall he that sleep not the night into death?* The unjust word refers to when they cried to Pilate: *If thou release this man, thou art not Caesar's friend?* They determined, that is, they decreed and defined when they pronounced sentence on the Lord's Servant. Sleeping is respite from physical exertions with mental concentration at rest, so that we return to our life's activity with renewed vigour of spirit. This seems most splendidly apt to the Lord's death. His resurrection was so swift that life is reckoned to have slept rather than died. He lay down weak, but rose up strong. So that heretics may not beguile themselves any longer, let them hear Him who sleeps immediately add that He is rising again. As He says in the gospel: *I have the power of laying down my life, and I have the power of taking it up again.*¹⁹

10. *For even the man of my peace is whom I trusted, who ate my bread, has made other: he devised against me.* The man of His peace refers to His disciple Judas, who suffered peace in Him when he betrayed Him,²⁰ *for we say, "Peace," when we kiss each other, but if one means treachery of soul, peace could not exist in the heart: of him who devised an unkind with smiling mouth.* He added *In whom I trusted, that is, "in whom I was believed to trust."* How could He have trusted some evil man when He could know his nature before he was born? So that you may realize that He knew that man beforehand, the Lord Himself says: *How I was alone you trusted? And one of you is a devil?* None comes *Who are my head,* which means either "Who listened to my teaching," from which comes our spiritual nourishment, or that Judas put his hand into the dish with the Lord's, as the gospel account declares.²¹ He rightly said *he made else*, since Judas himself had

pointed out to the ignorant company the identity of the disciples. O *dead* disciple, what a hard and unsearchable heart was yours! Who could believe that his mind had derived any virtue from the Lord's great love when he emerged as a sinner in no small? . . .

ii. *But then Lord, how many on me and raise me up again, and I will requite them.* Having responded His passion, He comes to the third portion, in which He begs in His human role that the miraculous events of His resurrection should come to pass. Why do you punish your sins, brother? Why do you think that you have researched something to ransom you infidelity? If you seek His parents, hear what He says in the gospel: *Search the temple, and in three days I will raise it up!*" In this parable it is His humility which makes the request, whereas in the gospel-parable His divinity makes the pledge. Grant your calamities, both statements are appropriate to the Lord's heart, because the *word was made flesh, and dwelt among us*." I will requite them. He speaks these words not in the resentment of vengeance but with the prospect of patience, for by loving with them even today, He has won over a great number of them by the work of His ministry.

iii. *By this I know that thou hast had a god will for me, because my enemy shall not requite ever me.* He says that He knows the love of the Father by the fact that His glorious resurrection was fulfilled. That thou hast had a god will for me—understand "so glorify, so exalt Me," for both the words spoken and others similar to them are apt to this passage. He speaks *because my enemy shall not requite ever me*. This is the explanation of His words: *Thou hast had a god will for me*, for His enemy was not allowed to rejoice over Him when they cruelly killed Him. Fulfill the place which they laid for they wished to kill Him, as has been said earlier, so that they might exchange His name surely from the earth. But they witness the opposite situation, the Church of Christ spread through the whole world, and they discover that His name is highly feared everywhere. So since the outcome has been so insignificant for them, they deservedly fail to rejoice.

iv. *But thou hast upheld me by means of my weakness and hast emboldened me in thy sight for ever.* His body weakness, simplicity and blessed humility are truly in evidence, in offering all these things, He did not defend Himself by any cunning. He went to the cross with a

taken spirit, to the with unscathed mind. With words unguined He fulfilled every word foretold through the prophets. He pruned in the misfortune of those who persecuted Him, and when called to the cross He prayed with all compassion for His enemies, for He had decreed that this should be done by all the faithful too. For since He first showed the example, the command that His gift was worthy. Next comes: *Then they established me in thy sight for ever.* Here the blessedness of His body incarnation is already explained. Having laid aside the weakness of a mortal body, the God-man of God in two distinct and perfect natures shined in eternal glory. His name is above every name, His power governs heaven and earth. Before Him every knee bows, of those in heaven and on earth and under the earth.¹²

13. *Blessed be the Lord, the God of Israel, from the beginning to eternity. Let it be so, let it be so.* Now that the relevant themes of the passion and resurrection of the Lord had been expounded, the closing exclamation different, beautifully expressed, for His wife by the glory of His dispensation has fulfilled our hope, must be blessed at all times. We see the man blessed also of a man who wins blessings, but if he is not spiritus well off, he is not blessed, in a sense the blessing is dependent for its diffusion on the judgment of others. But God is blessed even if all are silent, for He does not obtain such and every good as something external, since it comes from Him. As for the words: *From the beginning*, they denote the present world from the time when all things began to be ordered, eternity is to be understood as the future when by then all things are overflowing and will not slip away through any changeability in time. Though this world did, God's blessing remains without change. He adds: *Let it be so let it be so.* The repetition prohibits that all must do it here and now. We must not understand by it that the Lord is considered blessed with the implication that if He were not praised He would not be blessed. *Let it be so* expresses the source of our progress while we are continually absorbed in His praises. Some scriptural interpreters have thought that the Psalter should be divided into five books because of the unusual use of *Let it be so*, which occurs here and in Psalms 91, 98, say but we have made it sufficiently clear in our Preface that we should not agree with them.¹³ For in the Acts of the Apostles we read that there is a single book of Psalms.¹⁴

Conclusion Drawn From the Psalm

In the previous psalm, holy Church speaks in the first person, and the words of the Lord followed after; similarly in this case the prophet precedes the Lord's words. Initially the Merciful Lord has taught us to order our behaviour by absorbing. Secondly, the Lord by His position revealed the ways of nature. Thirdly, by the miracle of the resurrection He filled us with clear insight so that the truth of the divine philosophy told in the three parts could be established. If you examine this carefully, you will find it refers to natural in the other psalms. So having obtained the benefit of this psalm, we are to say: *Blased be the Lord, the God of Israel, from the beginning to eternity. Let it be so, let it be so.*

COMMENTARY ON PSALM 41

1. *Unto the end a psalm of David, understanding for the sins of Care.* Among the familiar words he introduces a new element, the *sins of Care*. This denotes the singers, not composers, of psalms¹ as has already been said of Ishbosh in Psalm 38. These men had been chosen by David for psalm-singing. They seem to have been aptly included in psalm-headings because of the meaning of their name, which we must investigate most capably so that the kernel stripped of its shell may appear most clearly before us. *Care* in Hebrew means *Calvary*,² and Calvary is the place where the Lord Saviour is known to have been crucified. So the *sins of Care* are rightly mentioned for they have deserved to endure the sign of the cross, the most glorious trophy of the heavenly King. In this psalm is relevant an every Christian who through the Lord's love is fired by the flame of His affection without this all that is considered of outstanding worth in human affairs is wholly useless. This is the first psalm to include this element, followed by Psalms 33-34. As regards these names we must remember what the blessed Jerome says: "As I survey the whole psalter with the eye of understanding, I never find that the *sins of Care* have more any melancholy vein, for in their psalms all is joyful and pleasant. They

held the things of this world in contempt and long for what is eternal and heavenly, as is appropriate when we understand their name."²

THE FIRST PART OF THE POEM

Division of the Poem

The son of Cove, who we have said is comforted with the glory of the cross, says in the first proclamation of this poem that all the longing of his heart has been directed to the Lord. In the second part he speaks to his soul in a five-part soliloquy, he says that it ought not to be troubled in the sub-range of this world, because God is the refuge on which its thoughts are turned.

THE SECOND PART OF THE POEM

Explanation of the Poem

1. *As the dove panted after the fountain of water, so my soul panted after thee, O God.* Here we have the figure of *parabola*,³ that is, comparison of objects dissimilar in kind. What is seen to be compared with a bird. This argument from comparison is called "from the lesser to the greater."⁴ Comparison of the faithful man to this animal is not obvious. First, it seeks no harm; second, it is very soft and kind, and third, it thirsts with burning longing. It attracts water with its mouth, when it has drunk them, the drinking poisons impels it to hasten with all speed to the water-fountain, for it loves to get its fill of the purest sweet water. The beautiful comparison with this animal fires our desire with longing, so that when we inhale the poisons of the ancient serpent, and we see fountains through his nostrils, we may there and then hasten to the fount of divine mercy. Thus the sickness contracted by the venom of sin is overcome by the purity of this most sweet drink. The use of the phrase, *fountains of water*, in preference to "waters" is not idle, for Christ the Lord is the Fount of water from which flows all that refreshes us. Flowing water can often dry up, but a fountain of water always irrigates. So we are rightly called to hasten to the waters of the sacred spring, where our longing could never experience thirst.

2. *My soul shall thirst after the living God. When shall I come and appear before the face of God?* So that you may realize that the longing ardently expressed was for divine firmness, so that his soul thirstily

with sight of the Lord, the human faculties of the weak are first especially by this circling of them. Finally follows *When shall I come and appear before the face of God?* This is evidently said because He will appear clearly to us when He gives us appropriate scenery at His judgment, for while we have been instructed in these stations we observe that the real experiences in them when moved by heavenly longing, and when it seeks the divine presence which ever goes out in pushing abundance. These waters offer salvation in flesh, they do not merely quench the thirst of souls, but also clear the door on the pathway of weakness. This door always bubbles up from the heart of the blessed in this world, and does not rest satisfied with any look, because the discovery of what it seeks is granted only in future blessedness. As the Lord says in the parable *Blessed are they that hunger and thirst after justice, for they shall have their fill!* The word *when* is so so uttered emphatically, so that the delay seems oppressive to him.

4. *My tears have been my bread day and night.* Those who do not arrive to weep before the Lord should hearken to the message that continual tears have brought safety rather than starvation. Are rightly, for that weeping is the food of souls, the strengthening of the agency, salvation from sin, removal of needs, cleansing of faults. Through these unceasing tears he shows that the Christian people can be subdued by afflictions. By day we should understand prosperity, by night sadness, for the whole period of a man's life is delineated by these two.

While it is said *to me daily*, Where is thy God? The son of Cain explains why he has poured out unceasing tears. During the time when Christians were persecuted, these words were continually said to them: "There is none to deliver you, you must certainly endure what are death, what are torment!" Who would not under this affliction lament the possession of an upright conscience, and his protection before wicked men's insults, since it is paid beyond all grief or witness one fasting you with insults who you faster is belated with the wickedness of pain? May how the two events accord with each other. Just as he described his diet as continual, so he says that the changes against him were unceasing, so that all the elements in the sacred feeding harmonize with each other.

5. *These things I remembered, and poured out my soul to me, since I entered into the place of the subterranean.* In other words, "As I pondered

these crimes inspired in me, I poured out my soul in weeping as from a full cistern with a sudden flood, adding: God that I should not be tortured any longer by such torments.²⁷ Note that all pouring out results in movement towards the neighbouring area; the soul is poured out upon him when it returns to itself with the impulse of remorse. There further follows the reason why he poured out his soul within him: it was because he entered into the place of the tabernacle, that is, into the Church there present, for when entered there, he lamented and grieved the more that the Jerusalem, promised as reward by God to His saints was still being postponed. Inevitably longing for what is avoided is better when we see an outline of it.

It is *indeed even to the house of God* with the noise of joy and confusion, the noise of our praising. Here he had to explain what he said in the previous verse, *into the place of the tabernacle*. He entered the wonderful tabernacle, for he could not yield before such wicked inspirations. He was asked: *Where is thy God?* but his longing for God was common: mine with the wicked insults directed against him. He hastened as a holy desirer from that inferior to enter in the house of God which is in the world to come, so that the holy man should not seem to have unattained longings for this world. But how did that man of great devotion seek to go there? With the noise of joy and confusion. Joy implies praise-singing, confession, thanks for sins, the combination of the two makes the wholly perfect Christian. Next comes *The noise of our praising*. This short definition of the voice of joy and confusion is the noise of our praising, for the sensual soul feeds the soul and grants it feasting with sweet delights. What is sweeter or more wholesome than praise of God and constant self-condemnation? The section saying that he must thank for the Lord is now ended, but he repeats this with great and subtle arguments in the next section, which now to appear to inspiration of motions of mind in the desire which he had kindled with prematurely said.

6. *Why are thou and thy soul? And why does thou trouble me? Hope in the Lord.* Let us listen to these verses rather more attentively, for they contain stones of our troubled spirit safely. *After the crowd of where is thy God?* which he had heard, and after pouring out his soul, an act performed with harsh affliction, the son of Core reaches the second section. He speaks to his soul words forming a most pathetic demonstration of a five-part syllogism extending to the end of the

poise. He says: "Why, my soul, art thou wounded and weighed down by strange taints of sinners? Why do you trouble me with your affliction? It is inevitable that the sad, inglorious weakness of man should be troubled." There follows the salutary remedy for this *flaque* in the Lord, for hope in Him changes everything for the better, and leads to eternal joy those circumvented by unshakably affliction in this life. As Scripture has it: *Should we they that mourn, for they shall be comforted?* It should not seem unusual that the protagonist thus introduced addresses his own soul, for we must elsewhere *follow the Lord, O my soul?* and in another place *Praise the Lord, O my soul?* and in *Praise us for repairs the pharos used here: Why are thou sad, O my soul?*²⁰

For I will rejoice in him, the salvation of my conscience. So that the soul might not chance to say: "How can I hope in the Lord while your weakness often confronts me?" the use of the cross upon *flaque* in God, *for I will rejoice in him*, in other words, "I feel repugnance for my sins, so that I cannot hinder Your devotion." Hence comes the One in whom I will rejoice, the One who is the salvation of my conscience. The salvation of our conscience is Christ the Lord, who deigned to come without sin in the form of the servant, in which we ourselves live. As the prophet Jeremiah says: *The drought of our mouth, Christ the Lord, is water, under whose shadow we live among the Gentiles.*²¹

6. *My God, my soul is troubled by myself. Therefore I will remember thee, Lord, from the land of the Jordan.* He who was consulting his soul and rationally correcting his mind returns to the human condition and confesses, remembering that his soul is troubled by his own will. And that is true, for if the rivers of the flesh failed to act in that way, the mind's purity would continue in its tranquillity. I believe that this reasoning has been quite openly introduced so that man may clearly acknowledge the different elements in his make-up. But this use of the river mentioned in the preliminary heading, reveals the remedy by which each man can avoid trouble to his soul. He says: *Therefore I will remember thee, Lord, from the land of the Jordan. Therefore I might* "On account of these troubles, with which my soul is sorely afflicted." I will remember thee, Lord suggests "I hasten to You with all speed, as arrive there in my remedy, and clearly brings a living soul in my physical evils." He also remembers from where he will remember: *I live in will be from the land of the Jordan, the place where the Lord earlier sanctified the blessings of baptism.* The name of the river Jordan

means "into descent,"¹⁷ for those who long to renew themselves with that gift of the sacrament descended into the depth of the waters. Even today we say of the baptized person, "He descended into the font." Absentmindedly this descent denotes the humility which the baptized person must have to follow the Lord's precepts. So long as we are mindful of these things, we are not troubled by any disturbance through the fits that build us.

And from Hermonian, the little hill Hermonian is a small mountain situated near the Jordan as we know from reading Descentonomy. At that time we took the land from the hands of the two kings of the Amorites, who were beside the Jordan from the stream Arnon to the mountain Hermon.¹⁸ But let us see what further the meaning of this name seems to indicate to us. Hermonian means "anathema,"¹⁹ which is most prominent on the devil when he comes to God. From the *little hill* it is well expressed, the God is not sought from the heights of arrogance, but is recollected in modest lowliness. So while we meet in our memory the baptism which we have experienced, together with our lowliness, we obtain in a saving way by the Lord's gift the rules of faith which we have adopted.

8. *Also crossedst also at the river of thy covenants* All thy heights and thy valleys have passed over me. *Jordan, Hermonian, and thyso* *member also at the river of thy covenants* have together fashioned the figure of *anathema*,²⁰ which is always formed by a mixture of tongues. Jordan and Hermonian are Hebrew names, *also* and *covenants* Greek words, while "anathema" and "river" are clearly Latin. So this figure is here optically fashioned by a mingling of tongues. By the two depths he signifies the two Testaments, New and Old, which strengthen each other by mutual witness when the Old reveals the New and the New clears passages of the Old. So each involves the other when by its affirmation it bears witness to the other. Elsewhere the psalmist similarly says: *My judgments are a great also*.²¹ The Lord's Testaments are indeed deep, for they dwell in the bosom of Wisdom itself, in the depth of truth. *At the river of thy covenants* denotes the prophets and apostles, for as a mist of water is scattered forth come covenants, so the waters of the Lord mistled forth from their mouths. We throngly exercise heights and billows with the holy Scriptures, for it is the Scriptures which he earlier termed *abysses*, in which a billow of psalmist

sports, one might say, and heights of feelings instantly through devoted scrutiny. So the just man says that these pains *passed over him*, for that super student had assimilated himself to know ledges of them.

g. *In the daytime the Lord hath commanded his mercy, and at night hath declared it with me in prayer to the God of my life.* Let us interpret daytime as the bright-time in which the Lord's precepts are learned. His drink is his law as a time of tranquillity, for there is time to learn when there is nothing to hinder us. Noon comes, *And at night hath declared it.* It is precisely what we learn in repose that we utter in tribulation. The words of the Law are learned in leisure, but their fruit is demonstrated in affliction. As we read in Scripture: *The mercy of God is beautiful in the time of affliction.*¹⁷ So what is learnt by day is declared at night. He added *With me in prayer to the God of my life*, as if he were saying "Within me is a sacrifice due me to offer to God." What is this sacrifice? It is precisely prayer, which God does not want, which He prefers to sacrificial victims if offered with the devotion of a pure heart. But this Lord is *the God of my life*, for when we die through our sins we are saved by the indulgence of His clemency.

m. *I will say to God, Thou art my support, Why hast thou forgotten me? Why hast thou rejected me? And why go I mourning while my enemy afflicted me?* The saint of Core had said earlier: *With me is prayer to the God of my life*, now he pronounces that he will make to the Lord the prayer earlier mentioned, which is "Now that by the divine grace of baptism You have taken me upon be set through Your blessings in this native globe, why do You now allow me to be distressed by various dangers through the devil's device?" The most holy man had realized how never that repose would be, and he stood heavily upon as the rocky roads of this world. He further says, *is even so. Why hast thou forgotten me? for the promises which the Lord makes to His saints about the fatherland is some way still being postponed.* Why hast thou rejected me? He still could not attain the rest which he so eagerly sought. *And why go I mourning while my enemy afflicted me?* We are particularly anxious when we suffer wrongings in this world, when we are used by the deceitful thinking of our enemy, when we realize the sin of the flesh though our spirit is unquenched and warm on them. This figure is called *withina*,¹⁸ when in our chapter we suggest one with repeated questions.

10. *Why all my bones are broken, those who trouble me have oppressed me.* We have often remarked that bones refer to strength of mind. So when the strength of our patients is under pressure, it is as if our bones are broken. When our enemies see this they mock at us, and they come a person as though he were wicked if they perceive that no happiness of this world under to him.

Why is it said to me day by day (Where is thy God? This is the reproach by which the houses of persecutors are broken as if by chambers. Those who persecute and mock afflicted Christians are wont to say, "Where is thy God? Let Him deliver you if He can." How often have the martyrs heard this? How often confessions, who refused to yield to various torments? This is a most famous expression, for it is continually addressed to those who suffer for Christ's name.

11. *Why are thou cast down, O my soul, and why dost thou dispute me? Hope in God, for I will still give praise to him, the salvation of my countenance, my God.* We must investigate the point of this repetition of words, for it is clear that there is nothing superfluous or redundant in this expression. I think that a five-part syllogism is perhaps found here, which Cicero reckons that orators should employ, so it is perfectly clear that they instance rather than invent such rules.¹⁰ Now let us see the limits of this argument set by one. The proposition is: *Why are thou cast, O my soul, and why dost thou dispute me? Hope in God, for I will still give praise to him, the salvation of my countenance.* The proof of the proposition is undoubtedly appended in the four verses that follow. Then the minor premise emerges: *I will say to God, "Thou art my support; why hast thou forgotten me? Why hast thou rejected me? And why do I go mourning while my enemy afflict me?"* The proof of the minor premise follows in two further verses. Finally there is introduced by way of repetition of the then even the final conclusion of the syllogism which has been propounded: *Why are thou cast down, O my soul?* and the rest. This repetition is now held to be very common in the law of the five-part syllogism. It should not disturb you that the statement in the proposition appears to extend over two verses, but at the close is clearly abbreviated in one. It was appropriate that what is seen to be earlier proposed in more extended form should be summarized in the end.

Considerations Arising From the Future

This son-of-the-crown at the beginning of the psalm whom we reveal as infinitely longing, and so to obtain for himself a continuous parallel, so that we might believe that some known to have desired the Lord with such boundless aspiration loved Him infinitely. But even members of ways which good intentions in the normal way of men, and since the world is upon us, to decay with only those the person whom he cannot deliver by himself, he says that he is moved an increase more by frequent illness. So that the members of this world should not lose to mind, or his mind undergo the hazards of frequent, he addresses concluding words to his soul so that the may discharge from his heart that woefully anxiety which is the enemy of the faithful, and so that the members of desolation should not grieve him. For Scripture says *For the anointed that is according to God's heart, the anointed shall not be taken, but the anointed of the world's heart shall be*¹⁰ So he rightly tried to liberate it from his heart, for he realized that eternal death loomed over him. So even today the Church appropriately sings this psalm, which induces greatly longing and interaction, over those to be baptized, so that once they are removed from the members of this world, they may return to the Lord with total purity of heart. Good King, since there is more than one use of Your mercy, grant that just as You cleanse those who are baptized with the water of sacred rebirth, so You may purify us too from the drops of sin by the gift of Your goodness.

COMMENTARY ON PAGES 41

Comments on the Review

2. *A psalm of David.* Though some headings contain many words and others fewer, all are directed towards motifs of divine contemplation in such a way that variation would seldom yet does not create sufficient necessary advice. So *psalm*, as we have often said, means a song of heavenly words which we find elsewhere or we learn alone. For example, this one will use *David's* as it comes from the nation that

our *help*, and the next, David represents for us the Christ of great strength the whom we long, so whom the psalm is addressed by one who speaks as a most faithful Christian, whose mind and consciousness are hungrily directed upon Him. Just as the previous psalm teaches us that all things are of little account as that longing for the Lord may be uniquely taught, so this one forewarns us that we cannot be disturbed by worldly afflictions, but says that we must rejoice in the Lord's faith. It proves that the medicine as often prescribed by the devoted Physician is most necessary for our ailments.

Division of the Psalm

Each and every one of the faithful will aptly apply the psalm to himself. In the first section, he begs the Lord to be delivered from association with the unfaintful when Christ as His law-casting arbiter to judge the world. In the second part he expresses confidence that he will go to the Lord's altar, where only the blessed are allowed to come. So he says that his soul will not be troubled by enemies in this world, for it already glories in the hope of the heavenly gift.

Explanation of the Psalm

Judge me, O God, and disengage my ears from the nation that is not holy. When the faithful person was troubled by wicked deeds in this world, and while he still mingled in the same dwelling with unbelievers, he suddenly burst into speech, asking that when the Lord passes judgment, his cause may be separated from that of the wicked, when life will set the hands on His right and the goats on His left. He does not ask to have his sins dispelled, but to be freed from association with the wicked. It would be dangerous to ask, *Judge me, unless he addeth, that disengage my ears, that is, "And the intermingling which I endure in this world, and where I have as yet separated me from the wicked, set me among the chosen-ones of your people."* He addeth: *That is not holy*, referring to those living a perverted and wicked life. His moral sense is truly holy, for he could not even gaze on his neighbor and behold the things known to be opposed to the divine command.

Deliver me from the unjust and deceitful man. This is indeed a goodly desire, but as yet he has not reached fulfilment; what is now sought by this holy man is obtained by the faithful only at the future judgment. But these knowers to be peace-makers seek such aims also in this life, so that they long to be isolated from troublesome behaviour as it not to be delayed by any wickedness. The unjust man is he who does not will deeds more openly; the deceitful man is he who attacks by treacherous planning, like all men known to be strangers to the Lord's commands.

1. *For thou art my God and my strength; why hast thou yet not set me off? And why do I go saddened while the enemy afflicted me?* Often the reason provides the cause, and frequently is followed as an appendage, but here he predetermines his theme at the beginning. Since God is his strength, he wonders why he still seems to be delayed from that coming of the Lord at which He will judge the world, when it is for His sake that he endured with grief longing the hardship of the world which he suffered. For courage is the considered endurance of dangers and the unwearied trial of evils.¹ The most holy man knows that he could not be saddened further if he realised the eternal rest of the world to come. It is the habit of those who have an aspiration, that they believe they have been delayed from that which they are not allowed to attain speedily. A splendid elaboration of this point follows, *And why do I go saddened while the enemy afflicted me?* It is in this world that holy men especially go saddened, since they suffer the most severe scourges of their enemies. When the day of judgment comes, they will cease entirely to suffer such things, for the Enemy with his followers will be totally condemned. So the holy man longingly expects on the time when he knows his enemies was to be bestowed on him.

2. *Send forth thy light and thy truth; they have confounded me and brought me into thy holy hill; and here thy altarside.* Here he explains the means of dispelling his sadness: that the Father should send His Son, who is the Light and the Truth, on your judgment. Christ said of Himself: *I am the light of the world;*² and likewise, *I am the way and the truth and the life!*³ When this Light and Truth which is the Lord Christ comes, all the grief of darkness departs from His holy ones, since they will obtain the glory of eternal blessedness. So this faithful man, who we have earlier said is speaking, says that he has been

conquered and brought to the holy hill, that is, so firm belief in the Lord Saviour, He alone all things to the Lord's glory, and ourselves working in His own power. With the addition *And into thy tabernacle*, he refers to the Catholic Church established in its struggle with this world. It is still troubled with the diverse wariness which the Enemy brings. But we have noted the word *tabernacle*, so let us beware of unbelief by our Fear, for as long as the Church is in its earthly state we cannot by any means enjoy untroubled leisure. The words of Exodus depict this tabernacle in a clear description, so that it is presented almost in our very eyes as well as in our ears.¹

2. *And I will go into the altar of God, so God will grant joy in my youth. In other, O God, I will give praise upon the harp.* He comes to the second section. But while the Church too has her altar here, it is not untrue that after mention of the tabernacle he says *I will go into the altar of God!* The altar is something raised high, as present/beyond our sight, only the just are known to approach it, for among the other constructions of the tabernacle which the Lord ordered His servant Moses to build up, He clearly pointed to this with the words *holy, and make it according to the pattern that was shown thee in the mount!* This is the altar which is referred to. The undivided sword of the Church seeks it, but only those pleasing to God can attain to that which the psalmist says that he is to enter in the future. The word *altar* stands for *altar* *and* *high altar* *and* *also* *no high thing!*² Next comes *So God will grant joy in my youth.* The psalmist writes, praise here because of the goodness of His counsel to the Lord Saviour, who renewed all things from their defective and doctopic state, and has restored the most powerful strength of youth to believers, see how when saddened by worldly dangers he brought joy to himself by his goodly understanding. He gives praise on the harp, for in ordering this world's hardships he does not abandon the Lord's praise.

3. *Why are thou sad, O my soul? And why dost thou disquiet me? Hope in God, for I will give praise to Him, the salvation of the countenance, my God.* Let us recall that these lines were contained also in the previous psalm,³ where we said there was a three-part exegesis. But we must ponder the fact that he both often warns us and most emphatically persuades us that we must avoid such worldly sadness, and rightly so, for it is always inimical to what is good. Through it the strength of patience is broken, the light of charity is smothered out, and our hope's

loping and virtue grows soft. Thus the whole of our life is turned upside down when this malevolent wickedness strikes down. That truly rival sadness, the peace and contentment of good hearts which is so be taught by the most vehement prayers of the blessed, is described by Paul *therefore, I am glad not because you were made sorrowful, but because you were made sorrowful with penance. For you were made sorrowful according to God?* The phrase is the same, but the situation is different: the first sadness drives us to death, but the second guides us to enduring salvation.

Conclusion Drawn From the Psalm

In previous psalms we read that many spokesmen have been instructed to lift to the peak of virtue the spirits of those perfected. Now it is the Church, now the priests, now the prophets, now leaders, now the sons of God²³ speaking with great strength of passion. But here the woodcut modern and more gentle as before the devout Christian, so that no individual however weak may lose confidence in his own humble powers, since through God's grace each one finds a way to hasten towards with concentrated mind. The number 42 is appropriately named to the person who longs to attain the Lord's hall, for the hallowed sacraments of the Jews in the desert were of that number.²⁴ It was in the forty-second generation from Abraham²⁵ that the Lord Jesus came and saved the world by His coming, so it is rightly believed that this faithful spokesman knows to have been associated with this sacred number will attain the Lord's kingdom. So the faithful soul²⁶ finds here all virtues and all pleasures, thus whoever obtains that gift of divine love can console and renew himself by God's grace.

COMMENTARY ON PSALM 42

1. *Draw the end of psalm of David for the sons of God, to give understanding.* The meaning of sons of God has been sufficiently explained, most recently in Psalm 41. But here to give understanding appears to

have been added without precedent but with the purpose of reminding us that this palace must be more carefully studied. We are to hear the martyrs or confessors, who are the sons of the cross,¹ proclaim that while our fathers hope their enemies in submission without difficulty by God's dispensation, they themselves by divine help sought their victories through the most severe punishments of our fathers. But here we need a deeper understanding, so that we may reconcile the Lord's deeds with His splendid designs. Initially the wondrous events of the Red Sea and the painful victories over different nations were their lot, so that such a wondrous miracle could enter the ignorant people's belief in God's power. Then the land of Chanaan was promised specifically to those who lived under the law, but now with the increase of their faith worldly prosperity has been removed from the martyrs, so that human weakness should not aspire too eagerly to the blessings of the world to come; the kingdom of heaven was promised to those known to be subject to grace. In this is the understanding to be sought, this is the grace to be maintained: what happens today is ordained by the Creator of the world for the salvation of all, usually by hidden workings.

Whether you regard the words as those of martyrs or of confessors,
you must realize that the palace has been fashioned with a wonderful
structure. In the first part they say that they have heard that their
fathers experienced the firmness of the Lord, and beheld the victories
which they gained over insurmountable nations, but they proclaim that
they themselves will bravely witness tribulation from their enemies
at the Lord's coming judgment. In this way the two kinds of benefits
which the Lord designs to bestow on His servants are recounted sep-
arately. In the second section they recount the pains of the different
crises which they suffer in this world, but they claim that they have
not been so forgetful of God's commands as to refrain from persever-
ing in the virtue of patience. In the third part they pray for aid, so that
being handsly afflicted they may be less help at the time of the
resurrection.

Exposition of the Psalm
 Exposition of the Psalm
 Exposition of the Psalm

1. O God, we have heard and our ears, our fathers have declared it is shown that has wrought in their days, in the days of old. The psalmist put O God first, the recollection of either the joyful man or the one wounded with harsh opposition, but so that the words which they are to speak may not be thought dubious, they state that they have heard them with their own ears, so as to obtain greater confidence for them. Next that they do not say that young or youthful people have told them of the wonders that have happened, but their fathers, who by virtue of their title could make a claim to truth. One is omitted in fathers so that they could tell their children what is wholly inadmissible. *None declared* is all in other words, have recounted the kindnesses which they wanted to be clearly evident to their descendants for the glory of God. Though God by His daily working maintains the world by His benefits so that the universe runs on according to its established law, we say that He has wrought a work when He has shown us some unprecedented sign. So they assert that these fathers have told them of the work which the Lord has wrought in their days, that is in days of old, when He transported the people of Israel unfatigued across the waters of the Red Sea, and made them victorious over their enemies without any toil of their own. This proof is called "From words and deeds of ancestors," when weight of testimony is strengthened by the more telling authority of our fathers.

2. *The Lord destroyed the Gentiles, and thus planned them: thus shall afflict the people and our own too.* From here there follows a noble account of the great blessings which God's power accorded to the people of Israel, so that the Lord's kindnesses may shine more clearly in both the successes and the reverses which they are to relate. *Mandatum* proves, an expression often used, for the Gentiles are said to multiply so have been afflicted by the Lord's hand through which almost all we perform our tasks. When the Amorites or the others departed from their lands, we read that the Jews set out in their abodes, they are manifestly planted, for in the course of days they swelled by steady growth through God's kindness. He afflicted the people their foes, when at the sound of the priests' trumpet the walls of Jericho broke up and collapsed at the blow; clearly they were expelled from the city, since they could not withstand such great miracles.

4. *For they got out the possession of the land by their own sword neither did their own arm save them.* So that the Jews should not believe that they triumphed through their own powers, they proclaim that they were not victorious by their own sword, nor did they claim the Canaanite land by their own strength. We use arm to denote strength since men fight by engaging their arms; but it was not this arm which succeeded in driving them from their enemies, but God's power which saved them in a unique way. Thus in the history of the Jews is represented, meaning is offered which is of benefit to the human race.

But thy right hand and thy arm, and the light of thy countenance, because thou hast pleased with them. We must interpret the *thy right hand and thy arm, and the light of thy countenance* as meaning "positively saved them." The right hand signifies the successful part, the arm, strength, the light, the plan which the Lord bestows on those in trouble whom He desires to grant victory. But so that the people would not say: "Your fathers were pleasing through their merits, and so were such grace bestowed from the Lord," they commented that this was not granted to their merits but because God, who gives freely all that He bestows, so willed it. Also *He was pleased with them, since they were chosen from the whole world as the only nation from which the Lord Saviour was to come.*

5. *Thou art thyself my king and my God, who commanded the saving of Israel.* When the sons of Simeon, the people of the blessed, said: *Thou art thyself my king*, that is, the Lord Saviour to whom the name of King is clearly ascribed, they added: *And my God*, so that you would not doubt that this is the Lord Christ Jesus, who also mercifully granted salvation to our father Jacob when He made him wrestle with the angel in glorious combat.¹ He commanded the saving of Jacob when Jacob feared through the night: *Thy name shall not now be called Jacob, but Israel*² for we usually issue through another person any command which is the decision of our will.

6. *Though thou wilt push down our enemies and through thy name we will despise them that rise up against us.* The martyrs have passed on to that glorious species of freedom which we know is to be granted us the faithful at the time of the Judgment. After being subjugated through various oppressions, they regain their spirit and console themselves with the happiness to come, saying: *Though thou wilt push down our enemies. The enemies are to be pushed down at the time*

of God's judgment, when our nation separates the straw from the grain when He shakes the threshing-floor with the winnowing-sieve of His judgment. Now comes: *And though thy name we will adore them that rise up against us. They that rise up, the wicked spirits, will be told in judgement when they cannot inflict harm, in present they do the despoiling, but subsequently just men will perceive that they are to be despoiled.* The statement that the Lord's hand destroyed the Gileadites, and plucked the Jews in their despoils and allowed them to overcome their enemies without any toil, refers to time here, but the plucking down of the enemy and the despoiling of the ancient foe belong to the future judgment, when a victory of such dimensions is to be gained that all enemies are known to exist.

7. *For I will not trust in my bow, neither shall my sword save me. With their usual faith and hostility the crowd of saints declares that they will not trust earthly arms. The day is the warrior's protection, and the human mind puts trust in it, but worldly lighters put more faith in the sword. Often an arrow is discharged without effect, but the sword causes most certain death. So they say that when men think in their most effective protection in war does not bring them any help.*

8. *For thou hast delivered us from them that afflict us, and hast put them to shame that hate us. With the confidence of faith they speak of the future as if it were the past, they have no doubts of what they are quite sure will come to pass. So they say that at the Lord's second coming they are to be delivered from the persecution of most wicked spirits, who never cease to afflict them here with vile attacks of various kinds. At that future time they will truly be delivered when they are removed from the power of those spirits, so that they cannot take further joy in vexating innocent men. This certainly cannot normally happen in this world. Those who have the blessed are likewise put to shame when condemned to eternal vengeance, whereas the kingdom of heaven releases the just.*

9. *In God shall we be praised all the day long, and in thy name we will give praise for ever. Those who say: Shall we be praised claim that they will be hymned in the future, but they praise in their glory without arrogance, for they witness that their praise will be in God. All the day long denotes continuing time which has no night, which will come to be in that eternity when the proclamation of the blessed is known to be unintermitted. But so that you may see think that those who said*

they would be praised by God will be told, they maintain that they also continuously bear witness to the Lord (in this is the happiness of the just), to praise the Lord unceasingly. This is the *felicitas*, which can never know satiety, the hunger not brought forth by abstinence, the greed which does not spring from fasting.

— *us. But now that he has set us off and put us to shame and then, O God, will he not go out with his armies after mortals of that intolerable reward in the age to come, the devoted martyrs praised in the second section. In these eight lines versus they tell of the sufferings they endured at the present time, yet they never abandoned in the least their devotion for the Lord. This figure is called emphasis or exaggeration/ when we make some claim by accumulating many proofs so as to obtain the judge's indulgence by recounting our distresses. The words, *for now*, indicate that earlier they have been speaking of the *forerunners*. Notice how the whole sequence runs on in admirable order. This fact set us off denotes the glory which holy persons undoubtedly acquire since because perfect blessedness is promised them not here but in the future. Then fact put us to shame refers to that glorious shame borne by the martyrs when afflicted with injuries, beaten by clubs, constantly exposed to charges and consigned to death. It is of such persons that the apostle also speaks of whom the world may not worthy.¹⁶ But observe that martyrs are put to shame among wicked men in this life, whereas the saints will achieve freedom of everlasting joyance before the true Judge, the shame of this world will lead to glory, but that of the unwise smouldering destruction. But now God does not go out with his armies of martyrs, when He subjects them to afflictions and consigns them to diverse sufferings. Earlier He went out with his armies of the Jews when those who tried to withstand the chosen people were brought low without a struggle. Undoubtedly this is genuine in the consideration of a holy people, that none should be proud that their fathers have been most blessed, whereas they themselves are afflicted with the Lord's persecution.*

— *us. Thus fact made us turn our back higher our enemies and they that hated us glorified for themselves. They state that they were crucified in this world before their enemies, when they resisted charges at the hands of persecutors. Turning one's back means avoiding a physical enemy, as we are enjoined, if they persecute you in the city, flee into another.¹⁷ Next comes that they that hated us glorified for themselves.*

This is usually the fate of those put to flight; they become lost and plunder, since they have not been able to show the least resistance to their foes.

12. *Then has given us up like sheep to be slain: then has scattered us among the nations. When they are thus laid out as up, they indicate that everything is altered by divine power, for they account that they have been consigned to the Gentiles as if in vessels which habitually attract the weaker flock. The same simplicity of the sheep, the food of the wolves, is again compared with the martyrs who resign themselves to being killed by their persecutors without a struggle. Next comes: And then has scattered us among the nations. They designate here the various faithful persons whom the martyrs' piety now benefits; they were consigned to the Gentiles, and lost their freedom with their infidels. This has happened through God's dispensation to the Christian people at various times so that they may attain eternal blessings of glorious happiness through the life of transient tribulations.*

13. *Then have sold thy people for no price: and there was no multitude counted in the exchange of them. We must not interpret this as a rebuke but as an exhortation with the usual mystical allusion. God seems to receive a price when His subjects infidel to His detesting people. He consigns infidels to them to obtain more devoted followers. But God asks for no price when some foreigner consigns the Christian people to affliction, and this happens often by His secret decision so that we may attain the merit of being tried, so may achieve conversions. Note that this mode of speaking is numbered among those peculiar to divine Scripture; the word sold is used though clearly no price was paid. He adds: And there was no multitude counted in the exchange of them. Men who died in exchanges obtain things equal to those which they impart, but in this case recompense is paid by God as a price to compensate for the great loss when Christians are betrayed, for their persecutors are seen to be unacceptable to God. How could they be welcome to the true God, excluded as they were in their infidel expostulations?*

14. *Then have placed us as a sign to our neighbors, a derision and contempt to them that go round about us. They account the degree of affliction by which they were chastened, so that the nature of their derision might be increased amidst these numerous hardships. The affliction which we suffer from neighbors is oppressive, for changes*

continually laid by leprousers are not said to be fleeing. The phrase, *Thus have placed us*, shows that the suffering does not pass; if a person is known to be placed anywhere, he is thought to be there for a long time. Reproach is the mark of the leprousness as all leprous things are fleeing, so all reproaches are fleeing. But this reproach was not in God's sight but before the eyes of neighbors, who were able to make judgments which a depraved tradition was trained to observe. Devotion is the immediate voice of joy indicating its union with non-erected movement; contempt denotes that most object condition of scorn which the Lord's martyrs when betrayed endured with devout sufferings. *They that are round about us denote the unfaithful and malicious who always walk on every side and are not in step with our right beliefs.*

13. *Thus have placed us before the Gentiles: a shaking of the head among the people.* Notice the figure of anaphora, which in Latin is called *catenae*;¹² the repetition of the verb, *Thus have placed*, already used at the beginning of the previous verse. The frequent repetition intensifies the force of their suffering, for it is clear that the martyrs like Christ were set before the Gentiles, whom the Gentiles inflicted equal pain and torture on them. Head-shaking by enemies both the martyrs, just as it took place at the Lord Jesus's passion, for several that they spoke with the lips and suggest the head.¹³

14. *All the day long my shame is before me, and the confusion of my face hath covered me.* Shame usually floods in momentarily, and within a short time is quenched and departs; but this shame was more appreciable, since it remained continually. The unbounded shame and force of confusion of the body itself was apparent to them, when they saw the men they knew to be impious continually insulting them. Observe how this is the opening description of the shame. They say that their faces are covered, as to say, with a cloak of confusion, for they were naked and ashamed with a blood-red glow. But when they say *hath covered me*, this denotes not only a change of consciousness but the blotting of the whole body.

15. *All the while of time that oppresseth and distressed me at the face of the enemy and persecutor.* The description of the confusion continues up to this verse, and now is recounted the cause of that very black clothing the naked appearance of their complexion. To reproach is to abuse face to face, to launch gratuitous criticisms, to deride is to pull a

person to place in his shelter, and to offer him with costly and living words. *At the fire of the enemy*, in other words, while staying in close quarters over who hath caused hatred for them. So that you would not undermine this fire, they added: *And persecute*. This is known to be the hottest hatred, for such men seek not only to kill the body, but by their wickedness to slaughter the very soul.

31. *All these things have come upon us, yet we have not forgotten thee and we have not done wickedly in thy covenant*. The men of Core have come to the expression of the most spiritual constancy of their faith, to show us that no ill whatever ought to separate us from Christ's grace. As Paul says: *If he shall separate us from the love of Christ? Shall tribulation or distress or famine or nakedness?*⁷⁶ and the rest. By saying: *All these things*, they gather together what they have said in the previous discussion, so that if their impact was less weighty when fragmented, the effect may be powerful when accumulated. This argument is called "From miseries,"⁷⁷ since the spirit of the faithful could be in no way affected by all these ills. *Have come upon us*, that is, like a fearful blast or stormy drive. Because heavy affliction usually drives out of men's minds what they previously seemed to believe, they add that they have not forgotten the Lord among such diverse hardships. Rather, the persecution by wicked men moved them to demand help continually from the Lord. *Next comes: And we have not done wickedly in thy covenant*. This is the same claim as we have not forgotten thee. Those who keep Him in mind cannot forget His covenant. Whereas the normal Latin form is *Obliuiscimur tui*, it is peculiar to divine forgiveness to have *Obliuiscimur tu*.⁷⁸

32. *And our hearts have not turned back: and thou hast turned aside our paths from thy way*. Those who despair of the Lord's goodness, and think that He does not help them though begged to do so, experience a turning back of the heart, for He is known to aid even those who do not ask. But the men of Core certainly did not experience this turning back; they were sure to have hope in the Lord. The psalmist and psalm here in the bad sense, calling them away from the shadowy and pleasurable tracks which their inhuman minds. We journey on them when we are remote from the Lord's commands. *Way* (not) gets its name from violence (violently)⁷⁹ it is rightly called Christ's way because His faithful walk as He did in trials and tribulations. So human paths are more appropriately said to be separated from the way to

heaven because they lead to excruciating death, whereas the heavenly way undoubtedly lessens the suffering we long for. So the sons of Qore were truly the sons of the most holy cross, when they had such thoughts as these:

... *For thou hast humbled us in the place of affliction and the shadow of death hath covered us. They offer the reason why they have maintained that the way and the path were separated, it was because they attest that they were humbled in the place of affliction, that is, in the world, which is for the faithful a place of affliction from which comfort is born and repentance follows. Next comes that the shadow of death hath covered us. They speak of the passage of this life, heaven to be attained by holy men and saints; but the cross-death is that by which the wicked are punished with eternal damnation.*

... *If we have forgotten the name of our God, and if we have spread forth our hands to a strange god. This is the understanding of the faithful which the golden-burning maintained fully, that they should acknowledge no strange god, and that they should not forget him to whom unto they have been dedicated with the mark of the cross. With and if we have spread forth our hands to a strange god, they describe a person as proper who with hands outstretched in relation with his body's posture the cross which he receives on his forehead. The truly faithful performed this not for a strange god but for none other than their Lord, so that perseverance should maintain the fidelity of those unaffected by so many alterations.*

... *Surely God shall reveal our things? For he knoweth the secrets of the heart. Surely is to be emphasized forcefully, since the Lord regards as more serious any sinning in His religion. We usually marvel not when we desire to ascertain things which we realize our knowledge does not possess, that God reveals out with knowledge, not so that He may Himself learn anything, but so make us learn things buried in obscurity. So Abraham likewise was told: Now I know that thou farest thy God," as though God at that moment had learnt something, whereas He foreknew it before all time began. The following expression, Thus things, refers to what was previously said: if we have forgotten the name of our God, and if we have spread forth our hands to a strange god. And since religious feeling was under discussion, and this is verified not only by bodily devotion but even more in the secret of*

the heart, they hastened to increase God's knowledge, towards which all purity of heart aspires, with the words: *For he turned the stones of the heart.*

Because for thy sake we are killed all the day long: we are counted as sheep for the slaughter. These most blessed men explain their secret words; they were dying not for committing some crime but for love of God, as that most salutary belief in the Trinity might be increased among the nations. To be visited by death means ending the present life through extended sufferings, and this is what perfect Christians do when oppressed by persecuting circumstances. To force you to notice this all the more, *all the day long* is added, so that this could describe an unconscious death but that commemoration of the faithful which is drawn out through the whole period of life. *None* the following words: *We are counted as sheep for the slaughter.* Because a sheep does not have the impulse to fight back, it is known to be clamped by its pliancy; it does not possess strength of horns, and does not battle with its teeth or take anticipatory flight, but it patiently remains quiet in the robber's hands, not struggling to defend itself. In the same way Christ's servants were thought to die like sheep, for they were seen to be slaughtered without any resistance.

11. *Alas, why sleep thou, O Lord? arise, and cast us not off to the end.* Once they had measured their long list of sufferings, the men of Coire came to the third section, in which they ask and wish each other that they even more than the Lord has fallen asleep. This is the figure called *anabasis*, which we rightly call "wrong use," for it attaches an inappropriate label to things.¹¹ To say that God dies is impossible, for He is known never to sleep, the because of our human nature we say that He is asleep when our hope is deflected by divine dispensation. If you investigate the power of His majesty, you come upon the clearest of statements: *Behold, he that begot! Lord! awake sleepers we need!*¹² The word *awake* is repeated so that He may not refuse to help those whose sleepers He sees increasing. *Now comes! And cast us not off to the end!* that is, "Even if You think that You should put us off now, do not reject us in the last, for then the usual perfection of Your gift is evicted, and the rewards of the blessed appear, and crowns are prepared for martyrs."

12. *Why asleep thou the Son most, and therefore we were and are*

enable? Weighted down as they are by their present ill, they continue their worldly currency as the blessed do with the words: "Why do You consider that we must be put off for so long, as that men think You ignore us, since You have postponed Your help?" Next comes *And* *deprecate* our mass, the sense being "You were accustomed to insist that those which You love go much to others than You promise your will to be in such for You who are most rich cause to aid our poverty." He adds: *And our enable*, the He always looks on it with kindly eyes. As He is to say in Psalm 50: *if severity and humbled have God does not despise?* Such plea has the greatest efficacy with that devoted Judge, though known to be held in contempt by human advisors.

29. *For our soul is humbled down to the dust: our holy church in the world.* After a pause so that they may be heard, these devoted minds had recourse not to the weakness of desperation, but to the salutary aspirations of continual prayer, for here is expressed the satisfaction gained by diligent intercession. They promise themselves in the dust, as recalling their sin they torture their souls by upbidding sinners over themselves. Next comes: *Our holy church in the world.* Those who promise themselves in prolonged prayer and search themselves out to the full length of their bodies do precisely this. Clinging to the earth denotes lingering longer in the prayers by which sin are effectively overcome. The great necessity against the devil is not confidence in one's own powers, but supplication to God, for He can repress the enemy.

30. *Achieve, O Lord, to help us, and free us for thy name's sake.* Appended to the great afflictions is a mass over and over. They ask to be freed by the glory of the Lord's resurrection, when as we know the hope of all Christians is answered. Achieve is to be understood as referring not to sleep but to the resurrection, for earlier, when they wished us to say to some thing, they asked: *Why sleepst thou?* But here the word is merely *achieve*, so we must understand it as the resurrection in which the abolition of human slavery is stable. By His resurrection we are aided, and by His ascension to heaven we are freed. He bestowed all this on us not for our merits but for His name's sake. The Saviour is mentioned because He saves the weak through the grace of His devoted love.

Conclusion Derived From the Psalm

For how the saving words of the sons of Simeon have shown us, we see how the Church's dispensation has enlightened us with God's revelation. We see that our fathers were miraculously and visibly freed from their miseries, but now we the faithful have learned to attain our eternal rest through physical suffering and sadness of mind, and in such experience in his own time it seems best to have been profitable to the human race, no one will complain at seeing himself oppressed by this world's hardships. Moreover, the martyrs' voices swell with the freedom of innocence, when God is said to be asleep and forgetful, this statement should not be taken as a rebuke but as one accord with the deliberation of deep feeling. We find this very often also in the book of Job, so that unless you subject it to careful examination you will interpret it as complaint rather than exhortation. But this modern presumption of just men seems to produce the purity of a sincere heart, so that simplicity of spirit may appear to express the weight of suffering imposed on them. So whenever we find some such expression in the divine Scriptures, the mercy of the Lord and the purity of the supplicant are being revealed.

COMMENTARY ON PSALM 44

1. *Unto the end, for them that shall be changed, for the sons of Simeon, for understanding, a canticle for the beloved.* Let us see what these words when weighed individually bear for us, because the psalm-heading is prejudged with the accumulation of many words. *Unto the end* is often used to signify perfection, or other words, the Lord himself. *For them that shall be changed, for the sons of Simeon* has this sense: the sons of the cross who remain within the Church will pass from the sadness of this world on enduring glory. *For understanding, a canticle* explains the text of the psalm, which is to be shown you to obtain that heavenly understanding in which are contained the spiritual mysteries of heaven's secrets. *For the beloved* is to be understood as the Lord Christ, the

Father's transcending words, *This is my beloved one in whom I am well pleased*, referred to Him. The spiritual marriage of Christ is now described, and prayers to Him are validated with the praise of the marriage-song. His virtue is above all virtues, His beauty above all beauties, His power indescribable, His devotion unique. O blessed bride, known to be joined to such great majesty not in the alliance of thy flesh but in the undeviable bond of love! When wilt thou be seen to be joined to Him who has loved thee with His own most radiant light? So let us pray most devoutly to this divinity, so that when we have called out with the genuine purity of heart towards that contemplative light, we may turn our eyes of the spirit to the marriage with His holy bride.

Thou shalt be as the garden fountain, as the spring, as the running stream.
Thou shalt be as the garden fountain, as the spring, as the running stream.
Thou shalt be as the garden fountain, as the spring, as the running stream.
Thou shalt be as the garden fountain, as the spring, as the running stream.

Division of the Psalm

The prophet is ruffled with His heavenly feast and filled with the nature of his future joy. He promises that He will hold forth the Lord's praise so that the faithful people may obtain most abundant food from the source from which he himself was filled with heavenly generosity. He celebrates a kind of heavenly epiphany, as has been remarked, with the joy appropriate to marriage. *Marriage* signifies "praise of the marriage-chamber" offered to the heavenly bridegroom after the manner of human beings. The first part of it contains praise of the bridegroom, the Lord Jesus, in four stanzas. In the second part the bride, the Church, is praised for her mystical virtues with the same number of four stanzas. The most wise Solomon has also described this in a very well-known passage in the book called Song of songs. So we append exemplary passages from the Book in this psalm in the occasion demands; then those who praise, though separated by their sins, may appear to have spoken the one message with the harmony of prophesy.

Thou shalt be as the garden fountain, as the spring, as the running stream.
Thou shalt be as the garden fountain, as the spring, as the running stream.
Thou shalt be as the garden fountain, as the spring, as the running stream.
Thou shalt be as the garden fountain, as the spring, as the running stream.

Explanation of the Psalm

1. *My heart has delighted in a good word: I spent my words to the King.*
My tongue is the pen of a scrivener that writeth rightly. Since the
prophet knew that his understanding was pervaded by the brightness

of God's gift, he was impelled by the pressure of his very joy to utter prior praise of his future words, and this not through joyful eagerness because he was moved by a feeling for the words. We see the word *belated* when the abundant food which we have eaten creates vapour which allows the belated digestion. But how great was the spiritual feast with which this man had been so filled that he belated forth the earlier manner of so greatly an advance—! Understand by my fear the errors of the mind. By a *good word* he means the Son of God of whom the evangelist John said *In the beginning was the Word, and the Word was with God, and the Word was God*.¹ The Truth itself says of itself *None is good but God alone*.² Words means the prophet's little composition, his offering of the fine texture of this praise through his voice's ministry, his making the divine words resonant by the organ of his tongue as if he were pressing them. He was eager to speak to the King his proclamation which he had composed about His marvellous recovery. But so that none would think that he was saying anything which he himself had written, he compared his tongue to a scrivener's pen; it will faithfully express the words of the holy Spirit as a pen depicts on paper the aspirations of our thoughts. He added *That were not swiftly*. We ought to interpret this scrivener rather as a stenographer who speedily understands words, and more speedily transcribes what he has heard. We must realize that the virtue of prophecy is revealed here. It does not order its thoughts poetically in a human way, but reveals the commands of the Godhead with no delay. Let us now listen to the prophet, who is to utter without faculty his laudatory marriage-song. It signifies nothing but the truth, it charms, but with our loss of imagery and thought it covers great things, it will fully show of the reality.

1. *These are beautiful above the sons of men; grace is poured abroad in thy lips: therefore hast thou God belated thee for ever*. Having completed the exordium, and having suitably aroused the people to eager listening, he has begun his praise of the Lord's incarnation. Just as though this we have deserved to leave the streets of the Godhead, so we must also through it have the praise of such great majesty. The cantors call this type of praise *the a fima*.³ But since in Latin we read *He chose one him, and he that no splendour or beauty, but his deed was without shame and depicted before all men*, can we think why He is here described as more beautiful than the human race? It is not because His beauty

gloried not from the glory of a milky complexion, or shone from blonde hair, or was outstanding for noble bearing, the truth is that He was more beautiful than the human race because He was sinless. We rightly will be joyful that which is adorned with the grace of the most sinless purity, though father Augustine says²⁷ that the beauty of the Lord's body merited pain. But the passage of harsh sword-rufes referred to the time of His passion, when we read that He was buffeted by blows, crowned with thorns, and mixed with spittle. We read in the Song of Songs of the Church which bears the image of the Lord because *I am black and beautiful*²⁸ that is, black physically and beautiful in heavenly merits. He demonstrates why he was the most beautiful as Christ put it, the world was reconciled to God through grace.²⁹ What could there be in the human race comparable to the vision of Him incarnate, through whom the whole world received the gift of redemption? The book of Solomon which has been mentioned speaks of Him in these words: *Thy lips and thy speech are sweet*.³⁰ Next comes: *Therefore hath God blessed thee for ever. Therefore* means "because of your outstanding preaching and devotion in all respects unique"; for He has bestowed nothing on anyone according to merit, but rather has granted all things by His goodness. He is blessed for ever because His Kingdom will have no end. *God hath blessed thee* well described His role as servant, which both endured the passion and ensured the long-drawn of heaven.

4. *God thy sword about thy thigh, O thou most mighty, with thy swordliness and beauty.* Here is introduced the second mode of praise of the Lord: baroque, it is called *epiphany*.³¹ The prophet is exulted in joy unknown, and begs the Lord to make his delayed and most solitary appearance; as the nations seek Him. He says: *God thy sword*, the metaphor is adopted from the warrior who is girded with the sword when about to fight to bring the enemy low. But here we must interpret *sword* in the words of proclamation: Christ himself attests this in the gospel: *I came not to send peace but the sword*? And Paul speaks of *the sword of the spirit, which is the word of God*?³² The sword means God's word, for with the force of its strength it hews into the hearts of men which are given with sin; man's weakness cannot resist when the glory of that strength deigns to resist. *Thigh* signifies the incarnation of the Lord: baroque. As we read in Genesis: *The seed shall we be*

taken away from Aule, nor the leader from his thigh.²² Moreover, in that divine mystery Abraham made his servants take as such, and the servant was bound to him by revering the mark after touching his thigh.²³ The patriarch joined to thigh the words, O thou most mighty, so that you would believe that the incarnation takes on by the power of the Godhead was to be revered. In the same sense that variant of this said: *The sword is on thy thigh!²⁴* The added word: *With thy swordness and beauty* here we clearly identify the description of two causes, causes referring to His humanity, and beauty to His divinity. *Comfort* is a good expression for His saving appearance in the world, and beauty is most appropriately used for the source of all beautiful and worthy things.

3. *Observe and come forth properly, and reign, because of truth and meekness and justice and thy right hand shall conduct thee wonderfully.* So far the event of the most holy incarnation is explained, and the power of the miracle is proclaimed by such and every word. *Observe* means that He should look down with pity from heaven on man who is close to death, in the words of Psalm 13: *The Lord hath looked down from heaven upon the children of man.²⁵* *Properly*, because He was to provide the benefits of liberation to the human race. *Come forth*, as the Evangelium from the midwife's womb, in the words of Scripture: *And he as a midwife came out of his birthchamber.²⁶* *Reign*, that is, show the power of Your majesty amongst men that believe; but the first, even before the foundation of the world, undoubtedly reigned with the Father and the holy Spirit. *Because of truth* indicates that truth spring from the earth to cleanse our false nature with its brightness. *Meekness* was demonstrated when He prayed for His persecutors as He was nailed to the cross. *Justice* has reference to the fact that the devoted Teacher passed into us saving precepts. *Thy right hand*, that is, will guard you through the course of your life in unseen happiness. *Wonderfully*, because in contrast to the usual way of the world which without belief life was raised from the dead on the third day, this miracle swept through regions of the whole globe. *Thy right hand* means the throne of Your will, for if He does all things by His power, as He already does, how can He have someone greater? But the remedy for mankind which must be applied is this demand belied.²⁷ *All the Father's things are mine, and all mine are the Father's.²⁸*

6. *Thy arrows are sharp, most powerful, while they shall people fall, in the hearts of the king's enemies.* The sharp arrows are the words of the Lord furious piercing the hearts of men for their salvation. They wound as hard, they strike as fast, they lay low as raise up. But let us note the likeness by which this weapon is compared to God's word. The word of an arrow is armed with iron, and its reasoning is fiercely swift like the word of God resurges from the west of the east, and has both the power to penetrate and the speed required to reach its goal. Earlier he mentioned the sword that wounds at close quarters, but here the arrows aimed from a distance, in order to point out by this simile His invincible power. Sharp has reference to speed of penetration, most powerful, because no substance however hard is known to resist them, since it is their nature to attain the maxima of their will. *People shall fall* indicates the conversion of men, when believers who previously remained upright through the vice of presumption happily tumble into humility. This happened to the apostle Paul who was pierced by the arrows of God's vision. As persecutor he fell on his face, but the Lord's right hand immediately raised him so he stood up. In the heart explains the earlier expressions, *shall fall*, it has reference not to the feet by which bodies are supported, but to hearts by which the soul's infidelity is aided. The position when falls in his heart rises again. Dislodged from his wickedness, he is shifted to the moving commands of the Lord. *Of the king's enemies* denotes the enemies of Christ, who with opposing will dissent from the heavenly law. The title-bearing of this psalm foretold this with the words *For thou shalt shall be changed, the son of Man*.

7. *Thy abode is God for ever and ever: the end of thy kingdom is a straight rod.* He passes to the third mode of praise, rightly termed a *crux iudicii*,¹⁰ for here God's abode signifies the coming judgment, in which the eternal Ordainer examines and passes judgment on all things truthfully. *For ever and ever*, for whatever He has decided cannot be dissolved at any succeeding time. *And means* the rule of divine equity which is truthfully termed *straight* because it is free by no wickedness. This rule rules the just, unites the wicked, and confuses supplemen in truth. But this rule does not come from the eloquence of a man but from the power of the Crucifix himself. It is uncer-

quered courage, the most upright fairness, unbending discipline. Its other palm is in my of it: *The Lord will send forth the scepter of thy power out of Zion: rule thou in the midst of thy enemies.*" The psalmist gives the name of scepter to this rod, which is the mark of royal distinction, denoting by it the Lord Saviour who is King of the virtues.

8. *Then shall level justice and dated integrity overshadow God, thy God shall assistest thee.* This is what the scepter rod is loving justice and loving integrity. No-one loves justice perfectly except the person who also abominates most evil; clearly there is no place for different natures in the one person at the same time, and much reason for seeing there at the moment when whiteness has made its home. Just as the presence of light denotes the absence of darkness, so love of truth means hatred of falsehood. Hence the excellent definition by some authorities: "A substance can embrace contraries, but not at the same time."¹⁰⁴ Next he explains the rewards for these precious: *Therefore God, thy God, shall assistest thee.* The anointed Christ signifies both king and priest, for these offices were assumed by some sacred anointings; the very name of Christ comes from the holy chrism. He is called the anointed One because of the unction by which Christ is truly said to have been born, to have died, and to have risen again; for His divinity could the measure of no reward of honour. The repetition of *God, thy God* reveals the proclamation of great love.

9. *With the oil of gladness shall thy fellow: myrrh and saute and cassia from thy garments.* He shows that this bodily anointing emerged in a twofold way. The oil of gladness means having no stain of sin, hence He anoints himself with this abiding knowledge since life is barren with no harsh remembrance of sin. *Alone thy fellow is said* because He is known to have received the blessing above all human-kind, being uniquely anointed He had to anoint the rest. In Him is the source of the blessing, and from Him, as He saw, is throngly flows through all the chosen. All this aptly denotes the flesh to which the most dearest and glorious Word was united for the salvation of all. *Now come: myrrh and saute and cassia from thy garments.* We have often remarked that the kinds of earthly objects give signs to us of the heavenly virtues, for we could know nothing of that Majesty unless some motion were revealed to us through similarities in the world. In

we explain the last words of this verse first, so that the preceding ones may shine out more clearly. The holy body of the Lord is hidden in the garment, or to say, of the Godhead. As the bodies of mortal men are covered by clothing, so too the majesty of the Word seemed to be hidden from the eyes of the unfaithful by the covering of the flesh. So from this garment, the secret of the incarnation, work, name and candle are aptly said to come. *Work* signifies death which He underwent for the salvation of men. *Name*, the term for a solemn game, is the cause for calling conditions imposed under some harsh necessity; this is splendidly compared with the Lord's incarnation because it discloses the business of the human heart by its holy proclamation. By *candle*, which our countrymen call *fatula*, is signified the outshining of the human race by the water of baptism, since this type of plant is said to be found in marshy places. From these plants also comes a sweet smell, so that the comparison is apt between the holy incarnation and the power and sweet odour of the plants. As the lily is in the Song of Songs said: *We run after the odour of thy garments*.¹⁰

ii. *From the ivory houses, out of which the daughters of Sings have delighted thee in thy glory.* In the French mode Christ's praise takes its rise from the person of His bride. The prophet mentions the source of her most glorious beauty. She takes her position at the Lord's right hand from the ivory houses, which denote these adorned palaces faced with abundant ivory. Let us realise that ivory signifies more than mere riches. The elephant to whom these walls belong is said to be most chaste; among quadrupeds he is endowed with the highest intelligence, his intercourse with his mate is disciplined, and he enjoys no carnal species. This is fittingly applicable to chaste women, for they are acknowledged to have found their home in ivory houses, since they have followed the Lord Christ's precepts through chastity. The most learned fathers Jerome and Augustine¹¹ have stamped their approval on this figurative sense. One of which they have delighted suggests too "They have honoured us You by their own devotion" but "have been led to You by delight in You." The daughters of Sings may indicate the faithful who keep their bodies chaste, and run as daughters those begotten by holy baptism, so it may refer to children of ruling families who, as often happens, abandon their worldly life in the palace and choose God's service. He which in thy glory, is drawn by

such designation religious brethren they took delight not in the glory of their fathers but in the glory of the Lord himself.

The queen stood on thy right hand in gilded clothing, surrounded with variety. The whole scene is treated in a remarkable description. This figure is called *characteristica*, and as I have often said in Latin name is *descriptio* or *typification*.⁴⁷ For it refers to the eyes of understanding what is not visible to bodily eyes. First the Bridegroom's beauty is praised, then His virtue declared. Thirdly, His deeds and power are recounted, because the joy of marriage is described, the manifestations of the creature's fragrance with their mystical meanings are noted to be appended. Fourth, the source of the queen's remarkable beauty is also stated. Then she is set at His divine right hand, adorned with precious virtues, so that every faithful soul stretches out in heavenly contemplation, beholds its divine belongings, and is aware that it must show Him the reverence on earth which it knows is His glory in heaven. The queen is the who says in the Song of Songs: Let him kiss me with the kiss of his mouth,⁴⁸ and the following words expressed in that text with important riddles. Observe that he earlier praised the abode of the Lord Saviour, whereas here he says that the queen stood on his right hand, for the right of the Bridegroom, who we know is the Church's Head, is the side of humans. Next comes *in gilded clothing*. We must connect the gold with the brightness of love, with which truly Church-glanses in her halo of virtue. So that you might realize that it is not here alone which is there, he speaks not of golden but of gilded clothing. We see the term gilded when the appearance of gold is superimposed and adheres to some material; the beauty of love has appeared on top of other virtues because its brightness sanctifies all things. He added *surrounded with variety*. Let us examine why God's Church is praised for the variety of her garments when it is appropriate for her to be unvarying and one. Firstly here denotes manifold virtues, because every nation beyond the Creator in church according to its native region. Or it denotes the most beautiful diversity of virtues, for it is adorned with the gold of the apostles, the silver of the prophets, the jewels of virginity, the crimson of martyrs, the purple of penitence. So this is the variety of unity woven together from all nations to please the Lord's eyes with their devoted love.

u. *Pluribus, O daughter, and us, and incline thy ear and forget thy*

people and the house of thy father. Now that the Bridegroom's praise has been sung, the bride is proclaimed in the same number of verses, but in a distinctly more subdued and humble manner. It was appropriate not to leave her unpraised even though she comes second, for she has deserved the joy of such splendid and great marriage. The first mark of this praise, then, is that of her beauty, declared in the next verse. Now let us pause to explain the words. He says to her, as she stands at the Lord's right hand, the place of the blessed. Therefore, this is, to the prophets, who with truthful promises prophesied the Lord's incarnation, so that she might believe what she heard, and later believe what she believed. The prophet rightly calls the Church his daughter for the Christian people was begotten by his holy proclamations. As Jeremiah, he speaks in tones of filiation. For the Bridegroom presented to you his enemy to Him in your love, glory and joy. First comes *And incline thy ear*; the Church had to lend an ear with due homage to the prophet's words. *Forget thy people*, he said, in other words, abandon and regard as foreign to your spirit the pagan's assemblies or the Jews' most heinous superstitions. *Abhor detestable Babylon*, which rejoices in its most wicked idolatries in opposition to Christ's Church in possessing the affections of its confined folk in the world, it appropriates to itself the fiction of the wicked. The father refers to the devil, who is known truly to possess the house of confusion in accordance with the interpretation of its name.¹² But realize that the Church was lingering there at the time when she did not have the name of her heavenly Spouse, so we read that she is wealthy.¹³ For she was wealthy with outstandingly glorious beauty when the Lord deigned to select her from among the nations.

12. *For the King that greatly desired thy beauty for he is the Lord thy God, and him they shall adore.* This is the mode of praise which we earlier labelled a-gross, in beauty. In the Lord-Savior is the King who desired the Church when she was consigned to the devil's lot through the sin of transgression. He did not find her beautiful, but made her so. She was first when the adversary persecuted her, she became beautiful when she returned to her Creator. On her we read *It is in this she comes up and is become rich*.¹⁴ Observe that the bride is initially praised in words similar to those which describe the Bridegroom.

Beautiful above the sons of men? But he was said to have a unique beauty by His own appointment, whereas she is beautiful because the Bridegroom has joined her to Him. The whole description is varied and distinguished in this way, though the bride is praised for her garments as well. None common. For he is the Lord thy God, not "He whom you called Father," nor "He who had made you dark," but "He is the Lord thy God" who renewed your nature; hearken and hearken to you your capital beauty." Also added here is the saving statement *that* *him they shall adore*, in other words, all the people who by their assembly have made you a holy Church will adore not you but the Lord, for your glory lies in Him, and your blessedness is His everlasting life.

17. *The daughters of Tyre with gifts shall extend thy mourning, all the rich among the people. He comes to the second mode, in which rather he said of the Bridegroom: Observe, and now first prophecically and vaguely but here the Church's honored role is that her devoted people should supplicate the Lord, just as in the first passage the power of the Bridegroom is described, so here the glory of the bride is proclaimed as concerned with Christ's honor. Tyre is a city distinguished not far from Jerusalem, he prefers to denote the mode of the faithful by the expression, *Daughters of this city*. It is not Tyre alone which has brought forth faithful daughters, but also the diversity in unity of the whole world. So this figure is called "the whole from the part." The daughters of the nations, then, extend with gifts the constant mission of the Church when they distribute also with religious need, the gifts are known to be increasingly acceptable to the Godhead. We direct our gaze on the circumstance of the Church, that is, on the face of the Christian people, when we beseech Christ's majesty with holy tears. We must give all the rich among the people to what prevails, in this hypothesis or circumstance?" "The daughters of Tyre, all who are rich among the people, will extend thy mourning with gifts." The order of the words is clarified here by placing the final expression first.*

18. *All the glory of this daughter of kings is within its gates besides clothed around about with variety. You now have to continue with praise of the Church, for it is the Church's glory when the daughters*

of princes, or of just men, are converted to the Lord and desire to devote themselves in separated consecration. While denoting the hidden region of the thoughts as opposed to the clanking of the lips, it is the region in which the inner man with silent thought ponders what is clearly related to the divine mysteries. This is how the Church is described in the Song of Songs: *The king has brought me into his chamber!*¹⁵ You must regard the *chamber of silver upon silver* ("of the chamber of kings with a") as peculiar to the divine. Lest you do not find it in general use, *Nine women in golden fringes, clothed about about with variety*, Fringes are edges of garments bound together by spacing, hanging down like scales in fillets, they signify the end of human lives. He states that these are not as previously gilded,¹⁶ but she has them now of gold, for as she realises total perfection, and love is then seen not as gilded but with the fulness of gold. *Clothed about about with variety* indicates the various virtues of the faithful clearly explained earlier. Since the Catholic Church is clothed in such different robes, she is necessarily clad in multicoloured clothing. The garments of Aaron likewise denoted this, for they were woven in gold, purple, blue linen, crimson and violet.¹⁷

15. *After her shall virgins be led to the king: her neighbours shall be brought to her*, just as in the third mode the Bridegroom was praised in the Judgment,¹⁸ so here the Church is praised chiefly in her members. You hear powerfully he maintains the due order, after her, he says, *shall virgins be led*, specifically after the Church because she comes first, so that her unity could be made clear and then the separate enumeration of her parts could emerge. Observe that he says *shall be led*, rather the Lord's grace may be emphasised. This grace leads us to Him when He has gained us as with pay. As the gospel has in *We must come to you and not you to the Father where I am*,¹⁹ but when virgins are led to the Lord's sight! Undoubtedly faithful ones, those who deposit themselves with chaste hearts. What profit will any individual have in maintaining a virgin body if she does not have intimate faith? *Nine women the neighbours shall be brought to her*. In this means "to God." The Church's neighbours are the widows and chaste women who are joined to her in the lower level, whereas virgins obtain from a hundredfold, these glow in faithfulness a hundredfold. Note that there is a

considerable difference in the expressions themselves. He said that virgins are *def*, for they are strong with inviolate bodies, but widows are *braght*, for they are usually afflicted by various troubles and worried by physical weakness.

14. With gladness and rejoicing they shall be brought into the temple of thy King. To show the abundant gifts to be bestowed on holy Church, he says that she will be conducted by the ministry of angels with gladness and rejoicing—not only to behold the King, but into His holy of holies, that is, in the Jerusalem to come. Arrival there is blessed joy and freedom from pain. The words *shall be brought with gladness and rejoicing*, are well chosen, for the frail son has overcome the sorrows of bodily pain.

15. *Forasmuch as thy fathers, now are here to thee: thou shalt make them prisoners over all the earth.* He passes to the fourth mode, in which he has earlier described the Church mounted from steps of ivory to stand adorned at the King's right hand.¹⁸ The son comes a powerful explanation of the great increase marking the progress of this bride, for instead of her ancient fathers (that is, worshippers of idols), sons have been born to her in the persons of the apostles, whom she has sent through the whole world as prisoners of preaching. The huge increase is seen in being pains to the Church, for those fathers were men who directed people into error, whereas their sons are masters of truth. The fathers sowed seeds, the sons reaped men to till. What pains, worthy of such joy attendant upon occupying the enemy's churches and making marriage with the God of thunder? This motif is aptly called praise from offspring, since holy descendants are proclaimed here.

16. *They shall remember thy name in every generation and pray: therefore shall people praise thee for ever, for ever and ever.* By those who remember he means the Christian people, who continue with His pains in devoted aspiration through different generations of mankind. It is wonderful here, the highest praise moves to occupy the final phrases amidst such numerous generations. Next follows: *Therefore shall people praise thee for ever.* When every Christian enters the mysteries of the Creed, he makes confession before the face of the Church; this confession becomes eternal because it is established and

deceitful. The addition *for ever and ever*, signifies the future when all opposition to truth and justice shall cease, for the devil's hostility will have been crushed.

Conclusion Drawn From the Psalm

So the epicletic marriage-song concludes with the delights of the psalmist. See how praise of Bridegroom and bride is hymned with marvellous variety; their spiritual union, their marriage continuing in the singleness of individuals, their chaste love, mutual charity, their bonds dissolved by no end. Here the prophet's rapture is second with body delights, here the apostles' instruments, who in sweetest harmony, have the martyrs' harps sound forth not from wrings but from strains, have the saints' choros with their spiritual pipes chant the our most pleasantly, here such music is made that all human joy is transcended by it. We have feasted, good King, and drunk heavenly delights in your wedding-feast. Wise men Bridegroom, grant that we who have here rejoiced in hope may be filled with the most perfect joy in the life to come. Blessed Jerome, in writing to the maiden Principia, has also discussed this psalm with his usual wonderful elegance.²⁶ I have thought it desirable to mention him so that what I have perhaps failed to make sufficiently clear can be filled out by the explanations of this most learned man.

COMMENTARY ON PSALM 47

1. *Unto the end, a psalm for the use of Cant, for the hidden.* We know how unto the end can be referred to the Lord Christ. We have said that the use of Cant signifies Christians, in whose persons this psalm is sung. For the hidden denotes the coming of the Lord Saviour, which he has effected in a wondrously secret way for the salvation of men.

Division of the Psalm

The use of Cant, who are to be understood as faithful Christians, praiseth in the first section of the psalm that they do not fear the

troubles of life, because God is known to be their refuge and strength. In the second part they state that Christ appears in the midst of His Church and has designed to build in us Himself as one the stones of rocks. In the third section the mass of believers is invited to gaze on the great things of God. They say that although God shames the arms of wickedness, battles wars, and transforms the sadness of the faithful into eternal joys.

Exposition of the Psalm

1. *Our God is our refuge and strength, a helper in troubles, which have found us exceedingly.* In the very beginning of the psalm a categorical syllogism¹ smiles on us. What he says is: "In the troubles which have found us exceedingly, our God is our refuge and strength and helper. In troubles we shall not fear when the earth is shaken. So in troubles which have found us exceedingly, we shall not fear when the earth shall be shaken." Now let us discuss the words in detail. Here first and foremost is the connection. As if they were being asked: "What is our God?" they reply "Our refuge and strength and helper." This is the fifth type of definition, which in Greek is called *kata tin lexis* and in Latin *ad verbum*,² when we show the nature of anything by individual words. The word *our* was added to distinguish us from the mass named Christians whose God is not wont to be a refuge. He is the refuge of the faithful when He frees them from danger to the soul, and their strength when He protects their minds firmly from the harmful error of the world. Next comes *A helper in troubles*, here by different definitions is expressed the mercy of the heavenly Majesty, which both protects us and defends us. Any trouble in which we show devotion makes God merciful to us, and discharges our guilt. He helps us especially when He realizes that we wish to trust in Him. As Paul says: *For the service that is according to God worketh peace straight with satisfaction*³ So that you may not consider these troubles evil, he adds: *Which have found us exceedingly*, so that you would not believe that any of your serious experiences were light. The dangers were mainly heightened so that He who destroyed them should appear as more powerful.

2. *Therefore we will not fear when the earth shall be troubled and the*

mountains will be removed into the heart of the sea. The cause of the trouble previously mentioned is being explained, when at the coming of the Lord Saviour both men who perished on His name and strength could not find rest, whereas the hearts of the Jews were confused in the acceptance of so great a miracle. Next comes: *And the mountains shall be removed into the heart of the sea.* This happened at that moment when the mountains, in other words, the apostles, denied the unbelieving Jews and crossed over into the heart of the sea, that is, to perdition to the Gentiles. As we read in the Acts of the Apostles: *To you is believed so fast as good the word of God that because you rejected it, and judged yourselves worthy of eternal life, behold, we turned to the Gentiles.*¹ We note that following the example of these spokesmen, the mountains joining out with their body parts and most secure in the firmness of their faith, were removed to the heart of the sea, that is, to total belief in all nations. And we should note that by this conquest the Jews' perfidy to the dry earth, and the Gentiles' readiness to believe in the salt waters, so that you might realize that the Jews' hearts had hardened into evil, and crushingly aware that the Gentiles were united with the salt of the gospel, for a sea does not have a heart, but men do.

2. *They moved, and his waves were troubled: the mountains were troubled with his strength.* He continued with his earlier thought. The trouble which arose from the Lord Christ's coming is still being explained. He says that the apostles moved their preaching like a most loud report of some thunder, which sounded not only in men's ears but also in their minds. At this time he claims that the waves were troubled, he means the insufferable nations of this world, which were terrified by such wonders. This figure is called *parallel* or *comparison*,² where we measure things dissimilar in kind by comparison of their measures. But it should be noted that the poem is made with a splendid, most beautiful comparison. Waves are disturbed with the greatest turmoil when a massive pile of masonry is thrown into the depths of the sea, and they make a mighty noise when waves hit on each other with imposing weights. This is precisely what happened when the whole world trembled with the resounding preaching of the apostles, and have returned well back to belief in the Lord with terrified hearts. Next follows: *The mountains were troubled with his*

strength. Here he speaks of mountains in a different sense, namely worldly powers; the mountains can be interpreted in a good and a bad sense. The mountains of God are surely and beautiful, the mountains of the devil wicked and ugly. The mountains of the world were resisted when pagan leaders introduced syncretism here against God's religion.

4. *The flow of the river makes the city of God joyful; the most High hath sanctified his own tabernacle.* Earlier his spirit of the common expectation by the world from the new preaching, now the benefits are enumerated which were bestowed on the Church at the Lord's coming. So the change of verse aptly marks the divinity of a disquiet here. Observe what is said and the special significance with which the words are distinguished. The city of God is made joyful by the flow of the river, and it shall rest, to make you realize that this river irrigates until, he does not say that it has sanctified the city, but has made it joyful. For this is the river of which Truth itself says: *I know believe in me shall not thirst for ever, but there shall fountains be in him a fountain of water springing up into life everlasting!* He did well to speak of the flow of the river, since its course allows nothing muddy or sluggish since it has reposed itself in the power of the Godhead. Verse is added: *The most High hath sanctified his own tabernacle.* The tabernacle of the most High is either the Church or His glorious assumption of a human body, clearly both of these were sanctified when the word was made flesh, and dwelt among us.¹

5. *God is in the midst of it, and it shall not be moved: God will help it until his countenance: God is not said to be in the midst as though He were confined by the limits of a place. He is not circumscribed by any space, since He is wholly everywhere in equal measure, showing no disproportionate kindness. He is said to be in the midst because He always has regard for the faithful. So God is rightly described as in the midst, this refers to His justice. For He gives no aid men with out their will. No person will be entitled of His grace except the one who has alienated himself from Him. It shall not be moved in aid of the Church, to whom that unique promise was given: *Thou art Peter, and upon this rock I will build my church, and the gates of hell will not prevail against it.* The Church cannot be moved as it is seen to be founded on the most solid rock which is the Lord Christ. Here comes: *God will help it**

will do succorance, that is, with the presence of the incarnation, when His saving face shines. His help means "will help is when I struggle with the opposition of the world."

3. *Nations were troubled, and kingdoms were bowed down; the most High gave His voice, and the earth trembled.* Nations were troubled precisely when they were most devoted to idols and suddenly heard the rules of a religious culture new to them. The working of miracles converted many, the fear of the judgments which were pronounced over-whelmed many and though they were guided towards the good, they could not escape having troubled minds. Next comes *And kingdoms were bowed down*, that is, they were brought low to adore and last to fall, the every man is raised up as so far as he needs to make satisfaction. He added *The most High gave His voice, and the earth trembled*. He did not say "answered," but gave as a wonderful gift and blessing of a reward. This refers to the holy pronouncing which the almighty Teacher made to resound through the whole world with the strength of thunder by His own lips and those of the apostles. It was inevitable that sinners should tremble at it, for they heard the fearful commands of the eternal Judge.

4. *The Lord of Virtue is invisible, the God of Jacob is our protector.* This is a brief explanation of how Christ is almighty: He is Lord of virtues, for the heavenly Virtues attend Him, and all powers serve Him. Listen, you men with hard hearts, listen, you who are unthinking! Why do you look anxiously to perish by presenting to sin in the face of such great majesty. Next comes *With us, for He took on flesh and dwelt on earth.* The words, *the God of Jacob is our protector*, are added. He is a Protector, for He deigns to join His power to the infirmities of others. The God of all is only called our Protector, for He took on flesh for the salvation of the faithful. The sons of the cross do well to call him ours, for He is the Protector only of those who have deserved to be sheltered in Him. *The God of Jacob is so be understood as meaning that He will become on His faithful believers as much as He conferred on Jacob.* God is not the God of Jacob only, but of all who show commitment with similar faith.

5. *Come and behold for the works of the Lord, what marvels He hath set upon the earth.* After the book of a dispute, he passes to the third section, where he invites the people to behold the Lord Saviour's great works which He performed through the wonderful dispensation of

His incarnation. When he came, he urges them to draw close to the Lord in faith, for they could not see Him as a distant, His additional words, the words of the Lord, are in imitation to all in a great spectacle, so let us approach with eager spirit, for when we behold such things in faith, we lay hold of what can lead us to eternal joy. He used the word *as if* if He placed certain signs which the world could behold and know as the result of its attention. The word *as though* is so called because it is a forward statement (guess about), when the revelation of some future event happening is declared by certain signs. This happened at the Lord's nativity when the Virgin bore Him, a star shone more brightly, and the chorus of angels proclaimed the birth of their Lord.

iii. *Making men to man even to the end of the earth.* See how these promised words of the Lord were proclaimed. Inevitably such a great promise expands some great and hidden meaning. There was a reflection against God when paganism with manifold superstitions adored sculptured images which fell with their worshippers at the Lord's coming. So He made way of belief cease even to the ends of the earth when they were being wiped over the whole world. He returned to His peace those on whom He bestowed the gifts of true religion. Or this can be understood as true immortality, because we read that the world was pacified at the Lord's nativity in the reign of Augustus. This is known to have been achieved not by human power but by the bodily presence of the Lord Christ.

He shall destroy the tower, and break the tower; and the shield he shall turn to the fire. The tower represents the ambush of the infidel crooked underfoot by the power of truth, when their vain aspirations are reduced to nothing. *Weapons* here signifies superstitious customs of pagans, born by the theme of heavenly fire for man's liberation. This soldier whose bow is crooked underfoot, whose weapons are broken for man's salvation and whose shield are burnt in the fire, belongs to the devil. He could not have escaped either than by losing the arms which he thought were his protection. Alternatively all the arms mentioned, as some believe, can be interpreted as punishing riots, ships as, good King, of the name of the devil, by which we are so defamed but oppressed, and good as with the sword of the spirit, which bestows on us both salvation and protection.

iv. *Be still, and see that I am God. I will be exalted among the nations,*

and I will be exalted in the earth. The sons of Cain in the midst of their intercourse are translated by the spirit of prophecy, and speak this short verse in the role of the Lord. This figure is called *apostrophic*, or in Latin common, when we turn with a sudden shift to another subject.¹⁷ They are rightly told, *be still*, for they were armed with worldly devices and were serving in the devil's army in a struggle deadly to themselves. In short, they could not hear unless they laid aside their most wicked aims, and with minds still and unagitated gathered to listen to the message of salvation. His words are *I am God* and not *he* who armed you, nor *he* who led you to wicked struggles, but the God who shall be exalted among the nations. His religion is true, and His sentence not fruit. And so that you would not think that He would perhaps be exalted among some nations but not also among the race of the Jews which he earlier compared to the earth,¹⁸ he adds: *And I will be exalted in the earth*, that is, in the Jewish nation. As Paul promises: *For if say to you—that you should not be wise in your own counsels—that blindness in part has happened to Israel until the fullness of the Gentiles should come in, and so all Israel should be saved?*¹⁹ So you see that the Lord is exalted and will be exalted both among the nations and in the race of the Jews.

12. The Lord of armies is said to be the God of Israel; it was previous. The sons of Cain return to their own identities, and the psalm has a close ending with the repetition of a verse. They repeat this claim a second time so that they may make it clear that *blasphemy* has been granted us by means of it. The God of Israel is repeatedly introduced so that the victory of the Christian people may be ascribed, though they emerge later in time, they equal the earlier people in faithful devotion.

Conclusion Drawn From the Psalm

How brightly this short and healing psalm has gleamed forth! If we take confidence from it by the Lord's kindness, we commence with strength of spirit the themes of this world, and in the proverbial phrase we obtain help from illumination. For in it all hope lies in the coming of the Lord Christ, through whom on our behalf the Church was founded and given wonders beyond measure. He who said, *My peace I give to you, my peace I share to you*,²⁰ removed the wars caused by superstitions.

COMMENTARY ON PSALM 48

1. *Unto the end a psalm for the use of Gilead.* All the words in this heading have been explained and are stored in our minds. But you, eager reader, must always ensure that you understand the meanings attached to the incidences of these expressions in the psalm. If you examine the use of psalm more carefully, you will realize that not one word of them can be idle. So it happens that in one place variation in readings and at another similarity both appear to denote the Lord Saviour. When they vary, it relieves the readers; when identical, they strengthen the eyes of our understanding with unswerving stability. In both are clearly issued for the salvation of all, and are acknowledged to be beneficial. In this psalm again the sons of Gilead, whom another Church signs with the emblem of the cross, are the spokesmen.

Division of the Psalm

Though this whole hymn is sung by the sons of Gilead as spokesmen and is ascribed in most welcome brevity, it is still divided by the power of a diapsalma. In the first part nations are warned that psalmists should resort to the Lord, for the devoted Judge has inherited all things in the possession of His people, and not them in His inheritance. In the second part the greatness of the Lord and His kingdom which His saints are to adore without end are briefly re-emphasized.

1. *Clasp your hands, all ye nations: shout unto God with the noise of exultation.* People living a dissipated life usually make a show by beating their hands together, and by this means produce some melody to delight the ears without reverence to words. So we must interpret this clapping in a spiritual sense such as the sons of the cross could bring themselves to express and such as we should listen to. Thus people who give alms, pray and serve the sick, conduct some process; by worthy acts, or do some such thing which can attract God's grace, are clapping their hands. Shouting means rejoicing; nations derives from *laurea*, to delight; when we express our joy not in unbecoming speech but in mingled sounds. So that we should not confine ourselves to such joys alone, be silent. With the noise of exultation, signifying

praise-singer addressed to God in the majesty of His name. So He gives us the most perfect advice that our hand should perform praise of God to the same degree as our human tongue extols His glory. It is fitting that both the tongue sings and the hand performs the psalms of their Lord.

9. *For God is the highest, terrible, a great thing more all the earth.* He offers reasons why we ought to clap and dance to the Lord. This figure is called *synecdoche* or explanation of foregoing words.¹ First, God is *highest*, *terrible*, for He will personally judge the world, a *great thing*, since He is *King of kings and lord of lords*.² He is the One of whom it was written over His people: *King of the Jews*.³ It is true that he was King of the Jews, but He is also King of all nations, for He is Creator and Administrator of all things. The psalmist says that He is King of all the earth so that He would not be thought to have been merely King of the Jews. Let Jews observe the Lord's power, which has spread the land wide from their narrow bounds, and let them not cease to worship Him since they know that His domain is everywhere.

10. *He hath subdued people under us, and the nations under his feet.* This has reference to all Christians desiring to possess God's grace. People and nations denotes those known to both inside the Church. In a spiritual sense they are subject to all the just, for they cannot equal their merits; we must prefer this spiritual interpretation so that holy men may not appear to be affected by pride—God forbid! First signifies the nations preaching to which peoples are rightly said to be subject, since they were bound by the rules which that preaching laid down. As the prophet Isaiah says: *How beautiful are the feet of them that proclaim peace!*⁴

11. *He hath chosen for us his inheritance, the beauty of Jacob which he loved.* *He hath chosen for us*—understand “to grace us,” so that He who had come to save the people of Israel granted them with kindly generosity instead to the Gentiles. We must say this parallel before our eyes so that the truth of the matter may be recognized more clearly. Euseb was rebuked by the accusation of badly fed, and demanded bread soup of his brother Jacob. Jacob answered him that he would grace this if the glory of being first-born were allowed him by his brother.⁵ Euseb was an eager hunter of earthly things, and yielded this distinction through

this event Jacob by blessed interchange offered bodily gifts to obtain spiritual possessions. This is the beauty of Jacob which the Lord greatly loved. He wishes his faithful servants to do the things which Jacob by that constant sign threatened us to imitate. We are truly called Christians if we seek heavenly things by offering earthly ones in their stead.

5. *God is exalted with jubilation, and the Lord with the sound of the trumpet.* The scene of Zion comes to the second section, in which with devout praise they together spend the time when the Lord's glorious ascension was truly witnessed by bodily eyes. With jubilation is the pleasant mood, since the spiritual mood lasted at such a miracle and was filled with indescribable joy of heart; their blessed eyes were privileged to behold the Lord Saviour going to the heavens. We have said that jubilation is extreme joy not expressed in words. *The sound of the trumpet denotes the words of angels thundering forth with might, for as the air was shivered with crashing sound. Then the angels said to the speeder standing before him at such a sight: Men of Galilee, why do you stand amazed? This Jesus who is taken up from you shall re-come as you have seen him going into heaven.*" This was so that the world might believe more firmly what was proclaimed by bodily such as these.

6. *Hymn to our God, hymn to our King, hymn to our Father.* The frequent repetition of the word is not idle; we recognize how useful and salutary is the act which for angels to repeat so frequently. This figure is called *apostrophe*,¹ when words are repeated to dignify their beauty. To hymn is to sing praise to the Lord by good actions, if it is carried any well, we are known to share in with the angels as well, for they constantly in harmony celebrate the Lord's praises with spiritual exultation. *Non comita.* Hymn to our King. By our King he meant to consider, but the Lord Christ. This praise tells Him, since He is the only one deservingly to receive praise, for He both creates all things and continues to govern them after they have been created.

7. *For God is the King of all the earth: hymn to Him.* This is another account of those people who created for themselves diverse divinities in individual places—Venus at Paphos, Mars in Thence, Jupiter in Crete² for the almighty King must be worshipped everywhere, since He is known to be the sole Creator and Deliverer of all. He added

Myra is wise, so that we must not only sing but also understand what we hymn. No-one does anything wisely if he does not understand it.

p. *The Lord has reigned over all nations: God siteth over his holy throne.* The sons of Core have come to the enduring blessedness of the age to come, in which they now say that the Lord will reign over the nations. Though even now He reigns over all, He is said to reign in a proper sense when shown forth more evidently among His faithful. Over all nations signifies the heavenly Jerusalem which is the city of all nations. Next comes *God siteth over his holy throne*, he means the Lord Father, who sits at the right hand of the Father and reigns for ever and ever. Observe that he calls the throne itself holy, so that you may not understand by it things lacking feeling or reason, rather he refers to the Virtues and Thrones, over which the glorious Ruler presides. It can be understood also of the saints, for if a person possesses the blessing of a good life, he too undoubtedly becomes a royal throne. If you study this more deeply, the whole statement is uttered against those who are unfaithful, to those who think that humility is to be despised or wonder when they hear of His power.

m. *The princes of the people have gathered unto the God of Abraham.* The princes of the people mean leaders of different nations, of whom the opening of the psalm sings: *Clap your hands, all ye nations: Hallelujah* is the equivalent of "have believed," his gathering means the coming of many to one. With the God of Abraham, that is, to Christ who is the God of Abraham. For after the rejection of the unfaithful Jews, some of Abraham only in the flesh and not by works, He admitted the Gentiles in their faith to possess the blessedness of the promise which He had made to Abraham and his seed, for though they were not Abraham's seed by the seed of the flesh, they became such through their holy faith.

For the strong gale of the earth are greatly exalted. The verse here depends on the previous phrase. The princes of the people gathered unto the God of Abraham because the strong men of the earth, the people of God, are greatly exalted. This is because the Jews, who had been granted power among the nations, raised themselves up against God, and were swollen in mind. Though these gale they became the sea, where by humility they could have become the most surrounding.

Conclusion Drawn From the Psalm

Let us examine the text of this psalm, which is brief in words but not in content. The number itself declares great mystery to us in its mystical interpretation we read that the Lord's temple at Jerusalem was completed in the forty-sixth year.¹² These years were set down by the ancients for the number of days, for when multiplied by the perfect number six they amount to the two hundred and seventy-six days during which our Lord is known to have dwelt in the Virgin's womb in the likeness of the human species, from March 14th to December 25th. So the whole of this psalm is rightly regarded as descriptive of the Lord in a special way, since by its number as well it is appropriately joined to the mystery of His conception and birth in the way prescribed.

COMMENTARY ON PSALM 47

1. *A psalm-canticle for the sons of Zion at the second of the sabbath.* We have explained a psalm-canticle in the Preface.¹³ Again, the sons of Zion have been frequently mentioned.¹⁴ Now let us see the significance of *at the second of the sabbath*. We must interpret the sabbath as the synagogue or gathering of the Jews which appeared to observe the sabbath. The second of the sabbath is the Catholic Church, for the words of this psalm are assigned to praise for the instruction of the Christian people. There is no doubt that the sons of the crowd can be regarded as such, and we know by the clear light of reason that they came second in time after the synagogue.

Division of the Psalm

Since the devoted people had to be taught about the faith and the rules of the Church, the words of this psalm are rightly assigned to the holy prince, who in the first section speaks praise to the Lord because He has exalted His Church, and because He has shown to

all earthly things the power of His majesty. In the second section they give thanks for the Lord Saviour's coming, advising the people that there will be bishops in other parts in the Church, so that God the Lord Saviour who grants His servants with personal protection can be acknowledged.

Explanation of the Psalm

1. *Great is the Lord, and exceedingly worthy of praise in the city of our God, in his holy mountain.* We must consider how these words mean by fixed stages in these marvellous arrangements. This figure is called *emphatic*¹ first he called the Lord great, and then *preeminently* was added, but so that you would not think that He is to be praised modestly, he appended *exceedingly*. Each praise has no limit to end, but is perpetually enhanced by its diligence. So He is great because He made all things with power, and praise-worthy because He made them beautifully and wonderfully. But it is not sufficient to have said that the Lord Father is exceedingly worthy of praise; they had also to mention where He was to be praised, *in the city of our God, the Catholic Church*. There is a city which does not belong to our God, like the devil's Babylon where God is not worshipped but blasphemed with a spite execrable madness. This was why the place for the Lord's praise had to follow, so that none would think that He was to be proclaimed amidst heathen superstitions or in the synagogue of evil. Then he added *In his holy mountain*, so that you would have no doubt where the Church which he mentioned was so. The holy mountain is Christ the Lord, the Foundation and Head of His Church. This is the holy mountain of which the prophet Daniel says: *The stone grew and became a great mountain, so that it filled the whole face of the earth!*² Let us ponder the fact that the great Lord here means the Father, but the great Son likewise does not go unmentioned. As Paul says of Him when writing to Titus: *Looking for the blessed hope and coming of the glory of thy great God and our saviour Jesus Christ!*³ We read that the holy Spirit too is great. In the book of the kingdom's language says that the Lord remains (Hilke Behold, the Lord will pass, and the great and strong Spirit!) So the *Almighty* in their most precious mean clearly

who, pray, is less than the others, as we read that Father, Son, and Holy Spirit are all *great*?

3. Mount Zion is *winning the joys of the whole world, the sides of the world, the city of the great King*. So that you should not assume that the mountain previously mentioned was a place, he says that it confers joys on the whole earth. What is this mountain but the Lord Church, who could extend beneficial joys through the entire Church in the world? Take care here in the good sense, it signifies just men who obtain abundant and eternal rewards. Mount Zion, as we have often remarked, designates the Church, which according to the interpretation of its name is filled by the power of holy contemplation.¹⁷ The sides of the world denotes unfaithful people among whom the devil's wickedness reigns, for the devil himself said: *I shall set my throne in the world, and will be like the most High*.¹⁸ But because sinners held in subjection by the devil have through God's pity been converted, Mount Zion and the sides of the world—that is, the Jewish nation and the peoples of the Gentiles—have become the city of the great King, in other words, the Catholic Church, known to be the gathering of the entire world. She is the second of the subjects named in the prebudding. Princes of the earth are also called kings, but God alone can truly be called the great King. This mention of Mount Zion and the subsequent addition of *the sides of the world, the city of the great King*, is the figure known as *evangelia*¹⁹ when something is fully stated, and then shortly and more briefly explained.

4. *In her name shall God be known, when he shall receive her*. Here is revealed the future occasion of the great Judgment, when the Lord receives His Church and will Himself be recognized in her ranks, that is, in the holiest and best-ordered of her members. God shall be known—in other words, His power and virtue will be manifest—when the Church through His generosity will be revealed as offering Him her blessed ones, when according to the level of their merits the holy people will be set at His right hand, as Paul states: *Since I differed from you in play, as also is the resurrection of the dead*.²⁰ She is rewarded with eternal blessedness when exultant joys are granted her, God is recompensed thereby—that is, His power and virtue are manifest—when He bestows on His Church with varying distinctions such rewards as will never end or perish. We have before us what is afforded us there in clear vision.

6. *For behold, the kings of the earth assembled themselves, and they were of one accord* These are the scribes of the north mentioned earlier. Though they came with conspiratorial intention to oppose God, many of them are known to have believed. *By kings of the earth* are meant here the Jews' leaders when Herod banded together and asked where the Lord Christ was to be born. They spoke and in harmony said that according to holy Scripture He would certainly be born in Bethlehem. So they assembled themselves to declare what they had read, and were of one accord because all declared the one opinion.

7. *They saw and then they wondered, they were troubled, they were moved* They are the Jews who told Herod that the Lord would be born in Bethlehem. They had seen what they had read in prophecy, and it was inevitable that wonder should arise from such great facts. For this wonder was not futile or idle. They were troubled, because they knew that they were sinners moved because they desired to discern such great mystery. We say that those who we must have believed are moved.

8. *Trembling and hold of them close, pain as if a woman in childbirth* The subsequent order of events has been most beautifully preserved. They say that first they saw, then they wondered, then they were troubled, and finally they were united with trembling. It is hard that which leads men to tremble, for the mind is inevitably weakened if its body is continually seized by trembling. This condition was not enough in so important a matter. Repentance intelligently followed, in which pain merged them as if they were mothers in childbirth. That pain which we know has been imposed on women as punishment for sin is indeed oppressive. But the phrase, *in childbirth*, allows us to believe that pain will emerge from humble contrition.

9. *With a vehement gust dwelling in peace the ships of Tharsis* Here the effect of the Lord's birth is responded. Some have sought to explain the vehement gust by reference to when Herod, troubled for his kingdom, saw the Magi behold the King who had been born, and to report their discovery back to him, but when they did not return to him he was naturally moved by a vehement gust, and shrouded the ships from Tarsus in Cilicia² which were thought to have

secretly carried the Magi we have mentioned back to their native region. This is what lying kings²⁶ are wont to do. When they cannot gain their desires, they choose to harm and tortoise the lovely. Choose the growth of the narrative from its beginning to this high point.

9. *Do not have heard, or have no ear in the city of the Lord of hosts, in the city of our God.* The mercy of all that happened in the Lord's house's birth is now complete, so there follows the apt conclusion that what was once predicted what had been earlier prophesied. The word is carefully expressive of the reliability of the sacraments; everything definitely took place as had been promised. *In the city of the Lord of hosts* was appended since there the truth is heard and all that was promised is befall. *In the city of our God* is repeated so that you may realize that this is the Catholic city alone, to prevent the title being claimed by assemblies of heretics.

God hath founded it for ever. So that you do not regard God's city as transient, he says that the Church, which alone is truly called the Lord's city, is established for ever. Let Christians rejoice and exult with good, heartfelt joy when they know that the city in which they have no doubt they are firmly anchored has been founded by the Lord. Though shaken by the storm of this world, they rightly do not fear what they know is transient. *As Paul says: The sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us.²⁷*

10. *We have received thy mercy, O God, in the midst of thy temple.* The holy fathers have passed to the second section, in which they could with great joy of heart. *We have received* might not be interpreted as exhorting everyone, because not everyone has believed. It refers only to Catholics who have followed His commandments. *Mercy* signifies the Lord Christ, who took pity on the entire world. For this reason alone He wished to be seen, so that every believer could be forgiven. It is a reliable tale, a certain promise, that He who is truly pronounced *hardest* and *Redeemer* should be called *mercy*. The spokesman went in the midst of thy temple to be interpreted as the synagogue which He had come to deliver. But when that people did not show belief, the Gentiles were summoned and obtained *Mercy's* gifts. *In the midst of thy temple* was added so that the wickedness of

unbelievers should be more sanely rethink. They were unresponsive to following Him when they had undoubtedly seen in their minds.

10. *According to thy name, O Lord, is also thy praise unto the ends of the earth: thy right hand is full of justice.* We believe without doubting that God's name is to be adored through the whole world. Possibly some do not know how He is to be worshipped, but there is no-one who does not believe that he is subject to the name of God. So the sons of Cain say that just as reverence for Your name extends over the whole earth, so too in the Church, which stretches over the entire world, the devotion of praise is offered to You. Next comes *Thy right hand is full of justice*, indicating the place where those men are to be set, for all who shall obtain eternal rewards come to His right hand. So *His right hand is full of justice*, for those who by His gift have merited to be just are received on that side.

11. *Let women then rejoice, and the daughters of Jude be glad because of thy judgments, O Lord.* Most Saint indicates the Catholic Church, known through the interpretation of the name to have been established for the people's contemplation.¹² It is desired that in rejoicing, for by His gift it will possess eternal joys. *The daughters of Jude* means all holy women, for the species of just women is revealed by Jude, because the Lord Christ is descended from that tribe through the line of the flesh. They ask that their daughters too be glad, to show that the Lord's Church will rejoice in persons of both sexes. They add *because of thy judgments, O Lord*; this is the cause of their great joy. They are glad because of the Lord's judgments by which they know that they will attain eternal blessings.

12. *Servant Sion, and embrace her, till ye in her towers.* After the devoted priests have made mention of both sexes, they come to the orders in the Church, which surround God's house with loving devotion. *Servant* suggests the manifestation of her glory, embrace the love which enfolds the Lord's name in the reunion of men's hearts. The following words are *Till ye in her towers*, to those who obey the holy orders must not come from pious converse. Since God's city is the Church, the towers in it are aptly used as heights and defences against heavenly foes. But because they were urging them to spread the tidings to unbelievers lingering outside the Church, they say that

the preaching must be done not from houses or porches but from high crosses from which the people outside can hear.

39. *Set your hearts on her virtue, and alacritate her orders, that ye may relate it to another generation.* Thus the faithful's souls in hearing this joy and exultation may not grow warped and a little slack; they say that their hearts are to be set on the virtue of the Church, that is, in clarity, the virtue which nothing can exceed. *As Paul teaches:* There remain faith, hope, charity, these three, but the greatest of these is charity.²⁷ He who orders her ranks by separate appointments distinguishes the orders of the Church, for in the Church there are monks, nuns, deacons, deacons, priests, bishops.²⁸ Though there is one Church, it contains offices marked out by variety of distinction. So the devoted priests advise that these offices be distinguished so that the Lord's great tidings can be preached in another generation. Another generation means the Christian people, known to come second after the Jewish people, which the Lord chose first.

40. *That this is our God unto eternity and for ever and ever: he shall rule us for evermore.* This is what they wished to relate to the faithful through the orders of the Church, as happens today. It is a short but comprehensive statement: *This is our God.* They mean Christ, indicating Him with their finger as if He were present. This figure is called *ada*, in Latin species,²⁹ when we witness something by seeing what will happen before our eyes, so to speak. *This* is an univocal pronoun used when someone is indicated with outstretched hand. Here is revealed the One who was willing to appear before bodily eyes, of whom the prophet Jeremiah likewise said: *This is our God, and there shall be no other god until of His omnipotent will.*³⁰ Next comes *Our eternity, and for ever and ever.* This is uttered against those who idly dream that their gods were transient humans—Mars, Mercury, Saturn and the rest who are to be scorned potentes rather than divinites. So they maintain that the Lord Christ is to be proclaimed as immortal, the everlasting God who is more powerful and without limit, who continually protects and defends those who believe in Him. Also intimated in *He shall rule us for evermore.* He shall rule us in particular because Christ Himself is properly and truly called our King. *Evermore* signifies without end, since He guards for a glorious eternity those whom He accords himself His rule, as long as they do not depart from Him.

Conclusion Drawn From the Psalm

These faithful and pious words have sounded in our ears so that they may enter us on every side, and we may deserve to be guided to the right path. What great care, great King, You show to men, in whom You desire to honour as manifold a care to the shape of Your command! You are not content to say once what You refuse to permit men to fail to know. You warn and reprimand them on every side, and You make our faith cry out through the spokenness who are instrumental, so that the possibility of apostasy seems wholly excluded. Your holy Job rightly says: *What shall I do in this, deeper of men?* You warn us what we ought to seek, You grant us what we cannot ourselves merit.

COMMENTARY ON PSALM 48

1. *Unto the end, a psalm for the sons of Zion.* The words of this heading, as has often been remarked, all draw us to the Lord Saviour. It is He who is indicated by *the end*; it is Him we understand by the *sons of the crown*; He is undoubtedly announced through the psalm, for we rightly feel that His voice will come forth, since His glowing words are portrayed by so many signs.

Division of the Psalm

Throughout the psalm the words are those of the almighty Son. In the first section He states the nature of His future message or future gifts to the faithful at the time of His incarnation. In the second part He tells the faithful and mindless the great things to come. The third section states what is to come for the just and for the wicked. The fourth warns the faithful not to lose the richness of the earth, because they lost all their power with their lives.

Explanation of the Psalm

1. *Now these things, all ye nations give ear, all ye inhabitants of the world.* The whole creation without exception is urged to come and

liken, because God is good without regard to persons. He does not wish to benefit a few and to disregard and neglect others, so long as they seek Him with a pure heart. Secondly, the whole world must listen to this mystery of the Lord's incarnation because the blessing extended to all equally demanded the cure of all. *Now comes this out, all ye inhabitants of the world. At this point they are more correctly urged to group the words more distinctly and to place them in the context of their meaning. By nature we must understand pagans, by inhabitants of the world the Christians and the just, who know that their dwelling in this world demands their not being involved in its wickedness. Now you know the good Teacher has renewed the enthusiasm of all to listen, so that the guilty man unwilling to benefit himself may be restored to Him." Rhetoricists by adapting this to their pretensions make judges attentive when they promise that they will tell new or important things.*

3. *all ye that are earthen, and ye sons of men, both rich and poor together.* In His word the Lord continued so that all might gather to hear, and so that some might believe that He would say anything of little account. By the earthen we are to understand sinners who pursue earthly riches. They are rightly considered as representatives of Adam the first man, for he is said to have been the son of man but the very first man. In contrast to this is the phrase, *Sons of men*; we must understand by this phrase the just who attain Christ's list, for Christ too is proclaimed Son of man. Remember that He is always *anti* against Adam, and *rightly*, since what perished through Adam was restored through Christ's coming. *Now follows dead rich and poor together.* See how the statement promised earlier shows *one*, for the phrase, *rich and poor together*, is spoken of Christ the Lord. He is rich because He is God, poor because He is man. As Paul has in its *wisdom of the power of our Lord Jesus Christ, that thing not to become poor for your sake, that through His poverty you might be rich?* To the preliminary uncomprehending rightly headed great things, since such extraordinary and edifying words were following. The explanation of the previous phrase is brief; *rich* has reference to earth-born, because the wealthy man is known to have something rich, and *poor* corresponds to *sons of men*, who are poor in the context of this world so that they may seek in the riches to come in their fallenness. As the gospel says *Blessed are the poor in spirit, for theirs is the kingdom of heaven.*"

4. *My mouth shall speak wisdom and the meditation of my heart* *praiseth*. He refuses on what He began earlier, that he will speak of no human form of collective wisdom and praiseth. That wisdom is the Lord Christ, of whom Paul says: *But we preach Christ, the power of God's love the wisdom of God!* *Salomon* has stated that he knows wisdom and instruction, and understands the words of praiseth.⁴ Wisdom refers to the declaration of the divine mysteries, *praiseth* to instruction in praiseworthy matters; and so the whole of God's word is shown to men with these virtues. From this point onward He has embarked on His literary narrative by first describing in maxims the compass the nature of His words, so that all may seek with longing what they feel is promised in such a proclamation.

5. *I will incline my ear by way of simile; I will reveal my plan on the pathway.* After the true Preacher has said that the power of His eloquence is ordered under these two standards. He turns to how the precepts can now be accepted by the human ear. He promised that He would incline His ear to ascertain if His devoted people were carrying out His preaching. But observe that the holy Teacher spoke of a simile. A simile is an imitation of something real, so that through the Lord's kindness we may perform with pious emulation what has been set before us as an example. But that more lucid of instructors wished to ensure all men to fulfil His commands for their salvation, so he said that He was revealing His plan on the pathway, that is, He would declare the commands of His Godhead by means of the fullness of His own body, so that He could be seen teaching not so much by word as by example, for as we have often said⁵ the pathway is a beautiful image for the Lord's body. Just as the sound of the pathway comes from the top, so the Lord's incarnation celebrates commands from heaven.

6. *Why shall I fear on the evil day? Shall the integrity of my feet compass me?* This verse is to be read as question and answer; He is saying that the whole of His prophetic account of the future will find Him unafraid. This figure is called *Question and answer*,⁶ when an inquiry is first made, and a suitable reply follows. He asks *Why shall I fear?* in other words, *Why shall I be disturbed by fearful thoughts?* On the evil day mention the day of the Passion, which was evil for the Jews but good for the faithful. It is the one who is grieved by recollection of men who ought to fear life's end. But Christ could not fear

death, for He had no sin of any kind. He says: *Why shall I give up the evil day? Shall the iniquity of my hand encompass me*, it usually happens to sinners so that their final days are cut off by an incurable evil! But others have suggested that the verse must rather be referred to His members, since His holy incarnation is permanently perfect.

9. *They that trust in their own strength, and that glory in the abundance of their riches*. These words are a continuation of the previous verse, and must be joined to it, even such as these are encompassed by the iniquity of their lust, for they presume on their own strength when men to put their trust in their own powers, being physically strong and outstanding in mental faculties and eloquence of tongue. But after He has spoken of their inextricableness, He now comes to the riches which are an external occasion and through which their human standing is more greatly puff'd up, for it is rare for a rich man to realize that he shares his lot with poor men. Such men must first die, for they refuse to abandon worldly things, and their consciences smite that they live parasitically for their sins.

10. *Does not brother not redeem, and shall man redeem? He shall not give to God his ransom*. After speaking of sinners whose iniquity encompasses their lust, He passes to the outstanding nature of the teaching. These words too, *Does not brother not redeem?* are to be spoken with surprise. That brother is the Lord Jesus Christ, for He said to the people too, *Call my brothers!* and in a psalm, *I will declare thy name to my brothers!*¹⁰ If He who shed His precious blood did not redeem, will man—that is, Adam, who wounded the human race by the fault of his transgression—redeem? *He shall not give ransom denial*, for no offering, no ransom can square the account for the Godhead's dripping on victims etc.

11. *Was the price of the redemption of his soul and he has believed for ever*. The first part of the verse is attached to the previous statement: man when freed will not pay to God his ransom or the price of the redemption of his soul. The price is the equivalent value of something, what will man give as the price, since he has received all that he has to offer? Here comes *and he has believed for ever*. He refers to the faithful here, for though they cannot pay the price of the redemption of their souls, they must the less believe his word in performing what would then be clear in the rewards of eternal life.

12. *And he shall live with the end, since he shall not see destruction*. He

will speak of those who labour for ever. Since they live unto the end, that is in the Lord forever, they shall not see destruction, for though they die in the body, they are enriched with the gift of eternal life. Others think that these words are to be applied to sinners. They say that those condemned to perpetual torments labour for ever. They will live in this world as their end, for they despair of freeing themselves from it, and live deplorably. Others can choose which interpretation to follow; my view is that up to this point the faithful have been discussed, and now we are to hear what the unfaithful will suffer.

10. *When he shall see the wise dying, the sinners and the just shall perish together, and they shall leave their riches to strangers.* He passes on the second mode of His teaching, in which He says that sinners will perish together with those who are wise in this world, and He promises that their riches which they greatly loved are to be left as foreign heirs and not to their own, a genuine affliction. Thus they would not enjoy the possession of the riches which had procured them to commit all their sins, nor would they rejoice in their loss as heirs. As Solomon says: *They could not rejoice in their sins.*¹ It is the sinners who shall see that the wise of this world are not rescued from death, among them the Athenian Socrates, the Spartan Philon, Aristippus² and the rest who fluctuated with the most renowned glory of sinless wisdom. He sees them perish one and all, though he reckoned them participants in divine wisdom.

11. *And their equities shall be their loss for ever: their dwelling-places in all abundances and possessions: they will make their name in their death.* The maxim of the wealthy dead is being derisively they build nests for themselves of splendid construction, extending over wide areas. We see some manumitted planning with the finest marble, built as they are of massive masonry, they are regarded as houses that will last. Then He turns to their dwelling-places, which are buttressed by various resources so that they endure in abiding luxury for long generations and lineages. He appends mention of the cloud which collects usually conduct for their dead kin, when with foolish superstitions they invoke the name of the dead in their death, that is, in their tomb, and they believe that when they are seen in vision in memory of the dead is of benefit to them.

12. *And now when he sees in houses that are unadorned: he is compared to sinners houses and is better off in them.* He still speaks of

those who flourished with honour in this world, though the sinner is honoured in his lifetime because he bears the image of God, he is rightly said not to understand his dignity when he performs deeds which appear to diverge wholly from the Creation. Next comes *He is compared to a useless house and house life to them*. The simile cited here holds true, for persons who do not understand that they bear God's image are aptly compared with useless houses. Since they do not show the reasons which they gained by the commands and instructions of the Lord, they have rightly forfeited it as being unworthy of so great a gift. Once you take from a man the contemplation of God, he becomes nothing but a useless house through his empty presumption and his pride doomed to fall. But though these words, *And men when he was in shame did not understand*, are said of mortal men, they can be understood also of the apostate angels who were expelled from heaven, for they too failed to understand their distinction when they were convicted of arrogance towards their Creation. Man is used to describe also the devil, as the Lord attests in the gospel. *And the devil must also understand the words to the devil?* This is the sixth type of delirium, which the Greeks term *hijap* and the Latins *ichus*,¹⁴ when the association with some object is such that it seems applicable not only to the thing mentioned but also to others. We have already encountered an example of this in Psalm 35. *Men and house life and pasture, O Lord!* In the Lord constantly perseveres not only them but also all other things.

12. *The way of chaos is a stumbling-block to them: and afterwards they shall denude their mouths.* The various points which have been listed are now gathered into a single heap like scattered seeds of grain, for following upon the previous verses comes a generalisation, *This way of theirs*. We must interpret *way* as the life in which we walk in this world in the tracks of our actions. He is not unaware about the effects of this way on evil men. It is precisely a stumbling-block, for it is a prick and a pain, to those who espouse it, for the sinner achieves nothing for his own safety, but rather is the cause of his injury. Next comes *And afterwards they shall denude their mouths*. The fable of sinners in being described here, that they have achieved the aspiration of their most wicked plans, they then give thanks to the Godhead since they have attained their wish. But they in their utter wickedness do not realise that His original and only successful aspira-

casts which are help. *They shall blow you with their breaths but their stomachs, the source of hypocritical resources for the most part.* As Isaiah says: *This people will show lips glorify me, but their heart is far from me.*²⁵

17. *They are laid in hell like sheep, and death crops them: and the just will prevail over them in the morning.* The comment in the third part where He says that the just and the wicked are to get their due according to their merits. Eternal death feeds on sinners, who are laid in hell, for just as sheep after the loss of their wool continue to exist, so the subsistence of these men is unimpaired, and death continually feeds a part of them to torture with pain. Crops is a metaphor adapted from reapers, which do not tear out grain by the roots but bite off the tops of the blades. There follows: *And the just will prevail over them in the morning.* *Prevail over* means overcome. This is precisely the lot of the blessed in the resurrection, that they prevail over the wicked. In this world sinners prevail over the just, but at the judgment the just will in every way prevail over the unfaithful. *In the morning* is the equivalent of saying, "At the first light of day when the glory of the resurrection dawns", for then the brightness of blessedness is revealed, and that day begins which is ended by no night.

And their resources shall drop in hell, and they have been driven from their glory. We are still describing the misfortune of sinners, whose resources flow like purifying rags. What help will riches lend to the dead, or what will man's possessions avail those who have perished, who lose all the things that delighted them here, and who succumb to the eternal punishments which they thought they could never suffer? Next comes *And they have been driven from their glory*, that is, from the world in which they boasted, or from those possessions in which they reared presumptuous, beguiled by an unhappy fate. In the rich man was told in the gospel: *And, this night thy soul will be taken from thee and where will these things be which thou hast provided?*²⁶

etc. *But God has freed my soul from the hand of hell, when he shall receive me.* After the fates of sinners have been described, a declaration promising salvation is rightly introduced, as just as human frailty has been laid low with sin, so it may be restored to rise by the help of a reward to come. This is appropriate whether the Lord Christ

refers to Himself as whether He speaks as He often does on behalf of His members. For in His descent His freed life men took from hell, but simultaneously the souls of the people who with divested spirit he lived in His coming. From the land of hell means from the power of the devil, who before Christ's coming held souls in subjection.

17. *Be not then afraid when a man shall be made rich and when the glory of his house shall be increased.* The fourth sentence of the parable emerges from the result of Truth so that a most wholesome medicine may be administered to us for this is the one complaint throughout the world why do those men who are known as sinners in the Lord's worship flourish in this life? But this has been promised to sinners, and so the holy Teacher addresses true Christians, bidding them not fear the rich men of the world—for as a rule the married man is an object of fear when greedy men are thought to serve him. *Drive rich men down from their thrones and* *blow and* *who believed that God to lack nothing.* We must recognize men here as the wicked man who makes himself an object of terror to those under him as he spurns the rights of justice. None follows. *And when the glory of his house shall be increased.* Understand with this. *Be not afraid* this figure is called *greediness* or *incontinence*, when rather wealth goes with lawlessness. Observe how everything frightens the rich man. He was of low account to become rich, because one of us finds this in business men and many others, but he adds. *And when the glory of his house shall be increased*, that is, thronged with distinctions, with possessions, with all the prizes of men, so that he thinks nothing lacking to him except rapine prevent. None that His spirit of the house, so that not only the man himself but also all his connections seem to flourish with great ostentation. For a fine explanation now follows of why these men must not be feared.

18. *For when he shall die he shall not have all these things, nor shall the glory of his house descend with him.* Here the reason is given why the man who is glorious in the world is not to be feared. Why should we fear the rich man when he dies poor? That something think of ours is not his the even, and he can take with him only what men make him have. You admire his comensurate elegance and costly garb in this world, but how rarely he will appear in your eyes in the next! He did well to say that *wealth descends* His means into passing sleepers,

into the deepest pit, without their worldly glory, their crown of thorns, their arms of jewelry. The house which was built remains in its entirety, but he takes with him the huge burden which you did not see.

19. *For in his distress he and will be blessed and he shall praise the Lord when thou shalt be well to him. Will he blessed them not mean have achieving satisfaction, but winning the blessing words of deprecating men; the phrase is used to describe the tongues of babies who in gossip and boasting often with their parents well, praising their souls not for any good works but for providing him dishes. Next comes *He shall praise the Lord when thou shalt be well to him*. Still even then God when they obtain temporal goods, whereas the good man praises the Lord even when afflicted by a mass of misfortunes, as Job and the other saints did. In the future it with this sinners will praise You, but only when You do well to him; if he suffers a contrary experience, he never stops blaspheming. In this tendency found quite often in wicked men it is to be avoided. Let us praise the Lord with cheerful heart at all times, for He is always achieving our salvation in periods of both ill-fortune and good fortune.*

20. *He shall go into the generation of his fathers and he shall not see light for ever*. Those who imitate very evil fathers will be condemned together with them, so He says that sinners have gone into the generation of their fathers. By their fathers he means not so much physical progenitors as those whose manners they have imitated. As He says in Matthew in the gospel: *You are of your father the devil*.¹⁸ He adds: *He shall not see light for ever*, for sin overclouds and removes from sinners the light of wisdom, so he adds *He shall not see light for ever*, for even in this world no eye those on him since his guilty heart was shrouded in the mist of error, likewise he shall not see it for ever because he has not deserved to obtain it through the faith of his righteousness in this world. For the new light which illumines every man that comes into the world¹⁹ is the Lord Christ, and only sinners are allowed to see Him in His deity.

21. *And man when he was in sinners did not understand he had been compared to animals beasts, and made like to them. After forewarning us with these necessary words I have ended this most beautiful psalm by*

belonging repetition of this verse.⁶ He wished the singer to abandon this evil way of life after realizing from repeated rebuke that his foul condition was troubled.

Conclusion Drawn From the Psalm

This psalm is to be read importantly and stored in the treasury of the memory, for life seems as if the manner that we must listen to it with our hearts' ears. Christ Himself seemed to merit, since He extremely urged that men listen to it in all quarters of the world. It contains all that pertains to contemplative and moral instruction. As that notable verse proclaims: *My mouth shall praise you, and the meditation of my heart praise you.*⁷ Truly Truth has unfolded to us what He promised, may He now make His precepts become sweet and clear in to our hearts.

COMMENTARY ON PSALM 48

1. *A psalm for Asaph.* Asaph was the son of Binnahid. We read in Chronicles⁸ that he was chosen as one of the four teachers of cantors to play psalms to the Lord on musical instruments. In accord with the meaning of his name he directed to be cited in this heading not as the author of the psalm—we have made this point about others—but as an outstanding musician, so that he could tell us something through his name. The sense of this name, which is its own full of mystery for the Jews, points to the *synagogue*⁹ which speaks in this psalm. But here we must understand it as the faithful synagogue of the Lord, which book believed that Christ would come and embodied His coming with exultant anticipation. In it were numbered the patriarchs, prophets, Nicodemus, and also the apostles and all who believed with pure devotion. We must clearly realize that this psalm prophesies both the first and the second coming of the Lord. Psalms 92 and 93 are known to proclaim the same things, so the unbelieving Jews are easily de-

prayer of any crime, for they do not accept what the very synagogue serves. What then do they worship, if they spare the words of the synagogue, which they claim to reject?

Division of the Psalms

In the first section the faithful synagogue, which now comprises the Christian people, speaks of the first and second coming of the Lord Christ. In the second part Christ the King himself speaks. He warns the people that they should shun the circle of sacrificial victims, and instead offer a sacrifice of praise. In the third section the devoted synagogue already mentioned speaks afresh, according to sinners their wicked deeds.

Explanation of the Psalms

The God of gods, the Lord hath spoken and he hath called the earth, from the rising of the sun to the going down thereof. So that no individual should believe that the Lord's communication is to be accorded but modest importance, His power is fearful both to him, so that the beloved name of all mankind may be revered, which is the title accorded to man who in their earthly life receive the grace of the heavenly Majesty in His words of constant praise. *I have said, I'm are gods, and all of you sons of men may slight?* They are called both men and gods because grace, not nature, grants them both titles. The God of gods is the Lord Christ; with the Father and Holy Spirit He is truly called God of gods, though the title is not wholly appropriate to the Godhead because the human tongue cannot, as we have already said, indicate the height of the Godhead beyond that. *Dear Christ* in the Greek language means *love*; and since He alone is to be feared the word assumed the role of a title. We read in Exodus *My name I have said I did not show them!* From this we are to realize that the name is secret, and is known to have been revealed not even to the men ministers, for He speaks through prophets, through apostles, and more powerfully through His own mouth.

Next comes, And he hath called the earth. We must interpret earth here as the human race already scattered through the whole world. Because of this which is hidden, it is said to be hidden to everyone

how could He have called that which could not hear? This figure is called *synecyope*,² when what is contained is given the name of what contains it. The psalmist wrote: *From the rising of the sun to the going down thereof*. By the course of the sun he points to the whole world, for its brightness rises and sets over the whole earth. The address of the body immediately followed this so that the elevated Physician could attract all nations, wounded by base opinions, to the healing which is held in Him. As Christ Himself said: *Come to me, all ye that labour and are burdened, and I will give you rest*.³

2. *Out of Zion the beauty of his beauty*. Here Jerusalem is meant. It is within this city that the mountain gives like gold metal or pure beauty. This speaks on leaving the city announced through the whole world Christ's lovely beauty. As Isaiah says: *The Jew shall come forth from Zion, and the word of the Lord from Jerusalem*.⁴ It is a revered city, a holy hill-top, we can rightly call the *acropolis* dwelling of our King the earth's citadel. Observe how fittingly we are interested. In the previous verse the synagogue had said that Christ the Lord was summoning all nations, now she also points to the place from where His teaching flowed over the bounds of the whole world as from a mine and most rich stream. The words of the psalm are in harmony with this verse, which begins from Jerusalem and traverses all nations, for Christ began to be proclaimed from there.⁵ His lovely beauty is known, as another psalm utters: *Thus are beautiful above the sons of men*.⁶ We explained sufficiently in that place why He is called uniquely beautiful.

3. *God shall come manifestly, our God, and shall no longer remain a Jew shall there in his sight, and a mighty respect shall be round about him*. After the synagogue of the faithful had said much about the first coming, the passage to Christ the Saviour's second coming, which by the figure known as *ides*⁷ she describes with marvellous imagery in the form of different similes, so that He seems to be present rather than seem to come. By saying that He shall come manifestly, she shows that He was not dead to all in this first coming, the Hierarchy was hidden by the cloud of the flesh. As Paul says of the faithful: *If they had known us, they would never have crucified the Lord of glory*.⁸ He will indeed come manifestly, when He is not to be walked on a cross, but to judge the world. The word manifestly is adopted from men from whom the whole due was made available for celebration: the word derives

from a crime also, for he lives from the early morning."¹⁶ She reports that with us so that the unfideliſh may not believe that they ſtand Him, for the God of Chriſtians is the God of gods who ſhall both come manifeſtly and not keep ſilent. He is ſilent only when this world runs its courſe, when He does not condemn blaſphemers and ungodly men with by a harſh ſentence, but ſustains ſinners towards the healing of converſion. He will not be ſilent when He ſays in the world: *Depart into eternal fire which was prepared for the devil and his angels.*¹⁷ So ſometimes He ſays: *I have been ſilent, ſometimes ſurely I will not be ſilent for ever!*¹⁸

As for what follows: *I fire ſhall burn in his right*, it is the ſpectral coming of the great Judge already mentioned which is being deprived with mystical power, for fire is said to move forward, so that the man who is silent from that he will know. The *silence* And a mighty trumpet shall be raised about him. The trumpet is not driven by winds, nor moved by surge, storm, rather a cheerful voice arises through divine power, so that the Lord's threshing-floor is used by the pronouncement of His justice. Thus He separates the corn from the chaff, as other words, the good from the wicked. This adjunction is rightly called a trumpet, for it will come unexpectedly, and with extreme speed will march men up to meet His decisions. *Mighty* is also aptly added. We are given to understand the extent of its strength by the fact that with the speed of a moment it winds out the whole human race according to its merits. As Paul says in a moment, *in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall rise again.*¹⁹ *A mighty trumpet shall be raised about him* is a quite apt observation, for the just will take their seat in judgment with Him, as the gospel promises.²⁰

4. *He shall call up heaven and earth to judge the people* He will certainly do this at the judgment. The earth is perhaps reasonably said to be called up, meant as it is known to be in the lower regions, how then did He call heaven upward, when it is already above? The fact is that we must interpret *heaven* here as every just man, and *earth* as every sinner for the just man, with the Lord's help poseth himself by spiritual life while the sinner grows foul with the earthly nature of his vice. Note that at this first coming He had summoned all without distinction, so that some instructed they should save themselves in this world, as He says in the gospel: *They went out into the ways and*

gathered together all they found, both good and bad.²⁶ But at the end of the world He calls up heaven, that He may now separate the just from the wicked, that they may no longer be mixed together as here in mingled dwellings.

6. *Gather ye together his saints to him, who dispense his testament before sacrifice. Christ's synagoga now addressed the angels, who at the end of the world will by their service gather the saints from the whole earth, as Scripture says, for the Lord saith in the prophesy *He shall send his angels, and they shall gather together him all the nations; and he shall separate them one from another, as the shepherd separates the sheep from the goats.²⁷ Now comes: Who dispense his testament before sacrifice. We say that those men dispense the testament who by good deeds remain the penitents acknowledged in the course of the Testament, such as receiving guests, giving alms, devoting himself to charity. Clearly this is more acceptable to the Lord than the sacrifice of cattle, as that worthy deeds are offered to Him instead. Or as some would have it, this can be understood of the Jews in an ironical or censorious sense, when the scoldingly praises what is cheap, as if she were saying: "Gather before the Lord those men to perform their holy duty, and who instead do impious deeds, and who because they celebrate their customary sacrifices to the Lord think themselves worthy of sanctification."**

7. *And the heavens shall declare his justice for God is judge. This returns us to her native meaning, intimating by it how the just man is whom is granted the task of discerning the divine word. She saith: For God is judge, as if to say, "For He cannot be deceived, and knowing as He does all things clearly, He distinguishes without error." The claim is made truthfully and peculiarly of God; nothing is offered Him, nothing is represented before Him, no deed escapes Him, nothing on which He can in judgment be hidden from Him.*

8. *Woe, if my people, and I will speak, O Israel, and I will testify to thee, for I am God, thy God. We have come to the second section, in which "Heath himself" now speaks in His own person. God does not wish His words to be received to no purpose—as Scripture says,²⁸ the wise should not receive pearls—as I have said to the people. Now, that is, hear with devotion. We say that people hear when they heed what is enjoined. As Scripture has in *He that has ears to hear, let him hear.²⁹ My people denotes the crowd of the condemned. With the words And I**

will speak, understood "words of profit. If you do not hear them, the result is my silence at your death."³ Israel, as we have frequently said, means "Living God." "So if you are His, do not neglect to hear His for seeing His implies obedience in the future!" Terrifying means giving testimony, the Lord will do this especially at the Judgment, when He will examine the deeds of each of us. Then He will give testimony to His faithful, when He will say *I was hungry, and you gave me to eat,*⁴ and words such as this. Next comes *For I am God, thy God!* This is what with earnest intensity He wanted the people to hear, for He was in general the God of all alike, of the willing and unwilling, and in particular of those who love Him with qualified hearts. When He says: *Fly*, He shows that the people were faithful to Him. The repetition *God, God* strengthens the mind, so that words may not slip away through being uttered only once. The phrase, *I am*, belongs to the divinity. It does not change with time, but is always there, and remains eternal. In the reply to Moses was *I am who am*, and again He *is who has sent me*⁵ But we must first investigate why God alone claims this term which denotes existence for Himself. When it was spoken, there were angels, heavenly creatures, and all earthly creatures as were destined to exist. But because He is the only uncreated and eternal nature which did not begin to exist and subsist as one divinity in three Persons, God alone is rightly said to be, for His mode of being for His existence, but even abides by the strength of His own power. Is in there is another nature, a single reliable, one if not, is confirmed by these letters, so we are taught that the holy Trinity is one God.

5. *I will not require the sacrifice of beasts, but thy holocausts are always in my sight.* The divine Teacher and most perfect Educator wishes to divert the Jewish people from the things of the flesh, and to guide them to the mysteries of the spirit, and so He says that sacrifices of cattle are not to be sought. He states that if a man were utterly to despise the sacrifice of animal victims, he is not as that count to be reproved. He states that instead those holocausts are to be offered in His sight which are bestowed on holy men with humility of heart. *Melioratus* means sacrifices which, after the offering, were burnt by fire applied from above in Latin the phrase is *incensatus*, wholly burnt. When Christ came, He opened them because He was the true Victim. There is another holocaust which the Lord requires in al-

ways to His sight, this is what our minds are fired with desire here and hood away their sins in affliction, and like stars belittled there and consume all their faults by means of the body.

9. *I will not rely on/let me out of thy hands, nor let go/let me go of thy hands.* Through this verse and the two which follow the lonely moments what He proclaims He is rejecting. This figure is called *tristrophe*¹⁴ or *trist* movement, when we combine several points in a few words. In case the human mind should harken back to the old sacrifice on burning the wood holocaust, He explicitly rejects that former custom so that we may interpret in a spiritual sense what was previously understood in a sinful. But when He rejects these two types of victim, He indicates that all sacrifices of earthly times are to be utterly evicted. The whole is signified by the poem.

10. *For all the beasts of the woods are mine, the cattle on the hills and the deer.* He gave the reason why life does not escape from His people the sacrifice of animals in these words: "I do not seek from you what I know is mine. Perhaps the poor man does not possess an animal because he could not catch one, or was unable to find one." Instead He seeks an upright faith and devoted praise which all can offer through His mercy, even those blessed with no earthly possessions. It is in this sense that life occupies the rest of His law. He adds: *The cattle on the hills and the deer*, so that we too should put faith in the availability of these, and should disregard his conscience believing that by sacrifices he can expiate the sins of a wicked mind. This verse can be understood in another sense: the beasts of the wood represent pagans living in the many fierce superstition in the forests of this world, the cattle on the hills are the simple persons in the Catholic Church who are known to dwell on the summit of faith, and the deer point to the apostles and prophets who toil continually in the fields of the Lord. So by means of these allusions appropriately set before us, He perfects the Catholic Church which is to be assembled from different parts of the world.

11. *I know all the flocks of the air and will no to the beauty of the field.* Do not take I know in the sense of our feeble knowledge which when occasion offers, gets to know something there and then. The Lord knows the whole creation before He made it, everything which could have come into existence did so in His presence. Who can know all the flocks of the air except the Majesty alone? With this short verse

He embraced all things, for He knows all the fowls of the air, and can name their number. He claimed to have the beauty of the field only with Him because He is wholly everywhere. As the psalmist says of Him *I fill heaven and earth*;¹² but we must interpret this in a spiritual sense. Fowls of the air represent the countless heavenly virtues such as angelic powers, which in a spiritual sense rush across with swift motion according to their holy will. The beauty of the field represents the Gentiles who were so barren in Christ the Lord; this is truly beauty, for the world's outer glory is properly interpreted through the agency of Him.

12. *If I am hungry, I will not call this, for the world is mine, and the fowls thereof*. The God of psalm, as we have often observed, desires to express His will in terms of human feeling for our understanding. So He says He is hungry though He feeds all bodies and though consumption of Him is the constant food and satisfying refreshment of all spiritual substances. Next comes *For the world is mine, and the fowls thereof*. Here He rebukes impetuous idolatry, and gives this reason: "Why should I seek from you the sacrifices of saints, when the whole world is known to be mine?" The *fowls thereof* refers to the diversity of creatures. Solomon's comment must come to give thought to necessary sacrifice of unity the Godhead prefers to an offer Him an upright heart in which we are known to have erred, so that what was previously foul with error may become most pure with the cleansing that brings salvation. And remember that by these references He indicates the number of the preachment, which is to be filled out not merely from the synagogue of the Jews but also from the Gentiles.

13. *Shall I eat the flesh of bullocks? Or shall I drink the blood of goats? In how many ways He desires to give an account of His will! How will summary things be welcome to Him? Does God eat bullocks' flesh or drink goats' blood? For the rejection of these can result in when the needy receive them, when the hungry man eats and the thirsty man drinks. God in the person of the poor accepts what He does not allow to be offered Him as sacrifice.*

14. *Offer to God the sacrifice of praise, and pay thy vows to the most High.* Up to this point He has mentioned what He rejects; now He states what He demands. The words of the statement are few but clearly wide in meaning. Who offers the sacrifice of praise except the

person distressed from earthly evils, for person who dies in the world to become a victim for Christ? The Lord is not pleased if a lone individual sings His praises unilaterally. He looks for an act worthy of approval, not a methodless ruse. So let us sacrifice to the Lord by joining the wisdom with which He orders all things, the kindly love with which He spurs sinners, the courage with which He conquers the devil. The true sacrifice is not applicable solely to the slaughter of cattle, but also to every offering which wins favour for us as a pious presentation. He sometimes refers to the most High who makes preparations for them by making such sacrifices as the kindly Lord requires. He adds: *My*, so that you would not choose to look for external things—a rich post, a fat steer, and the cost which mental reasoning realises are external. *My* has reference to the heart's action lying in the recesses of the soul; this is not sought externally. *Power* and *rich power* is equally, the needy man is richer in it, and by it the humble of heart is much more exalted. But let us examine this more carefully, for here too we find a type of language which general eloquence does not display. God says: *If I am hungry, I shall not tell thee*; there is no change of speaker, and a little later He says: *Offer to God the sacrifice of praise*, and in the following verse He has added: *But to the silent God shall tell*. . . . The sequence of our normal speech required Him to say: "If I am hungry, I shall not tell thee," and the next, "Offer to me the sacrifice of praise," and "I have said to the silent, why dost thou declare my justice?" Though so rare and the same Person He speaks of Himself, He seems to interview a second spokesman. In His words, and then is rightly counted among the pronouncements of divine Scripture.

15. *And call upon me in the day of thy trouble and I will rescue thee, and thou shalt glorify me.* After stating the kind of sacrifice which appeased Him, He now promises the reward of that offering. He orders: *Call upon me*, so that none would set hope in earthly consolation, in which all things are transient and consolations fleeting. In the day of thy trouble, that is, when another afflicts you, not when you are needed; that no enemy has escaped you. For our trouble is that which arises out of fear for our own salvation, not that proceeding through fear of our bodily preservation. As Paul says: *For the career that is according to God worketh justice stronger unto salvation; but the service of the world worketh death!*¹² *I will rescue thee*. In other words, "I will free you with the utmost speed, since you are troubled by the

devil's supporters), and then shall glorify me. "You must declare me great for ever, for I am freeing you from punishment, and shall set you as husband and wife."²⁵ Some wish to refer this verse, or such its benediction promise, to the closing stage of our life, when the soul as it passes from this life is disoriented by the struggle with evil forces; or we read that the soul of Moses was impeded in this way.²⁶ See what small things the Lord sets at naught, and what great things He will afford us!

But to the sinners God hath said: *Why dare thou declare my justice, and take for granted my sentence in thy mouth?* We have come to the third part, where Ananias, the devoted synagogue, again speaks, and because the Lord had earlier said that He could accept men's prayers in place of sacrifices, she is anxious that sinners should not abuse in this promise and say: "Praise alone and not deeds that win approval are known to have been required of us." She makes this statement with all the inevitability of reason, and proceeds from presuming to sing God's praises those whose distorted conscience could be an obstacle. This figure is called *perennitate temeritatis*; it does not trouble us until a reply from the other person.²⁷ Wicked men are forbidden from presuming to take part in conversations with God. But ponder more deeply the fact that this is said about the sinners described before, the sons of men: *Understand these things, all you that forget the Lord!* But the divine clemency does not forbid the converted and repentant to utter praises. It is the hard of heart, who do not return from their wicked crimes, who are prevented from declaring the Lord's justice, that is, from entering even in general speech anything about the Majesty, for the mouth which presumes to declare the Lord's justice must itself be just. It follows that unwisely presumption should not handle this Testament either; so that holy and revered words do not appear to be able to emanate from a wicked and blasphemous mouth. Is Scripture has its elsewhere: *Praise is not worthy in the mouth of a sinner?* Testament refers to both the Old and the New, for where one is mentioned indifferently both are being cited. This verse can also refer to heretical teachers presuming to teach God's law, for taking for granted suggests the presumption of the unexamined. It does not mean that she was forbidding believers to read Scripture when she depicted as naive a warning to sinners in particular.

9. *Seeing that their hated discipline and chastise my needy behind*
that. She begins to make count of those in whom God's word is known to be forbidden, that man hates discipline who grumbles with wicked presumption at justified correction, and does not wish the Lord to punish him for his sins. We obtain salutary chastising if we love more the means of our correction. It is better to be afflicted here for a short time than to be condemned at the judgment. In addition, he who despises divine commands, and does not keep in view what is appropriate always to behold, puts the mouth of God behind him.

10. *If thou shalt be a thief, thou shalt run together with him, and with adulterers thou hast been a partner*. He who forbids leaves serious condemnations much more greater ours. What is death by comparison with murder? Or adultery compared with marriage? We must assume that He appears to have forbidden all sin with the prohibition of *thou run*. This figure is called "the whole from the part," and is known to be employed both in this psalm and earlier. He rebukes the sinner for running with the thief, that is, for joining him in the shared intention of committing crimes, so that the crime which the thief could perhaps not achieve alone be perpetrated with his help. We must carefully examine the words. *With adulterers thou hast been a partner*. If by a gift of money or by advice or praise he makes help in an adultery so that by this means he attains his desires, he undoubtedly shares in the adultery. If a man has the opportunity, he does not recall the sinners from evil, he becomes a partner in the sin, because we owe this obligation to change, not to allow ourselves or others to perish.

11. *Thy mouth hath abounded with wickedness, and thy tongue fastened death*. First she rebukes sinners for theft and adultery they are now further accused of wickedness of heart and craftiness of tongue. We must interpret mouth here in the thought of the heart, because the it is aptly seen of the tongue. The wickedness of our thoughts demands when the human mind advances in the delights of this world and proceeds through different varieties of sinning with wicked intention. *Now comes that thy tongue fastened death*. This must be understood in many ways. He who praises falsely drunkards, he who advances malicious designs before with similar wickedness, and finally all that is not true and simple is the outcome of polluted imagi-

neys. The expression *fashioned* is most appropriately used because it is the custom of deceivers to order their falsehoods in such a way that they coat the core of lies with a certain charm of words. So we shall read in Plots 34: *They have ordered their words smoother than oil, and they are deceits.*¹²

10. *Sitting, thou didst speak detraction against thy brother, and didst lay a scandal against thy mother's son.* Sitting is the posture of one who listens, so the blame is more pronounced because he has not slipped into detraction of his neighbour through the operation of some chance, but has invited into extended obloquy of his brother. *Abuses* here we must interpret as all who are close in the flesh, for she is no spiritual issue of our spiritual kin. But notice the care with which this sin is condemned, in that he who has involved himself in such wickedness may be absolved among the greatest sinners. In the opposite James says *He that detested his brother, detested the law and judged the law!*¹³ Next comes *thou didst lay a scandal against thy mother's son*. The mother's son refers to the collapsing of the Church, to which we are joined in brotherly love through the birth of regeneration. So the person who lays a scandal against his brother is he who devises heretical sins or other traps by which the innocent person can be caught. Of such people the man of wisdom says *He that speaketh untruthfully is deliver himself!*¹⁴ The word *lay* was apt because of the traps set in ambush and concealed by verbal cunning, so that simplicity will be guard may be caught by hidden bonds.

11. *These things have thou done, and I was silent. Thou didst desire inquiry, thinking that I shall be able to thee. I shall reprove thee, and set it before thy face.* Observe how the fathers here in one sentence the more diverse statements made earlier. She says that when slavery were kept at work, the just Lord too quickly postponed His judgment, so that time for conversion could be found while the penitence of unrepentance was in abeyance. But she explains what belief arose in these wicked minds from the Creator's kindness. She says *Thou didst desire inquiry, thinking that I shall be able to thee*. This is the tendency of carnal men: we allow evil to be committed and bid to reeve them speedily, we seem to be in sympathy with them through similarity of offences. We were mistaken that the wicked man has this love of

the Lord, that because life comprises judgment the crimes of men are thought to have pleased Him. But a just sentence is pronounced on that deluded understanding. Earlier He said that His words were not behind the sinner's back; now He says that by the opposite side each person's sins are to be set before his face. Through this statement we know the nature of the judgment to come: every sinner will see before him what he thought had slipped by through the mercy of oblivion. 'What unfounded apprehension and how beyond estimating, that men should see the things which they know are the cause of their journey to eternal punishment!

11. *Understand these things, you that forget the Lord, lest he smite you away and there be none to deliver you.* Here there is an apostrophe or turning towards those sinners who the earlier forbade to become the Lord's priests. He says (*Understand*), that is, faithfully obey. So that you might not think that this was addressed to all sinners, the addressee *You that forget the Lord*. It is the sinner who prays and punishes himself by self-imposed satisfaction who does not forget the Lord. So the text shows in small compass the persona of whom this is said. It is a boundless sin, inexcusable negligence, to forget the Lord who has secured us in our souls, who looks out flesh and protects the faithful from all adversity. It is certainly madness not to remember Him who is clearly always present with us. But who are they that forget the Lord but those who despise His commands with wicked presumption? Next follows: *Lest he smite you away, and there be none to deliver you.* When the devil smashes us, there is One to deliver us from subduing him when the Lord drags a man to punishment, there is none who can free the condemned one, but the very author of sins is condemned to eternal torments.

12. *The sacrifice of praise has glorified me, and there is the way in which I will show him the salvation of God.* This is pointed against those who through unworthy presumption to sing the praises of the Lord. *The sacrifice of praise has glorified me*—not that which wicked men sing, but that which a pure heart is wont to offer. The Lord is honoured by that sacrifice of praise which has been consecrated by purity of faith and worth of deeds. There follows (*And there is the way*). By the way He means the most blessed pathway. He explains where this path leads

with the world. *I will show him the salvation of God.* This is the splendid path which leads to the Creator of heaven and earth, but this way which is closed to wisdom can be seen but by naïvely minds. If we walk it with pure hearts it leads us to Christ, and it becomes for us that ladder which led those who mounted it to heaven.

Conclusion Drawn From the Psalm

This would be a most profitable psalm if only the Jews' wickedness were willing to recognise it. Initially it discussed the incarnation of the Lord. Further, the Saviour himself warns that His devoted people must abandon earth as sacrificial victims, and discharge the sacrifices of the heart, and He forbids the sinner who did not believe in Christ to profane the Guffered. Next He records the nature of the sacrifice of praise which is to be offered. Finally, He revealed how the sinner is to be judged. Why, you Jews, do you still act foolishly? Why do you not fear your own death? Listen to the synagogue as He proclaims the Lord's incarnation and the future judgment. Believe that He whom coming was foretold has already been seen. The remedies which you seek are not far off. The next psalm absolves you, if you listen to the rewards of repentance. Why do you cut yourselves off from the universal remedy? That which drives us away from you too. Let us say together: *Woe me, woe me, O God, according to thy great mercy!*¹ Look haply, take the flesh which you crucified, drink the blood which you shed. A holy confusion can absolve the sin which nobody prays clearly committed.

COMMENTARY ON PSALM 119

119. *Until the end, a psalm of David, when Nathan the prophet came to him after he had sinned with Bathsheba.* It is worth examining this psalm a little more carefully, so that we may discern its lesson through the Lord's kindness the deep mystery of His power. Because the king and prophet pronounced himself in making humble satisfaction, in the history of the Kings *eterna*,² and because he rebuked his sin and was not ashamed to confess it publicly, the most holy Fathers decreed that

he was worthy to be honoured as a specially concerned type. For blessed Jerome, among others points out that Bathsheba manifested a type of the Church or of human flesh, and says that David bore the mark of Christ; this is clearly set up in many places. Just as Bathsheba when washing herself' enclosed in the bosom of God's delighted Davidland deserved to attain the royal endowment, and her husband was slain at the prince's command, so was the Church, the assembly of the faithful, once she has cleansed herself of the filthiness of sin by the bath of sacred baptism, is known to be joined to Christ the Lord. It was indeed appropriate in those days that the future mysteries of the Lord should be manifested by a deed of this kind, and that what men considered a blameworthy act should be shown to point to a spiritual union to a great mystery. For God also ordered the prophet Sam to take a harlot to wife⁸ so that it might become clear that the Church of the Gentiles, included by incision, would be cleansed by union with the Lord. We find that this was enacted in figure also by Josiah and his daughter-in-law Thamar;⁹ as Paul says: *All these things happened to them in figure.*¹⁰ Augustine, in the books which he wrote against the Manichee Franks,¹¹ discussed this typology of David and Bathsheba amongst other subjects most carefully. In this and any other parallel way of great service to the world, because though he sinned he was to make such satisfaction, and thus humanity was eternal salvation from the sinuous record of sin sins.

And you, how great was the blessed man's humility in acknowledging his fault when he showed such courtesy in making satisfaction after he was pardoned? That sin of adultery is shown to have been foreign and uncharacteristic, since it was haunted with such conscientiousness of mind. The sudden confusion of the thief arrests us; we rejoice that Peter's sins were quickly in evidence; the short-lived humility of the publican we had charming.¹² But David with his more prolonged attempt to wipe away his sin afforded all men a chance to absolve themselves. He ensured that his story, running down the faces of people who came after him, was dated with an lapse of time. Let us note also the prophet's humility: his inner voice testified that prince's heart and he directed his finger at himself, for he knew that the rebuke by which he was blamed was just. Then that ruler over huge nations became his own harshest torturer, demanding from himself a penance more which he could scarcely have borne at another's command. It is

the common practice to excuse one's own sins with specious explanations, but this most powerful King directed instead to accuse himself in the sight of all, his whole judgment: the people had been accustomed to first pronounce himself guilty, to be deserved absolution from the Lord because he did not defend his faults. It is in many joyful times that we must chiefly be on our guard against sin. When persecuted by Saul, he who had stoned in the security of his kingdom practiced many virtues. We are instructed by this that we ought not to seek happiness in this world, since we make more progress in affliction and we die more in good times. We must remember that in this psalm the storm of the argument is that called "conversion"; in this the defendant does not defend his action by argument, but simply asks pardon.⁸ There is no doubt that this can be seen as a general rule in the penitential psalm.

Division of the Psalm

We observe that this psalm is fashioned in a most appropriate arrangement with five sections. Just as all sins are gathered under the five senses, so the evil incurred can be expiated by the same number of healings. The first is satisfaction, consisting of the most perfect humility. The second is grace in the Lord's mercy; it is always profitable for the faithful to possess this. In the third is embodied the plea that the Lord may direct His gaze from the penitent's sin, and that instead the holy Trinity may gaze on him with mercy. In the fourth he appends the message that all sinners should be turned more and more towards a longing to make amends in the hope that such great wickedness may be pardoned them. In the fifth part is mentioned the cause of the Church, which was to be built through his zeal at the Lord's coming; at this point he rejoices and promises that mercy will be offered at his atonement. Thus the pious supplication is concluded, and the joys of salvation to come are announced.

Explanation of the Psalm

1. *How many an eye, O God, according to thy great mercy of heart, that according to the multitude of thy tender mercies has not forgotten:*

When this most powerful King, an ascending victor over many nations, found himself rebuked by the prophet Nathan, he did not think to confuse his sin openly or have recourse to the harmful custom to which even heathen in their inner consciousness, like at once prostrated himself with abject humility, offered himself as God, and repentance in his prince's purple made atonement with holy tears. The faithful servant does not cling to harsh denials, but quickly realizes the links which he has contracted. What a marvellous beginning! By saying to the Judge *Have mercy on me*, he is soon to have removed the sword from his side. These words are not disposed, but always found in an atmosphere of sin. This is the only means by which we can be defended when on trial without opposition. He sought the mercy of heaven which he could not defend, but which for this was in every way greater than his sin. Who could be competent to explain its extent, as the most holy Fathers have said? God removed the Throne of the world from heaven, and clothed its Founder in an earthly body. He made camp with mortal man Him who remains equal to the Father in eternity, and for us clothed the Lord of the world in the form of a servant, so that the Royal itself endured hunger, the Fountain of life thirsted, Strength was weakened, and all-powerful Life suffered death. In short, what greater mercy of heaven could there be than that the as the Throne should be created, the Counsellor should be the servant, the Redeemer sold, the Exalter humbled, the Life-giver slain? This was the great mercy of heaven which the holy man could not explain, but he readily believed that he was absolved through that mercy which he already knew could free the human race. As for the words, *Have mercy on me*, O God, according to thy great mercy, this is the mode of argument from *eschatological conviction*—“mercy proceeds from the focus of the heart’s mercy. Mercy comes, and according to the multitude of thy tender mercies blot out my iniquity. What could the Lord fail to give, when He was begged to show pardon in accordance with His own nature? The extent of God’s kindness overtops any dimension of sin; no sin could prevail against an appeal for the aid of such great mercy. This argument is called “from the greater to the lesser.” The Lord’s mercy is much the greater, though our sin seems great. So he prays the discharge of fatherly love in all his sin, since through the prophet Nathan he had obtained forgiveness for his present wickedness, and thus deserved additionally to escape the sin which he remembered

having considered in other times. With the greatest probability he wanted no trace of sinning to remain, for only those whose entire sins are expunged are enrolled in the book of life.

4. *If I tell me everywhere clean of my iniquity and cleanse me from my sin.* He must be carefully cleansed, for he is stained with the poison of wicked deeds. He who is spotted by the contamination of darkness is not washed clean without pain. *Everywhere* means on all sides, at every point, so that the Lord might purify also the sins which He knew had been committed earlier: if, indeed, he is washed in such a way that he is not absolutely clean but he added *Cleanse me*, so that no iniquity could remain in him. This washing, which removes the stain of sin so as to make what is foul whiter than snow, is seen to denote the purity of baptism which brings salvation. By this all sins, both original and personal, are so cleansed that it remains as to the purity in which we know the first Adam was pronounced. Would that we could preserve the dignity of this great gift so that sin should not sprout again and bludgeon us! For the prophet, as he purgates sacred baptism, begs to be cleansed of his iniquity, so that more relaxed in his unstained state he may not seem to be indifferent once he is pardoned. We ought to take the greatest precautions that our circumstances do not become subject to punishment. As Solomon says: *Only as he shall will a man be proud*.¹²

5. *For I recognize my iniquity, and my sin is always before me.* The prophet is aware that the Lord's law is such that He does not seem to be just as well, and he appropriately introduced justice into his plea as that his request would be more readily heard through the incorporation of justice. He knows that sin must be pardoned, but says that the Lord must spare him because he confesses from his own mouth that he is condemned. As Solomon puts it: *The just man is his own sinner or the sinner of his speech?*¹³ So let us observe that he says: *I recognize*. The sins which we commit with knowledge are greater than which we do in ignorance are not. Alternatively, all can know their sin, but the only persons known to acknowledge theirs are those seen to condemn them by personally confessing them. Perhaps repentance lies in avoiding future sins and lamenting those of the past. Initially after his sin, when the prophet questioned him, David replied that the man who covered

the poor man's eye, not belonging to him was worthy of death, so that David did not believe that his sin should be forgiven, but now as he prostrates himself and utters suppliant groans, he regrets that the sin must before him like some shadow of a glass. He utters *Always*, because he continually sees the sin, even when he closes his eyes. This regular contemplation of his sin reveals the persistence of deformed supplication. Never then we look at such things with the mind's eye, we forget having done them. The Lord said in the previous psalm, *I will approve thee and set thy iniquity before thy face.*¹⁴ This is what the most holy man did to himself when he said *And my sin is always before me*. He was right to seek forgiveness, for he seemed to have observed the shape of the judgment to come. This figure is called *presentiments or anticipations*,¹⁵ for David fears the most grisly appearance of his sin as though already on trial at the coming judgment.

8. *To thee only have I sinned, and there does evil before thee: that thou mayest be justified in thy words, and mayest overcome when thou art judged.* Here a second example of a conclusive syllogism appears; we have already mentioned this at Psalm 25.¹⁶ The proposition of it is "The Lord is justified in His words, and he overcomes when He is judged." To this is joined as conclusion the statement earlier set down, *To thee only have I sinned, and there does evil before thee*. It is clear that the customs of the ancient allowed this practice without censure as the expression of syllogism.¹⁷ Now let us return to explanation of the words. If one of the people errs, he sins before God and the King, but when the King errs, he is answerable only to God, for there is no man to judge his deeds. So the King rightly says that he has sinned to God alone, for only God could have investigated his conduct. And because he knew that God is everywhere, he rightly lamented that he had done evil before Him, and rebuked his own luxury for not feeling to sin in the presence of so great a Judge. The words of the Lord are rightly said to be justified, for undoubtedly His words are always fulfilled. As He Himself says, *Heaven and earth will pass away, but my words will not pass away.*¹⁸ Next comes *And thou mayest overcome when thou art judged*. God's justice is so great that He seldom or is judgment in company with men. He Himself says, *Judge between me and my vineyard*¹⁹ and elsewhere, *My people, when have I done to thee, or in*

*what have I imagined thee? Answer thou me!*¹⁷ This is why the prophet now confesses that the Lord has such justice on His side against him: that He is totally victorious in the judgment. As Jeremiah says: *You shall say to the Lord our God: as you are just, but in an confusion of face face!*¹⁸ David was reflecting that he had been made a king from being a shepherd, that he had received a people under his dominion, and that he had done wrong without thought for his honour. So it was inevitable that the prophet should be warned in a judgment conducted by another, for he was men to have been defeated by his own examination. Some commentators refer this to the Lord's Passion, when He was judged and He prevailed, and after being condemned freed the world.

5. *For behold, I was conceived in iniquities, and in sin did my mother bear me. Where the witness of the sin is reduced, since his personal offence is compared to wrong-doings at large, and so the very number together with the confusion of sin round the play of the good judge. In the same is this:*¹⁹ I need not mention that I have committed the sins of which I am accused, for it is already clear that I was conceived in iniquities springing from original sin, so that I had incurred sin before commencing my life.²⁰ This argument is called "from antecedents."²¹ It is now unprecedented that the man conceived in iniquities and born in sin should do wrong. What is humbler and simpler than to confess all our sins, when we are accused of one? It is even right that he was readily pardoned, for after being granted forgiveness he never-to demonstrate his guilt in many ways. Let the Pelagians²² learn in this, and let us see shame that they oppose the clear truth. How can it be that at any age, however young, we do not need to be pardoned, since we enter this world burdened with the weight of sin? Job was proclaiming this in similar words: *Where is pure before thee, not even the child who is one day old upon the earth?*²³ Paul the apostle cannot say this among similar things: *We were by nature in sin pure children of wrath, even as the rest.*²⁴ Again Paul says: *By one man sin entered into this world, and by the devil and is death passed upon all men, in whom all have sinned.*²⁵ Moreover I wish I could answer this in the gospel with this definitive statement: *Amem, amen, I say to you, unless a man be born again of water and the holy Spirit he cannot see the kingdom of God.*²⁶ So I

ask, why are children excluded from God's kingdom, since they cannot be blamed for the wrong committed? It must be that they are kept in subjection to original sin before they commit personal sin; they are known to carry with them the sin of the first man. There are other most certain proofs of this, and so the wickedness of men should not derive for themselves sacrilegious crimes.

There is also the Pelagians' second wickedness, for they so unwillingly live with in their human powers that they believe that they can derive or earn some part of their own reward without God's grace. If this were possible, why should the prophet say: *My God, in mercy shall justice end?*²² When you hear that you have been frustrated by the Lord's mercy you are given to understand that nothing of your own deriving covered first. In another psalm can be seen: *Unless the Lord build the house, they labour in vain who build it.*²³ He also says: *By the Lord are the steps of a man directed and he shall like itself his way.*²⁴ In another place too the psalmist utters: *The Lord lighted up them that are cast down; the Lord exalted them that are prostrated; the Lord enlightened the blind.*²⁵ Since you hear that the Lord provides, builds, directs, lifts up, illumines and enlightens when no merit anticipates Him, what do you yet but been induced to your own excuse that by which you can be justly condemned by means of your pride? But perhaps you claim that the prophet builds uppers of sin with in their words. If you will be willing and will hearken to me, you shall see the good things of the Lord.²⁶ Again, Ezekiel says: *Made to yourselves a new heart and a new spirit.*²⁷ Again, we read: *Truly if you shall hear his voice, Jordan not your heart.*²⁸ But you interpret these and similar passages most perversely, believing that men take the first step of their good intentions of their own accord and subsequently obtain the help of the Godhead, so that (in express the matter sacrilegiously) we are the cause of His kindness and He is not the cause of His own. How then will those words of Job be true: *Of his fullness is all date enriched, and grace for grace.*²⁹ Or how can that grace be termed gratuitous, if the speed of some good work precedes and anticipates it? Listen to Paul, who by his truthful praising declares that most false belief of yours: *Who shall first grace to him, and recompense shall be made him? Jew of him, and by him, and in him are all things.*³⁰ Again Paul says: *From him is*

that it will end in accomplishment, according to his good will.¹⁷ The apostle James says: Every best gift and every perfect gift is from above, coming down from the Father of lights.¹⁸

Another much more serious difficulty awaits you, if the beginning of our good intention came from ourselves, we would be laying the foundation on which the Lord could build, no sound mind certainly can approve that. So cease to maintain what you cannot fulfil. It is those whom the Lord makes to know who obediently listen, those who accept the Godhead's gift to be years with profit. Once the nature of the human race was spoiled, the Lord both granted that part of free will which brings salvation and permitted its abuse by His fatherly love. Through the divine benevolence these things have been taught us greater length by Menard Augustine, by the most learned Jerome, and by Prosper in general accord.¹⁹ But the accused hereby seem to be wholly opposed to our salvation has forced us so much on them.

8. *As I said, then has Lord made the uncertain and hidden things of thy mind thou dost make manifest to me. Just as in the previous verse he passed through our confession so that no man is exempted from transgression, so again here by his confession he begs to obtain help, because in confessing his sin he has spoken the truth which the Lord God demands more than anything. God does not take delight in our punishment, but seeks confession of our transgression. As Scripture has in I desire not the death of the sinner, but that he be converted and live.²⁰ The uncertain things are those which cannot be distinguished at all, but are gathered together under the cloak of ambiguity, the hidden things are those which the eye cannot see and the human mind cannot judge. He not only says that these sins have been revealed to him, but proclaims that they have been clarified, so that what seemed difficult even to grasp for him is clear to him clearly by a declaration. Observe that in a splendid definition he states the gifts conferred on him. By saying: The uncertain and hidden things of thy mind thou dost make manifest to me, he reveals what the prophecy is. He added another burden to his guilt, so that his sinning continually increases as he recounts his transgressions. So the uncertain and hidden things are those which God revealed to him when He showed forth His Son, first, so that the palmist would acknowledge that He had a Son, secondly, so that he would*

know that He would come from his seed to make flesh, thereby, so that he would foresee the coming events of the Passion, and proclaim the glory of the resurrection. It is because of this that he says that he ought never have sinned, since he has deserved to acknowledge such rulings. What sacred simplicity! Who could have devoted such pains to his consideration at the point he has reached on his self-examination? This line of argument is entitled *arsenic*,¹⁸ for he says that after the torment of so many kindnesses he ought not to have committed such sins.

9. *Then shall grumble me with thyself, and I shall be cleared then that wait me, and I shall be made whiter than snow.* In the previous stanza he was less low, but for this second part he relies on the Lord's mercy and makes virtue, so that he should not seem to have despaired of the almighty Lord's clemency, a sin greater than all others. Though he complies this place, he now says when he wears the heart of rock,¹⁹ it is also known to be good for a person's internal wounds.²⁰ In Leviticus it was dipped in sacrificial blood and spiritual seven times on the body of a leper,²¹ meaning that water of sin could be effectively removed by the precious blood of the Lord Saviour. This is the state with which he returns that by his prophecy he may be required, that he may deserve the gifts of sanctification through the saving blood of Christ, in whose coming he believed with devoted heart. By saying he denotes the mystery we have mentioned, they can only wipe away sin, but also show the superiority of the soul as it regains its brightness whiter than snow. There is no whiteness superior to snow to be found in bodies, but he used the phrase, *whiter than snow*, because the spiritual soul glows much more than clearest bodies. This figure is called *hyperbole* or *exaggeration*,²² where by our statement we seek to transcend something universally known. An example is that already mentioned at Psalm 104: *And he sits, he flows upon the wings of the winds*.²³

10. *In my hearing thou shalt give joy and gladness: and the heart that dwells down humbled shall rejoice.* At this point devout confidence in the Godhead is now revealed. He says that he will hear what will redouble his joy and gladness. The joy implies satisfaction, the gladness exulting rewards. The joy and gladness he shall hear is that promised to those who are forgiven: *Come, blessed of my Father, possess ye the king-*

also which was prepared for you from the beginning of the world? Nere answers: *And the bones that have been humbled shall explain—understand “where the tidings mentioned have been heard.”* This argument is called a *consequenter*¹⁰ for where these tidings have been heard you must inevitably follow. By *bones* we mean the supports of the mind, which were inevitably never humbled until this point could be absorbed. He used the word *humble* because of his awareness of his frailty, this always makes men humble for their pride.

ii. *Turn away thy face from our sins, and blot out all my iniquities.* He passes to the third section, asking the kindly Judge not to gaze at his sin which seems reprehensible even to himself. You must ponder here the commanding injunctions most splendidly offered. If we turn away our faces from our sins, it is harmful, because we forget and neglect what we ought to cleanse with contrition tears; but if the Lord does not turn away His decrees, because He judges the sin on which He gazes, how far were not the prophet prophesying *I am not study thy face from me, and I shall be able them that go down into the pit.*¹¹ And rightly, for if we are gazed upon we are absorbed by the mercy of the Saviour. As the gospel says of Peter: *And the Lord gazed at Peter, and going outside he wept bitterly.*¹² Nere answers: *And blot out all my iniquities.* David was accustomed to face blame on two charges, but he more prudently prays and begs on behalf of all his sin. He knew that he had committed very many more than those with which the immediate process of justice charged him, and so by a solitary abridgement he asked to be absolved through a single pardon of all of which he could be accused. The phrase, *blot out*, means forgive, for all our sins are blotted, so to say, on tablets when they are enclosed within the divine awareness.

iii. *Create a clean heart in me, O God, and renew a right spirit within my bowels.* We must carefully investigate these words, word by word, so that the sense can shine out more clearly for us. By *create* we mean establishing something new, so that what did not exist seems to come into being. How then are we to say that David did not have a clean heart before he sinned, when the Lord said of him: *I have found David the son of Jesse: a man according to my own heart, who shall do all my will.*¹³ These words must be understood as “return to its state before its fall.” By the prophet rules that a clean heart be created in him, such

us could not possibly have been stirred to repent his guilt when impelled by his sins, but which once established in conscience could not change its guilty plan of life. Thus will be the disposition, so holy men in particular after the resurrection. But this position who was eager for good things and fired with love for the future reward demanded that when mortal scenes no more to come should be granted him none.

A right spirit means the Son of God, the Word, of whom it is said in another psalm: The end of thy kingdom is a straight end.¹⁴ He rightly called Him a spirit because of the nature of the Godhead, for we read in Scripture: *God is spirit.¹⁵* *Renew* is used by the figure of *hyphalage*¹⁶ not that the Son Himself was to be renewed, but that He could through grace renew David, who had aged with sin. He is who renews us, for when we have laid aside the scaling of the old man, He transforms us to the new gifts of His righteousness. Just as we were old through Adam, so we are renewed by the kindness of Christ the Lord.¹⁷ *As Paul says: Stripping off the old man with his deeds, put on the new, which was created according to God.¹⁸* He added: *Within my ears, the place from which he knows that the harmful sin of voluntary corruption, he caught a remedy from both regions where he had strayed in back. Observe the liveliness with which he longs to be forgiven, so that you may understand that he wished to commit no such sin any more. Just as limbs which have been severed cannot assemble into their previous structure, so past sin cannot return to him who is truly repentant. Some people prefer the explanation known to be pronounced elsewhere: the prophet begs God to create a clean heart in him, asking the nothing other than he had, and begging that it become clean, which is already wit, for we say that to create means also to renew. Elsewhere we read of the faithful David: there is now a new creature;¹⁹ not with reference to some other being previously non-existent, but to a new brightness which had come forth in that which already existed.*

14. *Keep me not away from thy face, and take not thy holy spirit from me.* That man is carrying from one's feet who is rejected as unworthy of healing and what in the sick man to do if he withdraws from the cure? He knew that somewhere of mind and illumination of wisdom

came from His face, and he believed that if he were doomed to expiation from the Lord's face, he would be consigned to the enemy. He wanted only his person to be guard upon, for he could realize that his sin should not be witnessed. What a prophetic mind, so unassuming after committing human error! He said nothing about power, and made no enemy whatsoever about his feelings, he asked only that the spirit of prophecy, which the king regarded as superior to all else, should not be taken from him. Similarly the prophet Jeremiah assured his power with the words: *The Lord put forth his hand and touched my mouth, and said to me, Behold, I have given my words in thy mouth. As, I have set thee over the nations and over kingdoms, to rise up and put them down, and to waste and to destroy, and to build and to plant around.¹⁷* So he rightly sought that what he knew was a possession more splendid than all riches should be preserved for him. Otherwise than he did not say, "Grant me," as if he did not have it, but, *Take not away, O Lord, since a prayer of such a nature and intensity could be realized only through the holy Spirit.*

14. *Restore unto me the joy of thy salvation; and strengthen me with a perfect spirit.* He returns to the Son of God, whom he called, *Thy salvation*, to reveal that it was Christ, as whose birth salvation came to the nation. What was previously known to a few only because of their unassuming faith became well known to the whole world. So when he says: *Restore unto me the joy of thy salvation*, he is pointing to Christ, in the contemplation of whom he was joyful even in his very sorrow, he trusted on the gift of his prophecy during the fasting of his repentance. He said *Restore* because he had felt some diminution of grace, for a person distances himself from that saving grace in so far as he indulges in Maneworthy contamination with men. When he says: *Restore unto me the joy of thy salvation*, he was aware that he had undoubtedly lost the grace of the holy Spirit, which human frailty cannot possess when it sins. Near comes, *And strengthen me with a perfect gift.* That most holy king and wonderful prophet did not think it an outstanding task to provision laws to subjects and to subdue foreign nations in war; he wholly removed himself from these in thought, and more earnestly sought to be endowed with a perfect spirit, rather than he kept at the helm of the kingdom. Inevitably

me—the most “free” I can give, love I show you in fellowship of soul.”²¹ Let²² us not regard it as vain that this holy man, glowing with brightness of love, named the Spirit a third deity; it was merely because He was devoted to the undivided Trinity, and demanded that it should grant him pardon. For the Spirit is the source of divinity in Father, Son, and holy Spirit, and is rightly called one God, but in the distinction of Persons there is peculiar in the Father the fact that being by nature without a beginning, He began the Son before time began. Peculiar to the Son is the fact that by nature life was begotten of the Father. Peculiar to the holy Spirit is the fact that He proceeds from Father and Son.²³ Their consubstantial eternity and power, by an indescribable love and by their joint working, perform all that they wish in heaven and on earth. But though these things are known to us in actuality as inexplicable and inconceivable, none of the Fathers points a parallel from physical and visible objects on these facts in the way we find these properties. The fact is the bodily substance itself, which is the way, then its brightness which abides in it, and finally the heat which reaches us from its brightness.²⁴ If any such parallel can be devised for so important a topic, I think it is to be avoided as follows. The bodily substance in the way gives us some understanding of the Person of the Father in the Trinity; the brightness in it can be a parallel to the Person of the Son in the Trinity—as the apostle says: *The brightness of his glory*²⁵ and the heat in the way is equivalent to the Person of the holy Spirit in the Trinity, as we read in Scripture: *Who abides himself from his heat*.²⁶

Another example, this time from things incorporeal, is provided by the soul, which is known to be made in God's image and likeness; the soul is itself an incorporeal and rational substance, in which are present understanding and life. If it is not sacrilegious to say so, we can understand the Person of the Father in the Trinity as the substance in the soul. The Son in the Trinity can be visualized as the power and knowledge in the soul, for the Son is the power of God and the wisdom of God. And the property of life-giving in the soul can be equated in the Trinity with the holy Spirit, through which the work of life-giving in many places is proclaimed as fulfilled. As the apostle Peter says in his letter: *But in death in the flesh, but enlivened in the*

words, and been freed of their guilt and happily rid of the debts which they had incurred?

vi. *Deliver me from debt of blood, O God, thou God of my salvation, and my tongue shall extol thy justice. From debt of blood*—the plural seems used here in connotation of the Latin language, but since it is combined in the Greek version the translation is wholly satisfactory, for he professed to debt secular usage rather than depart from the truth set before him. If he had said, "from blood," he would perhaps have seemed to denote a single sin, but by writing the plural he makes a clear confession that there are many. We can label this an idiom of divine Scriptures. This figure is called *synalage*, or change; it is used whenever gender or case is changed in an unusual way.¹² So the prophet seeks to be delivered from the faults of the flesh, so that now he may cease sinning in this frail condition of ours. *Blood* is used here to denote the human body, for it is known to be the most important of the body's liquids. As Peter is told in the gospel: *Flesh and blood has not revealed it to you.*¹³ *God of my salvation* means the Lord Saviour, through whom salvation is granted to pious believers. He further adds: *My tongue shall extol thy justice*; in other words, "if you deliver me from debts of blood"—interpreted as from sins—"my tongue will justly extol your praise."¹⁴ This is because of what was said in the previous psalm: *But to the utmost God hath said: Why dost thou declare my justice?*¹⁵ Once he was absolved, he could rightly pronounce the reason why the divine law condemns the sinner. Some people are apparently concerned why after his sin was forgiven he said: "I shall extol your justice," and did not more appropriately say: "I shall extol your fatherly love"; for he who has grieved to be mercifully forgiven ought to thank His paternal love. But if you ponder the matter with deep reasoning, it was also the function of divine justice that He should listen to one who cried to Him, upon one who contrasted Him, and left up-one who made confession of his sin. Alternatively, these two attitudes are always combined in judgment by the Lord. As the psalmist is to say in Psalm cxxi: *Mercy and judgment I will sing to thee, O Lord.*¹⁶ We shall explain this more clearly in its proper place.

vii. *O God, thou wilt open my lips and my mouth shall announce thy praise.* He proclaims that the prophet's lips which have been sealed

through his sinful condition would be opened through the kindness of forgiveness. The mouths of those who are in the dark are continuously, as Isaiah puts it, *Woe it is, because I am unclean, because I am a man and have unclean lips, and I dwell in the midst of people that have unclean lips*.¹⁴ By mouth is meant the hidden region of the heart, from which God's praise is affectionately sung. So he rightly proclaims after the forgiveness of his sin that his lips will be opened, and that his mouth can announce the praise of the Lord.

15. *For if thou hadst desired sacrifice, I would indeed have given it; but with holocausts thou wilt not be delighted.* The humble suppliant knows that he is guilty through the violation of sin, and he suggests that as king he could easily have offered sacrifices of cows, which at that time were still being offered as expiation of sin, if the Lord had been pleased to receive holocausts. His words *but with holocausts thou wilt not be delighted*, denote the sacrificial sins through imputation of guilt which were to be atoned with the Lord's coming. So it is clear that the prophet is wholly transported in mind to the Lord, so that he does not believe that his guilt is to be expiated by the sacrifices customary at that time, but insured by the offering which he now describes.

16. *A sacrifice to God is an afflicted spirit: a contrite and humbled heart God does not despise.* After mentioning the sacrifices which God rejects, he now speaks of those which He demands. The sacrifice which we offer to God is the spirit of pride slain by the humility of confession; it is not blood which kills sin, but sinners of ours put down. When this spirit is joyful, it binds us, but when it is afflicted before God it absolves us. By the fifth type of definition, which in Greek is called *data de deo* and in Latin *ad verbum*,¹⁵ he explains what is the more acceptable sacrifice offered to God, an afflicted spirit. There follows the certain promise of this atonement, by which pardon is not now sought for himself, but promised to those who prosecute themselves before God: *A contrite and humbled heart God does not despise*. Contrite means sorely afflicted by the guilt of repentances; humbled, that is, before God, so that the heart which had earlier been proud through arrogance became dejected through holy confession. Now how the order of events has been preserved. The heart would not have been humbled if it had not become contrite through

rejected affliction. His intention, *God does not despise*, has now the authority of a holy promise, proclaimed rather than repeated, for it is certain that God does not despise such offerings, just as He is known to have rejected earlier sacrifices. We must, I think, acknowledge the fact that often in the divine Scriptures there stands for misunderstanding. The gospel has *from the heart come forth evil thoughts*.¹⁷ The apostle Peter says to Simon: *Thy heart is not right in the sight of God*.¹⁸ *Inside me is an unclean thought: in the heart of this people*.¹⁹ *And in Psalm 4: How long will you be dull of heart?*²⁰ In Psalm 5: *The number of hearts and vain is God*.²¹ In this psalm we be willing with *Create a clean heart in me, O God*²² so that it may be clear to all without doubting that the source of our thoughts is there, and that good and evil are drawn from there. The seat of thought is that very part of the body with the appearance of eye, so that it is rightly placed in the position from which good counsel can come to us.

10. *And finally, O Lord in thy good will mind thee, that the walls of Jerusalem may be built up.* The fifth and remaining part begins, in which the possibility of disaster is laid aside, and mindful of God's pledge he joyfully asks that what the Lord had deigned to promise should come to pass. So he begs that since the synagogue, set beneath the Law, has closed, now, the Catholic Church, which succeeds it may by Christ's grace be strengthened. In the words here, *And in thy good will mind thee*, imply that the mountain had now been built round. Realize that by it is signified the Church, by which the world could undoubtedly have been adorned. That region is the possession of all lands; that city of the mighty King bears the representation and name of the heavenly substance. What would presume to claim that you are bounded by place, when you are known to have filled the boundaries of the whole world with the most holy faith? If you wish to live a humanist content, in perhaps points to the doors of Theodoros, when his comest Euboea, that most religious of women, extended the shining city and adorned it with a superior enrichment of walls.²³

11. *Then shall thou obtain the sacrifice of justice, abundance and fulminant: then shall they lay calves upon thy altar.* Often very holy men make some request in such a way that the promise of a vow is also

crushed as is. For example: *What shall I render to the Lord for all the things that he hath conferred on me? I will take the calyx of salvation, and I will call upon the name of the Lord.²⁶* Likewise here the Father is told: *Then shall thou obtain the sacrifice of justice*, in other words, the most glorious Passion of Your Son, who offered Himself as a sacrifice for all men so that the world might obtain the salvation which it did not deserve through innumerable sins. There is a very fine statement here of why the Passion of the Lord is to be received as the sacrifice of justice. Next comes: *Oblation and holocausts*. This phrase now refers to faithful Christians who come to believe after the coming of the Lord, so it indicates that the hearts of living men, and not the hearts of dead saints, are to be sacrificed. Fire which is itself destructible destroyed the animal, whereas the fire of life took the first. The cattle were at once reduced to ashes, whereas man's heart, being the flames of affection to our souls for a time, has led them to the eternal joys of a pleasant Paradise. Next comes: *Then they shall lay calves upon thy altar*, thy means the priests, when the Catholic Church has been built up by the Passion of the Lord. Since he has earlier said: *With holocausts thou wilt not be delighted,²⁷* we must investigate why he has here in turn promised that calves will be sacrificed. These words are expressed by the figure of allegory, which says one thing but means another. He used the word *calves* either for the immature full-grown who are in the first flush of youth and whose hearts are known to be stranger to the yoke of sin—he reminded the word *calves* to show that the practice of the Law now past foreshadowed events to come—or he holds one promise of those preachers of the gospel whose image the evangelist Luke took on with the form of a calf. They were not to stand aloof with looking, but to fill the world with psychopomps of faith in the Lord. Alternatively we are to interpret calves as those who offered their lives as victims of conversion on sacred altars. Father Augustine, during a discussion of those gospel figures, says somewhere²⁸ that the Lord Himself is a calf who offered himself as a victim for the salvation of all. So whether the word is to be understood of young adults or preachers or martyrs, the prophet was able to pledge to the Son of the Lord the calves which he knew were appropriate to the Christian religion.

Conclusion: *David's Tears From the Psalter* © 2000 by the author

A most recent psalm has flowed forth, coming down from a higher station of repentance. But what must we see to believe that the profile of David shone when their prince humored with such affliction? Who would not have wept when he wept? Who would not have grieved and grieved when the king is placed in a bejeweled diadem upon whom are his hands, and was heavy with them and not apt? He was unwilling to appear adorned externally when he knew that he was more dead within; he was more handsome in his griefs, but he rejected the pomp of the world in his sinful state. The sorrow of our house was a sufficient corrective for the body-politic, when he incurred the charge of madness by pretending to be joyful. Happy indeed three and four times over is that state in which a mortal lived upon the brink of repentance before God, and the heavenly King received the glory of crucifixion!

This is the reason why, though investigations of penitents are taught in the book,²² it has become customary in the Church that whenever pardon the sin is sought, the Lord is entreated through this son, and rightly. First, because in its pain is such righteous humility—an attitude particularly necessary for penitents—obedient, that a powerful king, act as a prophet's personal, humored to lament his sin as the most object of men, second, because after the position of the Victim he bound himself with such constitutions of tears as if he had not been forgiven at all. The type of contrary character was more restrained and appropriate, such as every truly wise generation should seek and could learn to achieve in the spur of the moment. Nothing involving difficulty is stated here, so it is in the other penitential psalms. For example, in Psalm 63 *Every night I will wash my bed. I will water my couch with my tears.*²³ Nor does it contain what Psalm 3 states: *My hand was heavy on me. I was bowed in my anguish while the storm was unleashed.*²⁴ Nor the words of Psalm 35: *My eyes are puffed and corrupted because of my foolishness.*²⁵ Nor the statement in Psalm 36: *For I did not utter like brass, and mingled my drink with weeping.*²⁶ Nor the phrase in Psalm 39: *For of the depths I have cried to thee, O Lord!*²⁷ Nor that in Psalm 42: *For the enemy hath persecuted my soul; he hath brought down*

my life is the earth. He hath made me to dwell in darkness as those that have been dead of old, and my spirit is smitten within me.¹⁷ Once he has been rebuked by the prophet and verified by the recognition of his sin, the king begs the most indulgent Judge that through His mercy he may be cleansed and wholly purified of the filthiness of all his sins. Like an exemplary sinner, the Lord in other cases has imposed stern modes of satisfaction on stronger men, and has permitted to the weak these modest ones; and our loving mother the Church has rightly chosen the second, to enter her sons by every means to the gate of a most reconciliatory confession.

Perhaps a further meaning is to be grasped here: that the psalmist said in this psalm: *Let me teach the ungodly ways, and the wicked shall be converted to thee¹⁸* because he foresees that in the future people would through this psalm seek the gifts of most abundant repentance. Let us see clearly why it is permissible for us to repeat this psalm in frequent meditation without its preventing us from seeking ecclesiastical privileges, whereas if it is recited by a priest even as with a view of repentance, we are rightly forbidden by the canon to advance further, since pardon is being granted us in the Lord's prison.¹⁹ Whatever we obtain in Christ's name ought to comprise a judgment both inevitable and definitive. So an individual can practice repentance regularly by himself, but when hindered through a priest it does not permit us to seek further ecclesiastical distinctions.

The number of this psalm is restoration. It has reference to the year of the jubilee, which among the Jews dissolved old contracts and obligations, and which in Leviticus the Lord ordered all dwellers on earth to call the year of remission.²⁰ The number also refers to Pentecost, when after the Lord's ascension the holy Spirit came on the apostles, working miracles and imparting the gift of charisms. So too this psalm, which is given the number 50, if recited with a pure heart, looses sins, converts the bond of our debt, and like the year of remission flows on through the Lord's kindness at the debts of our sins.

LIST OF NOTES

LIST OF ABBREVIATIONS

ACW	Antique Christian Writers
Adrian	M. Adrian, ed., <i>Agapè d'oreille Cassiodore</i> (<i>Expositio Psalmorum</i> (CCL 95) and 96, Turnhout 1971)
Baylis	F. Baylis, <i>The Psalms</i> (a vol., Dublin 1942)
CCL	Corpus christianorum, series latina
DACL	Dictionnaire d'archéologie chrétienne et de liturgie (Paris 1897-1912)
DTC	Dictionnaire de théologie catholique (Paris 1891-1911)
DHGE	Dictionnaire d'histoire et de géographie ecclésiastiques (Paris 1843-)
GCS	Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (Leipzig 1857-)
A. H. M. Jones	A. H. M. Jones, <i>The Later Roman Empire</i> (a vol., Oxford 1962)
LSJ	Liddell-Scott-Jones-McKendrick, <i>Greek-English Lexicon</i> (Oxford 1940)
L. W. Jones	L. W. Jones, <i>de Persecutione in Britain and Roman Readings by Cassiodorus Senator</i> (New York 1908)
Martin	J. Martin, <i>deinde Martin</i> (München 1974)
MG	<i>Patrologia graeca</i> , ed. J. P. Migne (Paris 1857-66)
ML	<i>Patrologia latina</i> , ed. J. P. Migne (Paris 1844-64)
OCD	<i>The Oxford Classical Dictionary</i> (Oxford 1971)
OCC	<i>The Oxford Dictionary of the Christian Church</i> (Oxford 1974)
O'Donnell	J. J. O'Donnell, <i>Cassiodorus</i> (Berkeley and Los Angeles 1970)
PS	Patristic Studies
Rev. Ben.	Revue bénédictine (Münster 1824-)
RM	Reinisches Museum für Philologie

- Rogers/McKay J. W. Rogers and J. W. McKay, *Palace of the*
vols., OUP 1971
- Schliemann E. Schliemann, *Excavations of the Palace of*
(Stuttgart 1971)
- van der Vyver A. van der Vyver, "Classical in the sense,"
Spoken 1 (1971) 144 ff.

INTRODUCTION

1. The family background is detailed in *Notas* 1.3 (and in *Ancient Lives* (ed. Ussani, Rome 1976). For family accounts in English, see T. Hodgkin, *The Letters of Cassiodorus* (London 1962) I. W. Jones, 3 ff.; O'Donnell, ch. 1. For the social and political background, A. H. M. Jones, 142 ff.; S. Knecht, *Cassiodorus and the Palace under Justin* (Rome 1976).

2. On the career and tragic end of Basilica, see H. Chadwick, *Basilica* (Oxford 1961); J. Markey, "Aetius Maximus Severinus Basilica" in *Basilica* (ed. M. Gibson, Oxford 1981) 9 ff.

3. Ed. Th. Mommsen, *MGH Auctores antepalatini* 21. There is a selective summary of the letters in English, trans. Hodgkin in. 11.

4. For further detail, see O'Donnell, chs. 1-4.

5. For the fragments of the *Leudes*, see *MGH Auctores antepalatini* 21, ed. Th. Mommsen edited the *Glosses* and *Justinae/Gloria* in the same volume.

6. See *Preface to the Basilica* (p. 24); discussion, O'Donnell, ch. 1.

7. Text edited by J. W. Halporn, *Prologus et Epistola* 22 ff. revised in *CLL* 56.292 ff.

8. Such these assumptions have their difficulties. His possible presence in Naples has been doubted because there was no full set of Augustine's *Enchiridion* in public there (Nov. 14), and Cassiodorus had systematically used this work in composing his *Expositio* during these years. Some on the other hand was hardly a compound reason, being entangled in the struggles between the Goths and Totila, who captured the city twice, and the Byzantine leader Narzes. But paper Vigilius remained there until January 547, and Cassiodorus could have known such is not. For his study of Athens, see *Just.* 2.2.100; see at Pt. II, 11.4.4 for the inference that he was reading works on music in this time.

9. For Vigilius' letter, see *ML* 80-81. For detail of the Three Chapters controversy, see O'Donnell, 165 ff.; for Cassiodorus' presence in Constantinople, see O'Donnell, 23 n. 1. The date of Vigilius' arrival, see Van der Vliet, 122 ff.

10. For the date of 555 or later, see Cappuyns, *DEGE* 1.1496 ff.
11. See *Index* 11.2, *Text* 1.29, 1, 2. Modern literature: P. Casarville, "Le siècle monastique de Cassiodore," *Mélanges d'archéologie et d'histoire de l'École Française de Rome* 33 (1921) 299 ff., and "Nouvelles recherches sur les monastères de Cassiodore," *Actes du congrès du Comité international d'archéologie chrétienne* (Rome 1925) 30 ff.
12. See G. Ludwig, *Cassiodor über den Übergang der abendländischen Schule* (Frankfurt 1975) 85 ff.; J. B. de Brédart, *Cassiodorus Senator* (Antwerp 1921) 94 ff.
13. The view of A. Finau, *M. Aurelius Cassiodorus Senator* (Berolin 1871) is counteracted by van der Vyver (n. 5 above).
14. First noted by R. A. B. Mynors (Oxford 1954). For a suggested date of c. 570, see P. Lehmann, *Ephemerolog des Wirsolobers?* (1991), 47 ff.
15. See P. Connolly, *Late Latin Writers and their Greek Sources* (Ithaca, Minnch, Cambridge, Mass. 1975) 175.
16. *Text* 1.8, De orb. 101. Koll, *Glossa Lat.* 73 104.
17. Dionysius' two books of *Artes* and Severus' grammatical treatise are to be found in Koll, *Glossa Lat.* 4.221 ff. and 1.227 ff.
18. See *ML* 70.1290 ff.
19. For the dedication, see *Preface*, 53. For the identification, *Scholia*, 5.
20. For the suggestion of a second edition, see van der Vyver and Cappuyns (n. 10).
21. *Scholia*, 55 ff.
22. *Scholia*, 49-50.
23. See in *Pn* 17.1261, *Concl.*
24. I draw attention to such detailed dependence on Augustine in the commentary on the initial plagues, but have not thought it necessary to continue to document this throughout.
25. 1.4.
26. See *Index* 1.
27. At *Text* 11.2 after mentioning Hilary, Ambrose, Jerome and Augustine, he states that he has gathered Augustine's commentaries on various plagues, but no Greek works are mentioned other than that of *Artemidorus*.
28. Origen is cited in *Pn*. *Scholia* in his *Expositio* he states that he

has read Origen's *Commentary on the Exodus*, but there is no mention of these on the pages.

39. 142v.

40. Jerome's remark in *Deuotio* (PL 49,348c) is concerned with the gospel; for the comment on Augustine, see *De deuotione christiana* 2.22.

41. See R. Lorenz, *Cambridge History of the Bible* II, 11.

42. H. F. D. Sparks, *Cambridge History of the Bible* I, 23 ff., and E. F. Scahill, *CHB* II, 94. E. Lorenz (n. 41) believes that the "Roman" packet predates Jerome.

43. At Ps. 34(33.8) Cassiodorus has the reading *in celis angelus* *Spiritus*, which Augustine rejects in favour of the 'Catholic' reading *spiritus*, at Ps. 135.20 the phrase *qui abest apertis de porta ruptis* does not appear in Jerome's translation. See B. Fischer, *Die Lektüre NF 5* 1961a, 77 ff., and for a review of the secondary literature on the problem of the text, U. Hübner, *Cassiodorus Pastoraltheologie: sprachliche Untersuchungen* (Münich 1979), 7.

44. E.g., at Ps. 147(146).6.

45. See Appendix A for 'Cassiodorus' varying editions of identical texts.

46. The fundamental revision is that of H. de Lubac, *Étude médiévale I* (Paris 1929) 138 ff., 171 ff. Earlier bibliography in ODO: 170, "Evangelii."

47. See Ambrose, *Comment. Ps. 34* *in omni scriptura divina vel naturalis vel scriptura vel moralis est*.

48. See, e.g., *AGW* 42.26 and 320.

49. *Prof.* p. 25 Schliemann, 101 ff.

50. See Index 1 for a full citation of these images, Schliemann, 101 ff.

51. First edited by P. de Lagarde in CCL 75.

52. See at Ps. 147(147) A17 and at the beginning of Ps. 150(151).

53. Jerome, *Rp.* 103-104 *Preface*, p. 40.

54. *Preface* p. 40.

55. See Ps. 147(147), 75-76(148) *Concl.*, 194(195), 75-80.

56. For Cassiodorus' conformation of Domitian and Petrius, see Index 3.

57. Adequate summaries of these Christological and Trinitarian heresies can be found in DTC and ODO; for Cassiodorus' refut-

names, see Index 3. The remains of Boetius can be conveniently consulted in the Latin edition, for further discussion, see H. Chadwick (in 1 above), 175 ff.

48. See at Ps. 1 (Cant.).

49. Psalm 1, 17 (10), 20 (20), 24 (24), 25 (25), 26 (26), 27 (27).

50. Psalm 2, 17 (10), 21 (21), 22 (22).

51. Psalm 3, 25 (25), 26 (26), 27 (27), 28 (28), 29 (29).

52. Psalm 10 (10), 21 (21), 22 (22), 23 (23), 24 (24), 25 (25).

53. Psalm 27 (27), 28 (28), 29 (29), 30 (30), 31 (31), 32 (32).

54. First coming: Psalm 24 (24), 25 (25), 26 (26), 27 (27), 28 (28), 29 (29), 30 (30), 31 (31), 32 (32); second coming: 24 (24), 25 (25).

55. Church's times: Psalm 24 (24), 25 (25), 26 (26), 27 (27), 28 (28), 29 (29), 30 (30), 31 (31), 32 (32).

56. Psalm 8, 10 (10), 11 (11), 12 (12), 13 (13), 14 (14), 15 (15), 16 (16).

57. Psalm 24 (24), 25 (25), 26 (26).

58. Psalm 27 (27), 28 (28), 29 (29), 30 (30), 31 (31), 32 (32), 33 (33), 34 (34), 35 (35), 36 (36), 37 (37), 38 (38), 39 (39), 40 (40), 41 (41), 42 (42), 43 (43), 44 (44), 45 (45), 46 (46), 47 (47), 48 (48), 49 (49), 50 (50), 51 (51), 52 (52), 53 (53), 54 (54), 55 (55), 56 (56), 57 (57), 58 (58), 59 (59), 60 (60), 61 (61), 62 (62), 63 (63), 64 (64), 65 (65), 66 (66), 67 (67), 68 (68), 69 (69), 70 (70), 71 (71), 72 (72), 73 (73), 74 (74), 75 (75), 76 (76), 77 (77), 78 (78), 79 (79), 80 (80), 81 (81), 82 (82), 83 (83), 84 (84), 85 (85), 86 (86), 87 (87), 88 (88), 89 (89), 90 (90), 91 (91), 92 (92), 93 (93), 94 (94), 95 (95), 96 (96), 97 (97), 98 (98), 99 (99), 100 (100), 101 (101), 102 (102), 103 (103), 104 (104), 105 (105), 106 (106), 107 (107), 108 (108), 109 (109), 110 (110), 111 (111), 112 (112), 113 (113), 114 (114), 115 (115), 116 (116), 117 (117), 118 (118), 119 (119), 120 (120), 121 (121), 122 (122), 123 (123), 124 (124), 125 (125), 126 (126), 127 (127), 128 (128), 129 (129), 130 (130), 131 (131), 132 (132), 133 (133), 134 (134), 135 (135), 136 (136), 137 (137), 138 (138), 139 (139), 140 (140), 141 (141), 142 (142), 143 (143), 144 (144), 145 (145), 146 (146), 147 (147), 148 (148), 149 (149), 150 (150).

59. Psalm 107 (107), 108 (108).

60. Partial alphas: Psalm 27 (27), 28 (28), 29 (29), 30 (30), 31 (31), 32 (32), 33 (33), 34 (34), 35 (35), 36 (36), 37 (37), 38 (38), 39 (39), 40 (40), 41 (41), 42 (42), 43 (43), 44 (44), 45 (45), 46 (46), 47 (47), 48 (48), 49 (49), 50 (50), 51 (51), 52 (52), 53 (53), 54 (54), 55 (55), 56 (56), 57 (57), 58 (58), 59 (59), 60 (60), 61 (61), 62 (62), 63 (63), 64 (64), 65 (65), 66 (66), 67 (67), 68 (68), 69 (69), 70 (70), 71 (71), 72 (72), 73 (73), 74 (74), 75 (75), 76 (76), 77 (77), 78 (78), 79 (79), 80 (80), 81 (81), 82 (82), 83 (83), 84 (84), 85 (85), 86 (86), 87 (87), 88 (88), 89 (89), 90 (90), 91 (91), 92 (92), 93 (93), 94 (94), 95 (95), 96 (96), 97 (97), 98 (98), 99 (99), 100 (100), 101 (101), 102 (102), 103 (103), 104 (104), 105 (105), 106 (106), 107 (107), 108 (108), 109 (109), 110 (110), 111 (111), 112 (112), 113 (113), 114 (114), 115 (115), 116 (116), 117 (117), 118 (118), 119 (119), 120 (120), 121 (121), 122 (122), 123 (123), 124 (124), 125 (125), 126 (126), 127 (127), 128 (128), 129 (129), 130 (130), 131 (131), 132 (132), 133 (133), 134 (134), 135 (135), 136 (136), 137 (137), 138 (138), 139 (139), 140 (140), 141 (141), 142 (142), 143 (143), 144 (144), 145 (145), 146 (146), 147 (147), 148 (148), 149 (149), 150 (150).

61. *Confessiones* 14.14.

62. Ps. 100.6.

63. *Act. Procl.* 11.11.

64. See at Ps. 1.1.

65. See *Procl.*, p. 38 f and Ps. 141.14.

66. A. Ruffenicht, "Mischungen aus Handschriften," *Blatt* 11 (101) 11 f.

67. See *Act.* 1.1.1.

68. *Act.* 1.1.1.1.1. The latter two are not mentioned, but Typhos expressly appears in Martin's division of unusual figures accomplished by Cassiodorus. Martinus Capella is not usually regarded as a direct source (Cf. J. R. S. Malt, *JTS* 61.1 (1952) 491, but see p. 11, 112 ff.).

69. See Appendix B.

70. See *Cicero, De oratore*, 1.17 ff.; *Quintilian*, 1.1.1 ff.

71. Appendix B.

72. *Act.* 1.1.1.1.1. Full list of divisions of arguments in Appendix B.

73. See 1 above, *ad fin.*

74. Pto. 1.4.3.
75. Just. 1.4.8.
76. See Pz. 4.100d.1; pto. 1.100d.1; 100f.1; 100h.1.
77. Pz. 100f.1.3; 100f.1.4.
78. Just. 1.3.10.
79. Pz. 100f.1.4.
80. See Pz. 100d.1 and 10f.1-100d.1.
81. See Pz. pto. 1.100d.1; 100f.1; 100h.1; 100i.1; 100j.1; 100k.1; 100l.1. For Aquinas's commentaries, see *Opif.* 4.1.4, 4.1.1-4.1.1.1. On divine creatures 1.1.1.
82. See Index p.10. Scriptum.
83. A fuller list in L. W. Jones, p. 6.
84. Aquinas, *Pragf.* V.
85. Mf. 91.849c.
86. See the fuller account in Aquinas and Jones (nn. 83-84), to which I have appended mention of Aquinas (see ST II, 1.1.1 under 1.7, 1.7.4, 83a, 88c).
87. CCL, vols. 39-41.

PREFACE

1. For the biographical background, see the Introduction, pp. 1 ff.
2. For the circumstances of composition of the *Epistulae Paulinae*, see the Introduction, p. 3.
3. As is explained in the Introduction (p. 3), the influence of Aquinas's *Interpretationes Paulinae* is pervasive throughout the individual pauline commentaries. The most recent edition is in the CCL, vols. 39-40.
4. This quotation, ascribed to Virgil by Aquinas Prefaces in Decem? *Una* Regula 48, becomes presciently, see Macrobii, *Ser.* 2.2.10. Commentors may have taken it from Jerome's *Dele. Quasi. in Ios. Genesim* p.2.
5. Commentors in referring here to his own speculative interpretations.
6. This threshold division is found in the eighteenth-century Durham ms. (B II 30) see E. A. B. Meyers, *Durham Cathedral Manuscripts*

(Oxford 1992) as R. A. Bailey, *The Dialects of Castile* (Harvard: Loeb 1998).

7. See Castañeda, *Iber.* 1.2.4. This section ('I have divided . . . by the community') is presumably added in the second revision of the *Expositio* made for the monks at Vézelay, see A. van de Vyver, *Speculum* 4 (1991) 125 ff.

8. Song 4.10 ff.

9. *Iber.* 1.2.61.

10. On this phrase as a likely addition in the second revision (in 7 above), see G. Morin, 'L'ordre des livres canoniques dans les manuscrits de Castillors,' *Rev. Bib.* 29 (1991), 148 ff., also M. Cappuyn, *RTAM* 17 (1940) 101 n. 39. The office of Prince does not seem to have been known in Castillors, but appears first in *Curia* of Ales and in Bénédict. See D. Chadwick, *John Gower* (Cambridge 1941) 71.

11. Ps. 120/121 f.

12. Ps. 120/121.

13. Ps. 89/88.10.

14. Ps. 49/49.100.

15. Cf. *Ann Ray* 41.

16. *Mss.* 15.35.

17. Jerome, *Ep.* 121.11 (= *ACM* 35.49).

18. The crucifix is dedicated to Pope Vigilius, see M. Cappuyn, *DSGE* 1 (1949) 190; O'Donnell, 114.

19. Origin cited by Rufinus, *In Isid.* 2.2 (*GCS* 35.49).

20. Ps. 130/130.

21. 1 Sam. 13 King's 15.9.

22. *Mss.* 11.41.

23. Jerome, *In psalm. Mss.* (ed. Morin, 191).

24. *Mss.* 1.25.

25. Ps. 130/130.

26. Jerome, *Comment. in Esai.* 31.2, the phrase occurs twenty-five times in *Esai.* 4.17.

27. 1 Kings 14 King's 4.17.

28. 1 Cor. 1.25.

29. 1 Cor. 1.25 and 25.

30. 1 Cor. 1.25.

31. John 1.1.

38. Wink, 13.
39. 1 Petri 1.12.
40. 1 Cor. 14.4 L.
41. 1 Cor. 14.40.
42. CE 1 Pet. 1.12 L.
43. 1 Pet. 1.12 suggests that David recruited the supervision of temple music to three three families of Asaph, Ishai (or Ittai), and Kore (or Hemai). See Boylan, 32.
44. Casiodorus here attaches himself to Augustine's traditional view (see n. 42 below) rather than to Jerome's more scholarship, refuted by Hilary.
45. Apoc. 15.
46. Matt. 22.40 L.
47. See De civ. Dei 17-21; En. Ps. 7-11.
48. These names of the psalmists and the final ends are taken over from Augustine (see De civ. Dei 17-21) and become a commonplace in the medieval schools (see Aquinas, ST 182, 1.1).
49. Rom. 11.4.
50. The work of Jerome is untraced. The term *psalterium* was used in the Greek Septuagint for the aggregate of the psalms, and the term was made popular in the west by Jerome. It is also the Greek word for the psaltery, the twelve-stringed musical instrument (see Josephus, Antiq. 7.12).
51. John 1.9 L.
52. CE, Epist. 15 ff.
53. CE 1 Pet. 1.12.
54. Ps. 3.
55. Ps. 93(92).
56. Ps. 93(92).
57. Ps. 93(92), etc.
58. Ps. 143(142).
59. Ps. 143(142), etc.
60. Matt. 2.6.
61. Jerome, Ep. 182 (= CSEL 54.116).
62. Augustine, En. Ps. 4.4 (= AGM 39.44).
63. Jerome, Tract. de Ps. 89 (CCL 38.20 L). See Ps. 142(141), 150(149), 157(156), 158(157). This was the mode of division in the

Jewish tradition, accepted by the earliest Christian writers from Origen onwards, see R. Devienne, *Les anciens commentateurs grecs des psaumes* (Rome 1992) ch. 2.

36. Acts 1.20 cf. Hilary, *Tract. super Ps. 5, Insuperius* 1 (= CSEL 22.3).

37. Ps. 122.

38. Ps. 122.3.

39. Ps. 123.

40. Ps. 122.3.4.

41. Ps. 122.3.

42. Ps. 122.3.5.

43. Tyconius the Donatist theologian in his *Libri regulares* 2. 36c) propounded rules for the interpretation of Scripture, some of which Augustine incorporated in his *De doctrina christiana* (III, 41 ff.). Cassiodorus refers again to Tyconius in *Instit.* 1.4.3, intimating that some parts of his work are not to be rejected.

44. See Augustine, *En.* Ps. 42.20.

45. See the Introduction, p. 3.

46. The symbolic sense of numbers in the psalms and in Scripture generally exercised Cassiodorus greatly as they did Jerome and Augustine before him; see the Introduction, p. 3.

47. Matt. 7.29.

48. Ps. 122.3.5 and 123.

49. 1 Cor. 4.10.

50. 1 Tim. 3.20 f.

51. Jerome, *Prolog. in Job* (ML, 18.406 ff.).

52. For discussion of *Jeremia*, see G. Mercati, *Bibbia* 39 (1941) 218 ff.

53. Heb. 4.11.

54. Ps. 122.3.

55. James 2.2.

56. This is the frequently voiced claim (see, e.g., the comments of Augustine cited in the next paragraph and the remarks of Cassiodorus, *Instit.* *prolog.* 2 and 1.4.2) that the rhetorical and literary devices found in Greek and Latin literature were anticipated in and borrowed from the Old Testament. Cierro's *Epica* is a summary of Arkade's treatise of that name.

79. Augustine, *De divina trinitate* 1.40.
80. *Parvulus in Nipponesebus* (OCL 33796).
81. CE 3 Col. 148.
82. CE Gen. 40.29.
83. Euseb. 1.44.
84. This sentence is clearly an addition inserted in the second revision, see n. 3 above.
85. I.e., among the biblical books.
86. Athanasius, *Ep. ad Marcellinum* 2 (= MG 27, 1141).
87. So earlier Jerome, Ep. 107.11. In his *Act. 1*, Cassiodorus surveys the Gospels, Kings, Prophets and Psalms (1.4), the fourth book in this sense of the OT.
88. Sabellius was a third-century Monarchian who believed that the three Persons were not distinct, and thus that the Father was crucified on Calvary; see G. Bardy, *STC* 10.1104 ff.
89. On *Act. 1*, see J. Quasten, *Patr.* 3.7–93; J. H. Cocken, *CPT* 1174 ff.
90. On the Spirit of life in the Manichaean system, see J. J. O'Meara, *The Faustic Augustine* (London 1962) 70 ff. Cassiodorus' remark betrays a certain ignorance of Manichaean teaching.
91. Song 4.9.
92. Actually earlier at 41 ff.
93. Song 3.8.
94. Again earlier at 420 f.
95. Song 12 f.

20. *Deus* 1.10.11. *Deus* 1.10.12. *Deus* 1.10.13. *Deus* 1.10.14. *Deus* 1.10.15. *Deus* 1.10.16. *Deus* 1.10.17. *Deus* 1.10.18. *Deus* 1.10.19. *Deus* 1.10.20. *Deus* 1.10.21. *Deus* 1.10.22. *Deus* 1.10.23. *Deus* 1.10.24. *Deus* 1.10.25. *Deus* 1.10.26. *Deus* 1.10.27. *Deus* 1.10.28. *Deus* 1.10.29. *Deus* 1.10.30. *Deus* 1.10.31. *Deus* 1.10.32. *Deus* 1.10.33. *Deus* 1.10.34. *Deus* 1.10.35. *Deus* 1.10.36. *Deus* 1.10.37. *Deus* 1.10.38. *Deus* 1.10.39. *Deus* 1.10.40. *Deus* 1.10.41. *Deus* 1.10.42. *Deus* 1.10.43. *Deus* 1.10.44. *Deus* 1.10.45. *Deus* 1.10.46. *Deus* 1.10.47. *Deus* 1.10.48. *Deus* 1.10.49. *Deus* 1.10.50. *Deus* 1.10.51. *Deus* 1.10.52. *Deus* 1.10.53. *Deus* 1.10.54. *Deus* 1.10.55. *Deus* 1.10.56. *Deus* 1.10.57. *Deus* 1.10.58. *Deus* 1.10.59. *Deus* 1.10.60. *Deus* 1.10.61. *Deus* 1.10.62. *Deus* 1.10.63. *Deus* 1.10.64. *Deus* 1.10.65. *Deus* 1.10.66. *Deus* 1.10.67. *Deus* 1.10.68. *Deus* 1.10.69. *Deus* 1.10.70. *Deus* 1.10.71. *Deus* 1.10.72. *Deus* 1.10.73. *Deus* 1.10.74. *Deus* 1.10.75. *Deus* 1.10.76. *Deus* 1.10.77. *Deus* 1.10.78. *Deus* 1.10.79. *Deus* 1.10.80. *Deus* 1.10.81. *Deus* 1.10.82. *Deus* 1.10.83. *Deus* 1.10.84. *Deus* 1.10.85. *Deus* 1.10.86. *Deus* 1.10.87. *Deus* 1.10.88. *Deus* 1.10.89. *Deus* 1.10.90. *Deus* 1.10.91. *Deus* 1.10.92. *Deus* 1.10.93. *Deus* 1.10.94. *Deus* 1.10.95. *Deus* 1.10.96. *Deus* 1.10.97. *Deus* 1.10.98. *Deus* 1.10.99. *Deus* 1.10.100. *Deus* 1.10.101. *Deus* 1.10.102. *Deus* 1.10.103. *Deus* 1.10.104. *Deus* 1.10.105. *Deus* 1.10.106. *Deus* 1.10.107. *Deus* 1.10.108. *Deus* 1.10.109. *Deus* 1.10.110. *Deus* 1.10.111. *Deus* 1.10.112. *Deus* 1.10.113. *Deus* 1.10.114. *Deus* 1.10.115. *Deus* 1.10.116. *Deus* 1.10.117. *Deus* 1.10.118. *Deus* 1.10.119. *Deus* 1.10.120. *Deus* 1.10.121. *Deus* 1.10.122. *Deus* 1.10.123. *Deus* 1.10.124. *Deus* 1.10.125. *Deus* 1.10.126. *Deus* 1.10.127. *Deus* 1.10.128. *Deus* 1.10.129. *Deus* 1.10.130. *Deus* 1.10.131. *Deus* 1.10.132. *Deus* 1.10.133. *Deus* 1.10.134. *Deus* 1.10.135. *Deus* 1.10.136. *Deus* 1.10.137. *Deus* 1.10.138. *Deus* 1.10.139. *Deus* 1.10.140. *Deus* 1.10.141. *Deus* 1.10.142. *Deus* 1.10.143. *Deus* 1.10.144. *Deus* 1.10.145. *Deus* 1.10.146. *Deus* 1.10.147. *Deus* 1.10.148. *Deus* 1.10.149. *Deus* 1.10.150. *Deus* 1.10.151. *Deus* 1.10.152. *Deus* 1.10.153. *Deus* 1.10.154. *Deus* 1.10.155. *Deus* 1.10.156. *Deus* 1.10.157. *Deus* 1.10.158. *Deus* 1.10.159. *Deus* 1.10.160. *Deus* 1.10.161. *Deus* 1.10.162. *Deus* 1.10.163. *Deus* 1.10.164. *Deus* 1.10.165. *Deus* 1.10.166. *Deus* 1.10.167. *Deus* 1.10.168. *Deus* 1.10.169. *Deus* 1.10.170. *Deus* 1.10.171. *Deus* 1.10.172. *Deus* 1.10.173. *Deus* 1.10.174. *Deus* 1.10.175. *Deus* 1.10.176. *Deus* 1.10.177. *Deus* 1.10.178. *Deus* 1.10.179. *Deus* 1.10.180. *Deus* 1.10.181. *Deus* 1.10.182. *Deus* 1.10.183. *Deus* 1.10.184. *Deus* 1.10.185. *Deus* 1.10.186. *Deus* 1.10.187. *Deus* 1.10.188. *Deus* 1.10.189. *Deus* 1.10.190. *Deus* 1.10.191. *Deus* 1.10.192. *Deus* 1.10.193. *Deus* 1.10.194. *Deus* 1.10.195. *Deus* 1.10.196. *Deus* 1.10.197. *Deus* 1.10.198. *Deus* 1.10.199. *Deus* 1.10.200. *Deus* 1.10.201. *Deus* 1.10.202. *Deus* 1.10.203. *Deus* 1.10.204. *Deus* 1.10.205. *Deus* 1.10.206. *Deus* 1.10.207. *Deus* 1.10.208. *Deus* 1.10.209. *Deus* 1.10.210. *Deus* 1.10.211. *Deus* 1.10.212. *Deus* 1.10.213. *Deus* 1.10.214. *Deus* 1.10.215. *Deus* 1.10.216. *Deus* 1.10.217. *Deus* 1.10.218. *Deus* 1.10.219. *Deus* 1.10.220. *Deus* 1.10.221. *Deus* 1.10.222. *Deus* 1.10.223. *Deus* 1.10.224. *Deus* 1.10.225. *Deus* 1.10.226. *Deus* 1.10.227. *Deus* 1.10.228. *Deus* 1.10.229. *Deus* 1.10.230. *Deus* 1.10.231. *Deus* 1.10.232. *Deus* 1.10.233. *Deus* 1.10.234. *Deus* 1.10.235. *Deus* 1.10.236. *Deus* 1.10.237. *Deus* 1.10.238. *Deus* 1.10.239. *Deus* 1.10.240. *Deus* 1.10.241. *Deus* 1.10.242. *Deus* 1.10.243. *Deus* 1.10.244. *Deus* 1.10.245. *Deus* 1.10.246. *Deus* 1.10.247. *Deus* 1.10.248. *Deus* 1.10.249. *Deus* 1.10.250. *Deus* 1.10.251. *Deus* 1.10.252. *Deus* 1.10.253. *Deus* 1.10.254. *Deus* 1.10.255. *Deus* 1.10.256. *Deus* 1.10.257. *Deus* 1.10.258. *Deus* 1.10.259. *Deus* 1.10.260. *Deus* 1.10.261. *Deus* 1.10.262. *Deus* 1.10.263. *Deus* 1.10.264. *Deus* 1.10.265. *Deus* 1.10.266. *Deus* 1.10.267. *Deus* 1.10.268. *Deus* 1.10.269. *Deus* 1.10.270. *Deus* 1.10.271. *Deus* 1.10.272. *Deus* 1.10.273. *Deus* 1.10.274. *Deus* 1.10.275. *Deus* 1.10.276. *Deus* 1.10.277. *Deus* 1.10.278. *Deus* 1.10.279. *Deus* 1.10.280. *Deus* 1.10.281. *Deus* 1.10.282. *Deus* 1.10.283. *Deus* 1.10.284. *Deus* 1.10.285. *Deus* 1.10.286. *Deus* 1.10.287. *Deus* 1.10.288. *Deus* 1.10.289. *Deus* 1.10.290. *Deus* 1.10.291. *Deus* 1.10.292. *Deus* 1.10.293. *Deus* 1.10.294. *Deus* 1.10.295. *Deus* 1.10.296. *Deus* 1.10.297. *Deus* 1.10.298. *Deus* 1.10.299. *Deus* 1.10.300. *Deus* 1.10.301. *Deus* 1.10.302. *Deus* 1.10.303. *Deus* 1.10.304. *Deus* 1.10.305. *Deus* 1.10.306. *Deus* 1.10.307. *Deus* 1.10.308. *Deus* 1.10.309. *Deus* 1.10.310. *Deus* 1.10.311. *Deus* 1.10.312. *Deus* 1.10.313. *Deus* 1.10.314. *Deus* 1.10.315. *Deus* 1.10.316. *Deus* 1.10.317. *Deus* 1.10.318. *Deus* 1.10.319. *Deus* 1.10.320. *Deus* 1.10.321. *Deus* 1.10.322. *Deus* 1.10.323. *Deus* 1.10.324. *Deus* 1.10.325. *Deus* 1.10.326. *Deus* 1.10.327. *Deus* 1.10.328. *Deus* 1.10.329. *Deus* 1.10.330. *Deus* 1.10.331. *Deus* 1.10.332. *Deus* 1.10.333. *Deus* 1.10.334. *Deus* 1.10.335. *Deus* 1.10.336. *Deus* 1.10.337. *Deus* 1.10.338. *Deus* 1.10.339. *Deus* 1.10.340. *Deus* 1.10.341. *Deus* 1.10.342. *Deus* 1.10.343. *Deus* 1.10.344. *Deus* 1.10.345. *Deus* 1.10.346. *Deus* 1.10.347. *Deus* 1.10.348. *Deus* 1.10.349. *Deus* 1.10.350. *Deus* 1.10.351. *Deus* 1.10.352. *Deus* 1.10.353. *Deus* 1.10.354. *Deus* 1.10.355. *Deus* 1.10.356. *Deus* 1.10.357. *Deus* 1.10.358. *Deus* 1.10.359. *Deus* 1.10.360. *Deus* 1.10.361. *Deus* 1.10.362. *Deus* 1.10.363. *Deus* 1.10.364. *Deus* 1.10.365. *Deus* 1.10.366. *Deus* 1.10.367. *Deus* 1.10.368. *Deus* 1.10.369. *Deus* 1.10.370. *Deus* 1.10.371. *Deus* 1.10.372. *Deus* 1.10.373. *Deus* 1.10.374. *Deus* 1.10.375. *Deus* 1.10.376. *Deus* 1.10.377. *Deus* 1.10.378. *Deus* 1.10.379. *Deus* 1.10.380. *Deus* 1.10.381. *Deus* 1.10.382. *Deus* 1.10.383. *Deus* 1.10.384. *Deus* 1.10.385. *Deus* 1.10.386. *Deus* 1.10.387. *Deus* 1.10.388. *Deus* 1.10.389. *Deus* 1.10.390. *Deus* 1.10.391. *Deus* 1.10.392. *Deus* 1.10.393. *Deus* 1.10.394. *Deus* 1.10.395. *Deus* 1.10.396. *Deus* 1.10.397. *Deus* 1.10.398. *Deus* 1.10.399. *Deus* 1.10.400. *Deus* 1.10.401. *Deus* 1.10.402. *Deus* 1.10.403. *Deus* 1.10.404. *Deus* 1.10.405. *Deus* 1.10.406. *Deus* 1.10.407. *Deus* 1.10.408. *Deus* 1.10.409. *Deus* 1.10.410. *Deus* 1.10.411. *Deus* 1.10.412. *Deus* 1.10.413. *Deus* 1.10.414. *Deus* 1.10.415. *Deus* 1.10.416. *Deus* 1.10.417. *Deus* 1.10.418. *Deus* 1.10.419. *Deus* 1.10.420. *Deus* 1.10.421. *Deus* 1.10.422. *Deus* 1.10.423. *Deus* 1.10.424. *Deus* 1.10.425. *Deus* 1.10.426. *Deus* 1.10.427. *Deus* 1.10.428. *Deus* 1.10.429. *Deus* 1.10.430. *Deus* 1.10.431. *Deus* 1.10.432. *Deus* 1.10.433. *Deus* 1.10.434. *Deus* 1.10.435. *Deus* 1.10.436. *Deus* 1.10.437. *Deus* 1.10.438. *Deus* 1.10.439. *Deus* 1.10.440. *Deus* 1.10.441. *Deus* 1.10.442. *Deus* 1.10.443. *Deus* 1.10.444. *Deus* 1.10.445. *Deus* 1.10.446. *Deus* 1.10.447. *Deus* 1.10.448. *Deus* 1.10.449. *Deus* 1.10.450. *Deus* 1.10.451. *Deus* 1.10.452. *Deus* 1.10.453. *Deus* 1.10.454. *Deus* 1.10.455. *Deus* 1.10.456. *Deus* 1.10.457. *Deus* 1.10.458. *Deus* 1.10.459. *Deus* 1.10.460. *Deus* 1.10.461. *Deus* 1.10.462. *Deus* 1.10.463. *Deus* 1.10.464. *Deus* 1.10.465. *Deus* 1.10.466. *Deus* 1.10.467. *Deus* 1.10.468. *Deus* 1.10.469. *Deus* 1.10.470. *Deus* 1.10.471. *Deus* 1.10.472. *Deus* 1.10.473. *Deus* 1.10.474. *Deus* 1.10.475. *Deus* 1.10.476. *Deus* 1.10.477. *Deus* 1.10.478. *Deus* 1.10.479. *Deus* 1.10.480. *Deus* 1.10.481. *Deus* 1.10.482. *Deus* 1.10.483. *Deus* 1.10.484. *Deus* 1.10.485. *Deus* 1.10.486. *Deus* 1.10.487. *Deus* 1.10.488. *Deus* 1.10.489. *Deus* 1.10.490. *Deus* 1.10.491. *Deus* 1.10.492. *Deus* 1.10.493. *Deus* 1.10.494. *Deus* 1.10.495. *Deus* 1.10.496. *Deus* 1.10.497. *Deus* 1.10.498. *Deus* 1.10.499. *Deus* 1.10.500. *Deus* 1.10.501. *Deus* 1.10.502. *Deus* 1.10.503. *Deus* 1.10.504. *Deus* 1.10.505. *Deus* 1.10.506. *Deus* 1.10.507. *Deus* 1.10.508. *Deus* 1.10.509. *Deus* 1.10.510. *Deus* 1.10.511. *Deus* 1.10.512. *Deus* 1.10.513. *Deus* 1.10.514. *Deus* 1.10.515. *Deus* 1.10.516. *Deus* 1.10.517. *Deus* 1.10.518. *Deus* 1.10.519. *Deus* 1.10.520. *Deus* 1.10.521. *Deus* 1.10.522. *Deus* 1.10.523. *Deus* 1.10.524. *Deus* 1.10.525. *Deus* 1.10.526. *Deus* 1.10.527. *Deus* 1.10.528. *Deus* 1.10.529. *Deus* 1.10.530. *Deus* 1.10.531. *Deus* 1.10.532. *Deus* 1.10.533. *Deus* 1.10.534. *Deus* 1.10.535. *Deus* 1.10.536. *Deus* 1.10.537. *Deus* 1.10.538. *Deus* 1.10.539. *Deus* 1.10.540. *Deus* 1.10.541. *Deus* 1.10.542. *Deus* 1.10.543. *Deus* 1.10.544. *Deus* 1.10.545. *Deus* 1.10.546. *Deus* 1.10.547. *Deus* 1.10.548. *Deus* 1.10.549. *Deus* 1.10.550. *Deus* 1.10.551. *Deus* 1.10.552. *Deus* 1.10.553. *Deus* 1.10.554. *Deus* 1.10.555. *Deus* 1.10.556. *Deus* 1.10.557. *Deus* 1.10.558. *Deus* 1.10.559. *Deus* 1.10.560. *Deus* 1.10.561. *Deus* 1.10.562. *Deus* 1.10.563. *Deus* 1.10.564. *Deus* 1.10.565. *Deus* 1.10.566. *Deus* 1.10.567. *Deus* 1.10.568. *Deus* 1.10.569. *Deus* 1.10.570. *Deus* 1.10.571. *Deus* 1.10.572. *Deus* 1.10.573. *Deus* 1.10.574. *Deus* 1.10.575. *Deus* 1.10.576. *Deus* 1.10.577. *Deus* 1.10.578. *Deus* 1.10.579. *Deus* 1.10.580. *Deus* 1.10.581. *Deus* 1.10.582. *Deus* 1.10.583. *Deus* 1.10.584. *Deus* 1.10.585. *Deus* 1.10.586. *Deus* 1.10.587. *Deus* 1.10.588. *Deus* 1.10.589. *Deus* 1.10.590. *Deus* 1.10.591. *Deus* 1.10.592. *Deus* 1.10.593. *Deus* 1.10.594. *Deus* 1.10.595. *Deus* 1.10.596. *Deus* 1.10.597. *Deus* 1.10.598. *Deus* 1.10.599. *Deus* 1.10.600. *Deus* 1.10.601. *Deus* 1.10.602. *Deus* 1.10.603. *Deus* 1.10.604. *Deus* 1.10.605. *Deus* 1.10.606. *Deus* 1.10.607. *Deus* 1.10.608. *Deus* 1.10.609. *Deus* 1.10.610. *Deus* 1.10.611. *Deus* 1.10.612. *Deus* 1.10.613. *Deus* 1.10.614. *Deus* 1.10.615. *Deus* 1.10.616. *Deus* 1.10.617. *Deus* 1.10.618. *Deus* 1.10.619. *Deus* 1.10.620. *Deus* 1.10.621. *Deus* 1.10.622. *Deus* 1.10.623. *Deus* 1.10.624. *Deus* 1.10.625. *Deus* 1.10.626. *Deus* 1.10.627. *Deus* 1.10.628. *Deus* 1.10.629. *Deus* 1.10.630. *Deus* 1.10.631. *Deus* 1.10.632. *Deus* 1.10.633. *Deus* 1.10.634. *Deus* 1.10.635. *Deus* 1.10.636. *Deus* 1.10.637. *Deus* 1.10.638. *Deus* 1.10.639. *Deus* 1.10.640. *Deus* 1.10.641. *Deus* 1.10.642. *Deus* 1.10.643. *Deus* 1.10.644. *Deus* 1.10.645. *Deus* 1.10.646. *Deus* 1.10.647. *Deus* 1.10.648. *Deus* 1.10.649. *Deus* 1.10.650. *Deus* 1.10.651. *Deus* 1.10.652. *Deus* 1.10.653. *Deus* 1.10.654. *Deus* 1.10.655. *Deus* 1.10.656. *Deus* 1.10.657. *Deus* 1.10.658. *Deus* 1.10.659. *Deus* 1.10.660. *Deus* 1.10.661. *Deus* 1.10.662. *Deus* 1.10.663. *Deus* 1.10.664. *Deus* 1.10.665. *Deus* 1.10.666. *Deus*

4. Job 32.4 offers the closest similarity to this text.
5. *Vinculorum, Causae de Carr.* 1.4; cf. ibi. 54.6.
6. 1 Peter 1.12.
7. John 12.35.
8. Heb. 4.17 f.
9. This image of the gate with keys is Jerome's, see n. 1.
10. Rom. 1.10.
11. For the definitions, see Cassiodorus, *Intr.* 1.14.
12. Ps. 119.
13. "The notional"; see Cassius, *Proc.* 1.15, and n. 11 above.
14. Ps. 119.118.
15. Kuchel, s. del. 2. Boethius had published a Latin version of Euclid, and Cassiodorus followed this in his *Institutiones* in the section on geometry; see P. Courcelle, *Late Latin Writers and Their Greek Sources*, 30 ff.
16. Cf. Isidore, *Orig.* 11.11, strongly suggesting that *homo* is formed from *homo* and *homo* Cassiodorus suggests *homo* *apud*.
17. Ps. 142.17.11.
18. See Lactantius, *De opificio Dei* 11.15.
19. *Agostino* 2.11.11.
20. Ps. 142.17.11.
21. This is an echo of Augustine's commentary in this point.
22. *Mat.* 13.1.
23. Again echoing Augustine.
24. "Intending", see the references to the grammarians in [5].
25. John 14.20.
26. Ps. 119.11.11.
27. The categorical syllogism (as opposed to the hypothetical) has propositions and conclusion consisting of statements with subject and verb. In Job. 1.11 and 11, Cassiodorus praises the *Prædicationes* attributed to Augustine, in that work the terms *propositiones* (= categorical) and *conditionales* (= hypothetical) are extensively used of propositions.
28. Augustine is again the source here.
29. Ps. 142.17.11.
30. Ps. 119.11.11.

31. The suggestion is taken over from Jerome's *Animi* (OCL, pt. 6).
32. i Cor. 10.31.
33. Cf. Ps. 102(103).4 L, of which this is a paraphrase.
34. Cf. Varro, *L.L.* 8.61 for the latter suggestion.
35. Luke 24.49.
36. See Quirinius 8.3, 15, etc.
37. John 4.21.
38. The interpretation is Augustine's.
39. See Varro, *L.L.* 5.38.
40. Matt. 24.29.
41. Apoc. 11.2 L, also quoted by Jerome here (OCL, pt. 1 L).
42. Phil. 2.9.
43. Apoc. 5.11 L.
44. See Martin, *op. cit.*
45. *De shew*, *ibid.* 4.2.
46. Apoc. 10.9 L.
47. He is referring to the face, which is a phant.
48. Titus 1.28.
49. The sentence echoes Jerome's commentary.
50. John 3.8.
51. i Cor. 9.25.
52. Ps. 129.33.
53. i John 1.8.
54. A paleo male outfit in Augustine's commentary.
55. Matt. 17.23.
56. See Harris, *op. cit.* for the strange etymologies.
57. See 6, 37.
58. Ps. 102(103).4.
59. Cf. Isa. 40.15, 40.25, 40.26.
60. Chalcidius has in mind the One of Neoplatonism, the indivisible Unity which is the Maker of the Cosmos; see J. M. Rist, *Plotinus* (Cambridge 1967) ch. 1.
61. Rom. 8.30.
62. Cassiodorus here echoes the treatise of Nicomachus of Gerasa (ed. Heub. p. 242) see also Boethius, *De geom. ind.* Friedlein, 207.

89. *Desert Arab. Scholae*, p. 82, also used by Isidore in his *De Arab.*

90. Wind, 2.11.

91. This translation shows Cassidorus repeatedly changing the palm as device, showing different versions to different speakers.

PSALM 1

1. This is the reading in item 9.33 in codex Bezae (on which, see *The Cambridge History of the Bible* 1, 1955) the Vulgate has in *psalmi ecclesi.*

2. On the palm as musical instrument, see *Proleg.*, p. 30 f.

3. See Jerome, *Hebrew Names* (CCL, 71.93).

4. Augustine, *Psalm.* in *Psalm.* 78.1 (= CCL, 35.214).

5. On the figure of the question, cf. Guericke, 5.1.5 ff., and Martin, 284 f.

6. Ps. 137.14.

7. Job. 14.11.

8. On chemical figures, see Cassor, *De Or.* 3.4.4 ff.; Quint, 2.1.4.

9. Augustine, *Enchiridion* in *Agostino's Enchiridion* (= CCL, 39.26 f.).

10. John 4.11, cited also by Augustine *ad loc.*

11. Herod the Great (37-4 B.C.) was king when Christ was born, and to him is ascribed the slaughter of the Innocents. It was his son Archelaus who was responsible for the beheading of John the Baptist.

12. John 1.13.

13. Cf. Martin, 2.30.

14. Ps. 97.1.1.

15. See also Augustine, *ad loc.*

16. On metonymy, Martin, 284 ff., with references.

17. Referring to "tough" and "stirred" in the preceding paragraph.

18. Augustine states the same point.

19. "Change" or "metastasis," here referring to change of spokesman.

20. John 3.40.

21. Martin, 1.2.

22. Now is identified with Mr. Hermon (Item. 4.48), and is there-

they rendered as "holy peak", presumably the sense of "contemplation" found in *Augustine, ad'lec.*, and later in this treatise in a development of this sense.

19. Cassiodorus seems to regard *gibula*, "watch-tower," as the same word as *gibula*, "little hope."

20. *Ps. metapsyia.*

21. *Man. 1.27.*

22. *CE. Acts 13.21.*

23. See *Augustine, ad'lec.*, and *Boethius, Trin. 4.*

24. *Arminius Encl. 1.24.*

25. *Ius. 13.8.*

26. *CE. Rom. 1.28.*

27. *Heb. 1.3 ff.*

28. Arminius is naturally an immediate source for Cassiodorus in the religion of the Cypriotes and of Theodoric; see Introduction, p. 11.

29. The values of the study of Aristotelian logic being conducted in Cassiodorus' day are wrong here; cf. D. Ross, *Aristotle* (London 1949), ch. 1.

30. The definition is close to that of Boethius in *Genes Etymol. 11.*

31. *Encl. 1.29.*

32. Again refuting the Aristotelian categorization, see n. 33 above.

33. *Ius. 13.29.*

34. We shall note how precise are many of the etymologies such as this, proposed or accepted by Cassiodorus.

35. *Man. 1.28.*

36. *Phil. 1.28.*

37. With reference to the next words of the verse.

38. *Ps. 48.24(17).*

39. The medieval etymology follows *Servius, ad' Aen. 4.2.24.*

40. Roman rhetoricians recognize three types of speech: the formal or epideictic (e.g., a funeral oration), the judicial or forensic, and the deliberative, a speech of advice delivered in the political arena. The three types are discussed by Quintilian at III. 1 ff.

41. In the deliberative genre, the useful and honorable are stock motifs; see *Quint., de Oratore* 1.20ff; *Quintilian, II, 8.10 ff.*, who subdivides them into subsidiary motifs and adds a third, the possible.

42. See the third paragraph below.

42. 1 Cor. 4.8.
43. The final *cl*-derivation follows Varr. *L.L.* 9.10.
44. John 1.42.
45. Cf. Phil. 2.19.
46. See the Conclusion to Psalm 1.
47. Litter 14.19.
48. Amb. 1.1.
49. Cf. Zach. 11.15.
50. Matt. 23.
51. Athanasius, the source of Ariusism, emphasized the doctrine of the two natures especially in his *De incarnatione* (ed. Cozza, London 1955). Hilary, "the Athanasius of the West," likewise condemned the heresy in his *De Trinitate*. Ambrose was continually embroiled in the Arian controversy; his sermons and his letters are full of anti-Arian doctrine; see Thomas Braden, *The Life and Times of St. Ambrose* (Oxford 1955), 219 ff. For Augustine's condemnation, see e.g. *De Trin.* 2.1 ff. Jerome's attacks are found primarily in his letters; see J. N. B. Kelly, *Arsene* (London 1971) passim. The chronological order of the catalogues suggests that Cassiodorus has in mind Cyril of Alexandria (see J. Mahé, *ITC* 3.420 ff.) rather than Cyril of Jerusalem.
52. Cass. *Exposit'* 1.10.1, for bibliography, see ODBO, iv, "Chalcedon, Council of."

PSALM 5

1. Cf. 1 Sam. 12. King's 21.9.
2. In Augustine, *ad loc.*
3. The timeless drama of Job encouraged commentators to date it early, especially given the absence of reference to the Jewish legal and religious systems. But no-one nowadays would date it before the fifth century before Christ.
4. So also Augustine here.
5. Ps. 134.1.1.
6. A less common term for *anaphora*, the repetition of a word or words at the beginning of each phrase.
7. Matt. 27.42.

8. See also Augustine.

9. *Psalter*, 30 ff. (= *ApMW* 127 ff.).

10. On music, see Martin, 17 ff.

11. Rom. 8:25.

12. See Martin, 209.

13. Rom. 7:5 ff.

14. Cf. John 12.

15. John 11:48.

16. Ps. 98:1, 3.

17. John 11:48.

18. Cf. Luke 11:1 ff.

19. A false cognation.

20. Matt. 13:40.

21. 1 Tim. 5:15.

22. Cf. Gen. 16:30 ff.

23. Prov. 11:10.

Psalm 9

1. See earlier Augustine, *ad loc.*

2. Rom. 10:4.

3. 1 Cor. 15:10.

4. See Bonian, 11. "The phrase (*in person*) seems to have arisen from a misreading or misunderstanding of the Hebrew *lem'asneh*, 'for the choir leader.' . . . The inscription apparently implies that every psalm in which it is prefixed belonged in a special way to the official collection of songs which would be in charge of the choir singers."¹

5. See the *Prophet*, p. 30 ff.; also Ps. 127/128-129, 1 below.

6. Song 11.

7. Song 8, 9.

8. Song 6B.

9. Not in the handbooks, but see the references in LSJ.

10. 1 Thess. 1:12 ff.

11. Job 17:9.

12. 1 Tim. 4:8.

13. Ps. 7:4.
14. Luke 10:47.
15. Cf. Luke 10:48.
16. Luc. 10:1.
17. Ps. 107:12.
18. Ps. 10:10.
19. Echoing Augustine's comment on this passage.
20. The reference is to Augustine, who inspired the rest of this paragraph.
21. See Viers, *L.D. patris ubi exultant, indicant*.
22. Ps. 147:1.
23. See *Preface*, p. 32. Carolusorum shifted the device in his manuscript. He is here following Augustine, who remarks "The device placed at this point may quite well suggest the transition from the old life to the new."
24. Rom. 1:3.
25. Ps-Chrysostom, *In rom. evange* (MG 30:364).
26. "Question", see Martin, 189.
27. Eph. 4:30.
28. 1 Cor. 1:6.
29. John 8:44.
30. Ps. 137:1.
31. Ps. 137:1. The whole section is adapted from Augustine.
32. The suggested etymology is echoed by Isidore, *Differentiae* 1:445.
33. John 14:15.
34. Carolusorum interprets *aliquem* as the Nephthoeus One, but Boylan, 44, explains the sense of the Hebrew as "in one."
35. Its number being identical with the four gospels.
36. Appended appropriately here because Carolusorum knows them as the four cardinal virtues; see Isidore, *Super Eusebii* (ML 11:498).
37. As the square of two, four represents perfect reciprocity and is identified with justice; see Gratian, *History of Great Philosophy I* (CUP 1904 11).

1. The identification is taken over from Jerome, *Tract. de Ps.* 3 (CCL 78, 11), and Augustine, *En. Ps.* 51.
2. Matt. 1:4.
3. Ps. 118.
4. The point is made more explicitly by Augustine.
5. See on Ps. 111, 40 above.
6. See on Ps. 4 in the Division of the Prince.
7. Rpts. 107.
8. Gal. 4:8, also quoted by Jerome CCL 78, 19.
9. The supposed confusion of *evangel.* and *angel.* found, as noted above, is made also by Lactantius, *De opificio Dei* 3.8 (CSEL 17, 109).
10. In Quinilian's definition, *verbum continens diversitas* (3.1.65) cf. Martin, 107.
11. Augustine made the same point here.
12. Sabellius (likewise cited by Augustine here), the third-century modalist Monarchian, believed that the Persons were not distinct, but reduced a succession of modes of divine.
13. The condemnation of Arius' subordinationist teaching on Christ's Person came at Nicea in 325. Arianism was still alive in Constantine's day in Italy.
14. John 14.4 (taken over from Augustine). Christ as King is intermediary between God and men.
15. Rom. 8:4.
16. So also in Jerome (n. 8).
17. Ezech. 40:1.
18. 1 Kings 17 Kings 17.
19. See above on Ps. 1, Division of the Prince.
20. Isa. 41:10.
21. Ezek. 11:10.
22. So also Jerome, *Mett. 1*.
23. The point is made also by Augustine at *En. Ps.* 129.
24. As Jerome remarks, "et non confabatur superfluum est."
25. John 1:10.
26. See on Ps. 1:1 above.

11. Augustine in *De Ps.* 123 similarly says that the words are a prophecy rather than a curse.

12. 1 Cor. 13.

PARA 6

1. See on Ps. 42 above.

2. See Jerome, *Epist. de Ps.* (= CCL 384); Augustine, *De Ps.* 12 (= ACMP 12.61), and esp. 12.62 note.

3. Hilary, *Comment. Ps. Inscr.* 9.1 (= CSEL 21.61; Ambrose, *Epist. Lat.* 7.8 (= CCL 14.107); Augustine, *Serm. Domini in monte 122* (= ACMP 12.62).

4. *Apost.* 2.8.

5. *Suppl.* 1.4.

6. *Ps.* 109(104).

7. The resurrection can be regarded as having taken place on the eighth day because Christ rose from the dead on the eighth day after Palm Sunday. Sometimes on the resurrection are sometimes called by the Fathers "On the Eighth," and Ambrose in *De Luc.* 7.94 can say "In the number eight the resurrection is accomplished."

8. This list of the seven names of Augustine goes back to Origen, see the discussion of Cf. D. Winkler, *A History of Pseudepigraphy* (London 1901) 30 f.

9. Carlsdorf marshals the argument according to Classical theory, in which the speech is divided into exordium, statement of the case, narration, proof or correction, and conclusion.

10. In the exordium, the orator may begin a *propositio personae*, or *ab abstracto*, or *ab eo quod* one sees here Christian adaptations of the Classical model.

11. This is the exordium of the Classical formula or statement of the case.

12. The narrative, the facts of what happened, is the third part of the speech.

13. Carlsdorf seems to be using here the sense of self-correction or removing the exordium of the *propositio* in the Classical speech.

14. *Met.* 1.1 f.

17. Basilic. 21.2.1 ff.
18. On the concrete alphabetic, see Martin, 40, also n. 47 below.
19. Isa. 43.28.
20. Apoc. 1.20.
21. Nathan et al. 1 Sam. 12. Range 12.2 ff.
22. Ps. 50.45.12.
23. John 2.12.
24. L.e., between Son and Spirit.
25. Dom. 68.25.
26. Ps. 4.2.
27. Soph. 1.2.
28. Zach. 1.2.
29. Isa. 38.6.
30. Phil. 2.20.
31. Wisd. 2.2.
32. The etymology is binary.
33. John Chrysostom, *De computatione* (BPG 41.25) ff.
34. Another identical derivation.
35. Ps. 103.20.12.
36. Ps. 50.45.2.
37. Annally (n. 2).
38. Ps. 103.20.2.
39. No other apparent etymology is valid.
40. This is the etymology of, Cassin, *Ann. 1.2*.
41. Ps. 103.20.2.
42. Mark 1.25.
43. Cf. Mark 1.25.
44. Matt. 2.2.
45. See n. 44 on Ps. 1.20 above.
46. This form of argument (embodied in discussion at Quirilian 7.12) ff.
47. *Fine* here is the alternative form of *alphabetic* (the source must define the point at issue). See Martin, 39 ff.
48. See Quirilian 7.4 and Martin, 39 ff.
49. Concrete, admission of guilt, is a subdivision of the same quality as in nature of the same, see Quirilian, 7.4.12, and Martin, 40.
50. The number of this grade, 6, is regarded as the perfect number. See Marius Capella, 1.24.1: *decem a perfectis imperat et imparibus per, unde et perfectus nominatus*.

40. According to Hebrew chronology, the history of Israel up to the capture of Jerusalem (586 BC) was divided into 4 eras. The fifth spans the intervening period up to Christ's birth.

41. *Salmos* 130 (= ML 39-100) II.

PSALM 7

1. Cf. 2 Sam. 13 Kings 15, 20 ff.
2. *Ite Ps.* 74.
3. The derivation is offered by Jerome, *Tract. de Ps.* 100CL 98, 101. The right hand is the pledge of friendship and trust, so the title is apt for one who looked to his friend's safety. Augustine renders as "the propitiator" (ACW 10, 77).
4. Cf. Augustine, *ad Ro.*
5. In Quirilian 83, 44 allegoria is rendered by *metaphor*. See Martin, *etc.* II.
6. Echoing the definition of Boethius, *Contra Erythron* 1, adopted by St. Thomas Aquinas at S.T. 112, 112, 1.
7. Plot in the handbooks.
8. 1 Sam. 13 Kings 10, 1.
9. Cf. 1 Sam. 13 Kings 14 and 18.
10. Cf. *Ps.* 1, 2, also cited by Augustine at this point.
11. Boethius (see ML 64) composed an extant work on the hypothetical syllogism. *See* *Met.* 1, 3, 18. Carmichael recommends Martin Victorinus as an authority on the hypothetical syllogism; see the next note.
12. The reference is to Aristotle's *Prior Analytics*, translated by Boethius (ML 64, 23) II. Martin Victorinus, the celebrated fourth-century commentor from Neoplatonism, wrote a *De Syllogisticis* (ML 64, 10) II.
13. See Augustine, *ad Ro.*
14. *Ibid.* *et.* 10.
15. *Ps.* 137, 1.
16. John 1, 3.
17. *Ps.* 137, 10 ff.
18. *Ps.* 137, 1.

19. John 19.30. Casiodorus here seems wrongly to identify *concomitance* with *communion* but Augustine reads *concomitantes* for *communion* in this verse, so it is more likely that there is confusion between the two readings.

20. Rom. 14.9.

21. Ps. 136(135).

22. Augustine interprets as 'thoughts and pleasures'.

23. John 11.9.

24. Augustine also interprets the word as Christ coming in glory.

25. Eph. 3.27.

26. The interpretation in Augustine's.

27. See Jerome, *Psalm. contra Helv.* 7.14 (JL. 19.124). The entire Politiacus has *operetur* 107.

28. Luke 14.11.

29. Matt. 7.10.

30. Prov. 16.29.

31. Dan. 10.

32. Matt. 11.19.

33. This is a Christianised version of Cicero's famous definition of *de iustitia* 1.279, *perfectio est honestas ac utilitas omnis utilitatis ac honestatis omnis utilitatem ac utilitatem*.

34. The idea is a traditional one in Basil, Ambrose, Augustine and Jerome, all of whom are mentioned by Casiodorus in his section *De Circumlocutione* at the beginning of Part I.

PSALM 8

1. See on Ps. 4.1 above.

2. This is taken over from Augustine, *ad Gal.*

3. Heb. 1.9.

4. Phil. 2.6.

5. Phil. 2.6.

6. This is not the usual sense of *colleptus* see Martin, *op. cit.*

7. Donatists are joined with Jews here because of their belief that sacraments conferred through the *traditores* at the time of the Diocletianic persecution were invalid, and that thus the Donatist claim com-

posed the true Church. Though the action was condemned in the early fifth century, it continued around the eighth, see W. H. C. Frend, *The Donatist Church* (Oxford 1952) pp. 85.

8. Ps. 138(137).2.

9. Matt. 22.27.

10. 1 Peter 2.2.

11. So also Augustine, *ad Ro.*

12. John 5.19.

13. Isa. 66.2.

14. Cf. Euseb. *p. 16*; Augustine is the source of what follows.

15. Isa. 47.10.

16. Ps. 139(138).

17. Ezech. 17.20.

18. 1 Cor. 15.41 f.

19. Gen. 1.2.

20. See above on Ps. 4.5.

21. Ps. 139(138) f.

22. Cf. Ps. 139(138).

23. John 1.14.

24. Phil. 2.7.

25. Heb. 2.1.

26. Ps. 139(138).

27. See Garro, *De Inventionibus* c. 11 for the division of argumentation into four *probabilia* and three *necessaria*, which are complex, enumerative, simplex conclusion.

28. John 1.17.

29. This is adapted from Augustine.

30. So Varro, *L.L.* 5.17.

31. The use is more appropriate than *erres* because its extent suggests the wide-ranging searches of philosophers.

32. Cf. Matt. 2.20.

33. Apoc. 1.8.

34. The hymn, *Aveade, qui regis Israel* (see Walpole, *Early Latin Hymns* [Cambridge 1921] p. 81), is mentioned in Ambrosius not only by this passage but also by fifth-century commentators. The text reads Ps. 138(137).

37. CE Gen. 22.6f.

38. CE: 1 Sam. 15 Kings 21.10 f.

39. CE Gen. 22.6f.

40. Philo (flour. c. 40 B.C.) is confused with the doctrine that the earth is formed from the ether (see W. E. C. Gordon, *A History of Greek Philosophy I* (Cambridge 1924) 187, 189 ff. Cassiodorus probably found the reference in the *Introduction to the Elements of Nicomachus of Gerasa*, which was translated into Latin by Apollonius and exploited by Boethius in his *De institutione arithmetica*.

PSALM 9 [Ps. 9 AND 80]

1. See Psalm 140 Augustine has made the same point here.

2. John 8.36.

3. See Quenestius, *Eccl. II*, 482.

4. CE: 1 Sam. 15 Kings 21.10 f.

5. The parallel is taken over from Augustine.

6. Augustine usually refers to the general character of a speech (see Martin, 121 ff.).

7. Here the Origenist view of *apokatastasis* proposed in Psalm 140 II is opposed.

8. The word seems to have been German in origin, see TLL s.v. *la*.

9. Ps. 73.9, cited also by Augustine.

10. Matt. 23.34.

11. CE Matt. 23.34.

12. Matt. 23.34.

13. Ps. 90.4.1.3.

14. This meaning of *Gen* is adopted from Augustine.

15. Ps. 1.1.1.

16. Matt. 23.34.

17. Luc. 22.34.

18. These words, cited in the Septuagint, are cited also by Augustine.

19. This second etymology is correct.

10. Luke 12.9.
11. Cf. Rom. 1.4.
12. *Antileite* is likewise introduced at this point by Augustine.
13. The Hieronym text regards vs. 22–23 as a separate point (= ant), in spite of the alphabetic arrangement of the whole, the Hieronym text and hence the Revised Version followed only, leave the difference unexplained from the Vulgate.
14. See verse 2 above.
15. 1 Thim. 1.4.
16. Heb. 1.16.
17. Pl. 12.10.11.
18. See Quintilian, 3.1.30; Martin, etc.
19. Wind. 1.49.
20. Quintilian, 8.1.10; Martin, etc.
21. Matt. 12.12.
22. So Voss, L.L. 3.92, of course wrongly.
23. Mark 13.21.
24. Cf. Hilary, *Trist. Ps.* 92 (= CSEL 22.53), *De Trist.* 3.28 (M.L. 10.39 ff.); Augustine, *En. Ps.* 92 (= CCL 40.2), *De Psal.* 120 (= M.L. 42.49).
25. John 12.7.
26. John 12.9.
27. Hieron. 1.9.
28. Gen. 11.20.
29. Matt. 13.26.
30. Rom. 15.

PALAM 18 [Pl. 11.16]

1. So Augustine, *ad de.*
2. The word in Greek is *analepsion*, found in the general sense of "commemoration" in various authors but not found as a figure in the handbooks.
3. 1 Cor. 1.16.
4. 1 Cor. 1.17.
5. Reading *ante* for *et* in CCL, which I cannot translate.

6. The words are etymologically connected, see Jerome, *Tract. de Ps.* in ECL. 18,604, citing Varro.
7. Ps. 103,1-2.
8. The incorrect etymology is adopted from Varro, *L.L.* 5,117.
9. Macrobius, *Saturnalia* 1,2,28.
10. Ps. 143,1-2.
11. The comparison is made by Jerome earlier in *Tract. de Ps.* in ECL. 18,603.
12. Cf. Luke 12,18 ff., also cited by Jerome.
13. The Pythagorean concept of the perfection of the number ten, the aggregate of 1, 2, 3, and 4, was elaborated in the treatises of Boethius on arithmetic and music (see H. Chadwick, *Boethius* [Oxford 1962] ch. 2) and becomes a common feature in Christian-Platonic thought.
14. The etymology is false.

Psalm 11 [Ps. 103]

1. "Gathering", cf. Quinilian, 8,4,26; Martin, 198.
2. See Quinilian, 10,2; E. Martin, 192.
3. Actually James 1,8.
4. Acts 4,13.
5. Apoc. 11,2.
6. Cf. Alexander Rhemes, *De figuris* 1,29.
7. John 14,3.
8. See Augustine, *ad loc.*
9. Matt. 2,19.
10. Martin, 192.
11. See loc. cit. The seven are specified as virtues by Gregory, *Moralia* 1,29; the term *Galila* is a conflation-encyclopaed innovation. See E. D. O'Connor, *Apocatastasis*, *Seventeenth Theologian*, (Blackfriars edn. vol. 14) (London 1974), 3.
12. From 1,29.
13. Gen. 2,18-19.
14. Cf. Matt. 10,2 ff.
15. See loc. cit. 1,29-30. The attribution to Prosper is disputed; G.

Martin, *Rev. Bib.* 30 (1943), 195 ff., reports it as the work of Cassiodorus, the pupil of Augustine. See also P. Courcelle, *Platonisme latin et grande invasion germanique* (Paris 1944) 104 ff.

PSALM 22 [Ps. 112(11)]

- a. 1 John 4:16.
 1. Ps. 112(113).
 2. See Augustine, *ad Jo.*
 3. "Dwelling in", see Martin, 198, 199.
 4. Rom. 1:5.
 5. Gen. 12:8.
 6. Gen. 12:8.
 7. See Augustine, *ad Jo.*
8. Augustine does not make this distinction in his *En. Ps.*, but doubtless Cassiodorus derives it from his other works. In *Contra Faustum* Luth and Raebel are types of action and contemplation (see ML 40-41), and in his commentary on John's gospel Augustine so depicts not only Martin and Mary but also Peter and John. The chief Kermathian influence on medieval discussions of the two lives is Gregory the Great (see *Monks of St. ML* 714ff.). There is a full discussion by J. Assmann in the *Blackfriars edition of Aquinas*, Vol. 42, App. 2 "Theological Background."

PSALM 11 [Ps. 112(11)]

- a. See Ps. 112(113) Concord, 151(112), 17 ff.
1. This fanciful notion is taken word for word from Varro, *L.L. 6:40*.
2. See Augustine, *ad Jo.*
3. *Mon.* 12:14.
4. See Martin, 198.
5. *Gen.* 12:13.
6. *Mon.* 12:13.

8. The whole of verse 3, introduced by Crisostomus into the text, is an insertion from Rom. 1:24-25. "The passage from *Romans* seems to have found its way into the text through the carelessness of some copier, or possibly the insertion is due to the fact that in Paul's text depicts so fully the character of the first" (Boylan, 43).

9. Ps. 135.

10. See above in Ps. 1, Division of the Psalms.

11. John 1:29.

12. The miniature epigraphy is also found in *Servius, Ad Verg. Aen. 1088*.

13. 1 Cor. 13.

14. Cf. John 1:48.

15. Ps. 138:1.

16. See above, Ps. 3 Concl., Ps. 6 Concl.

Psalm 14 [Ps. 151a]

1. Ps. 14 B.

2. See Martin, *ibid.*

3. The whole version is florid. *Tabernaculum* is merely a diminutive of *taberna*, tent or cottage.

4. See Boylan, *David Marguerite* 32. *Ar. Rev.* 1:3, 1 Crisostomus described from a certain function visited him. Though blind he was able to describe the *tabernaculum templumque Dei*, which Crisostomus then had painted in his *Pandects scriptis grandibus*. On the paintings in Crisostomus' manuscripts, see Myer's edition of the *Enchiridion*, 123ff. Boyle, *Miss. Bibliothec. 1*, 21, claims to have seen them. In *pandect* is a gathering of writings, here referring to the bible considered as a collection of different books; see Boyle, 122, 23.

5. Matt. 10:29.

6. Cf. Matt. 10:29.

7. John 1:24.

8. Luke 11:24.

9. Matt. 10:29.

10. Matt. 4:7.

11. See at Ps. 14.

16. John 13:14 E.
17. Again a false etymology.
18. Ps. 134:1-3.
19. Luke 1:7.
20. Matt. 13:44 and 45.
21. John 1:1-3.
22. With a play on the holy innocents.
23. See Martin, 302. But the statement seems cryptic. Does Canisius mean that "He who does these things shall not be moved" implies further that "He who does not do these things shall be moved"?

Cam: *Canisius* 17 [[Ps. 134]]
 1. *Canisius* 17 [[Ps. 134]]
 2. *Canisius* 17 [[Ps. 134]]
 3. *Canisius* 17 [[Ps. 134]]
 4. *Canisius* 17 [[Ps. 134]]
 5. *Canisius* 17 [[Ps. 134]]

3. It is clear from this paragraph that Canisius takes *ipso* as nominative, whereas the dated ("To David himself") is the normal rendering.

1. John 13:14 E. Augustine, *ad loc.*
2. See the initial discussions of Fallacy 1 and 7 above.
3. See earlier on Fallacy 3.
4. True in Martin, 302.
5. Though this seems to be an echo of the fifth-century controversy between Augustine and Julian of Eclanum, the heresy had to be condemned again at Orange in 529 (see E. Heide-E. Amann, *OTC* 11:593 ff.).
6. The influence of the predestination controversy utilized to Augustine (see ME, 44-593 ff.) is notable here as elsewhere in Canisius' commentary.
7. He is referring to the designation of God and human person with functioning parts of a human body; see at Ps. 134, *et ibid.*
8. The mistaken etymology is repeated from Ps. 134:1.
9. *ibid.* 131 E.
10. Cf. Num. 34 ff.
11. The derivation is false.
12. John 1:10.
13. Ps. 134:1-3.

10. See paragraph 7 above.
11. See Martin, *ibid.*
12. Apollinaris, friend of Ambrosius and bishop of Laodicea c. 360, taught that there was no human soul in Christ, but rather the God-head. His teaching was condemned at Constantinople in 381. Texts in H. Lietzmann, *Apollinaris von Laodizea und seine Schule* (Tübingen 1904).
13. Mart., *ibid.*
14. John 16.17.
15. Ps. 139.13.
16. By multiplying the number of the sons with the three Persons of the Trinity, we obtain the number of the saints.

FOOTNOTES [Ps. 139.13]

1. Varro, L.L. rightly connects *sancti* (priest) with *sacra* (sacred), but the addition of *sancti* is curious.
2. Ps. 139.13.
3. In the Vulgate the verse is combined with the following phrase.
4. Job 27.
5. Ps. 139.13-14.
6. See Guiselin, 24.12. Martin, *ibid.*
7. Matt. 10.22.
8. See Augustine, *ad loc.*
9. "Image", see Martin, *op.*
10. The words are unconnected.
11. Martin, *op.*
12. John 13.27.
13. John 13.27 f.
14. John 13.27.
15. See p. 2. He seems to refer to his later comment on Ps. 139.14. The word, originally German, first means a long-handled spoon, but in Christian Latin usually means a sword.
16. Cf. Cassiodorus, *Insa*, 1.22, adapted from Martin Victorinus, *In apocalypsim*.
17. Ps. 139.

6. Gen. 4.26.
7. Ps. 136.24a.
8. Cf. Rev. 7.
9. Matt. 27.52.
10. John 14.26 and 26.
11. Central *Alexandria*, ff. 43.2r (MG 77.212), with variations from the Greek text.
12. The seven canonical prophets, cf. ORIGEN on "Prophecy."

Psalm 137 [Ps. 137C]

1. Isa. 5.2.
2. Cf. 1 Sam. 1. Kings 2.
3. Chrysostom allows the variant in *Athanasius* 1–25 the psalmist, 27–31 the Church, 33–48 Christ, 49–52 the Church.
4. John 14.26.
5. There is no basis for this etymology.
6. See above, Ps. 136B.9.
7. Chrysostom appears to have forgotten his earlier suggestion that the psalmist speaks throughout verses 1–25.
8. Ps. 136B.7.
9. See above at Ps. 5.2.
10. Phil. 2.7.
11. Ps. 136B.9.
12. See *Ad Alex.* 4.44; Martin, 264.
13. Ps. 136B.9.
14. See Jerome, *Hebrew Names* (CCL 74.6).
15. Ps. 136B.1.
16. See Martin, 302.
17. Ps. 136B.3, that hardly authentic in the same sense, 136B.12.
18. The passage may have been taken over from Cassian, *Central Alexandria* 1.32.1 (= CSEL 2.280). The work of Chrysostom has been lost.
19. Cf. Prov. 1.4.
20. The Latin would then mean "within His encompassing."
21. 1 Cor. 13.12, cited also by Augustine on this point.

11. John 11.28 f.
12. Matt. 1.27.
13. 1 Cor. 1.28.
14. The whole of this section is adapted from Augustine.
15. This too is taken over from Augustine.
16. Rom. 2.6.
17. The Latin *salvare* *se* *se*, the masculine is attributable to the fact that the pronoun *ipse*.
18. John 11.28.
19. See above, Introduction VII.
20. Reading *salvare* for *salvare* in CCL.
21. 1 Tim. 4.8.
22. Matt. 1.27.
23. Luc. 19.2.
24. Ps. 24.24.
25. Luc. 19.2.
26. In Act. 1.27 f., Cassiodorus lists three topics or grounds of argument. Among the external arguments (*argumenta externa*) he distinguishes the *ex persona* or *homo*, the *ex nomine* *anonymus*, and the *ex respectu* *anonymus*.
27. John 2.22.
28. Luke 12.22.
29. Ps. 107.17.
30. Luc. 12.22.
31. I.e., the sentence would read, "The way of my God is modified."
32. For the *para* *proposition* (which I read for the *paraphrase* of CCL), see Quenstedt, 1.1.1.
33. Jer. 11.29.
34. Ps. 42.22.
35. See also Augustine, 22.10.
36. Phil. 1.2.
37. Matt. 12.12.
38. Matt. 12.12.
39. The phrase *salvare* *se* *se* calls to mind the type of Cassiodorus' contemporary Venetian Fortunatus, *Uocis ego profecto*. That hymn, however, commemorates the arrival of the relic of the True Cross at Poitiers in 569, a date too late for influence on this passage.

29. *lin.* 3113.
30. *lin.* 3108.
31. See Martin, 190 ff.
32. John 8:44.
33. *Matt.* 11:10.
34. The verb is cognate with *mona*, but the suggested fusion of *mona* and *ire* is fanciful.
35. So also Augustine, *ad Rom.*
36. *CL Acts* 20:49.
37. The consonant, taken over from Augustine, derives from *Matt.* 23:1.
38. *Matt.* 10:9.
39. 1 Sam. 9: 10; Kings 1:14.

PHALM 38 [Ps. 137:8]

1. The suggestion is adapted from Augustine's *Second Discourse* (= *ACW* 32:83).
2. *CL Psalm* 137:25,26, but the words have been adapted to the present passage.
3. *Ps.* 137:2,3.
4. *Ps.* 137:5.
5. This verb is found in the discourse of Augustine, see *ACW* 32:83.
6. This is the difference of the arguments listed by Cassiodorus at *Act.* 1:13, taken over from Martin Vancianus' *Commentary on Cassiodorus' Topics*.
7. *Ps.* 137:1,3.
8. More commonly, the term is used to denote an alternative means of expression, so Quastilian, 2:120 ff.; see Martin, 198.
9. *quoniam*, 'because', is derived from *quodum*.
10. *Ps.* 11.
11. See Augustine in *ACW* 19:36.
12. *CL Acts* 1:9.
13. *Deut.* 3:4.
14. He means by "six verses" the six statements in verses 8-13.

13. The seventh in the catalogue of definitions reproduced from Martin Vindictus in Aug. 104.
14. Matt. 129.
15. 1 Cor. 14.40.
16. 1 Tim. 4.9.
17. Rom. 8.10.
18. 1 Tim. 4.3.
19. Reading about the short of CCL.
20. James 2.18.
21. Above, Ps. 4.100.
22. "Climax" (see Martin, 111).
23. 1 Cor. 1.10.
24. Eccl. 8.30.
25. Ps. 103.1-2.
26. Ps. 103.1-2.
27. This too is taken from Augustine (ACW 10, 104).
28. Eccl. 10.1.
29. Ps. 103.1-2.
30. See Augustine (ACW 10.104).
31. Cf. Luke 1.2.11.

Footnote 12 [Ps. 103.10]

1. See Martin, 109 ff.
2. Cf. Gen. 1.11 ff.; Augustine, *ad Gen.*, expresses the idea similarly.
3. John 15.1.
4. On the *disputatio*, see the *Proleg.*, p. 30; it is likewise indicated by Augustine here.
5. See Martin, 108.
6. On the Roman triumph and the lesser creation, see R. Payne, 75 *Roman Triumph* (London 1914); H. S. Versnel, *Triumphus* (Leiden 1960).
7. See Martin, 108.
8. Prov. 14.10.
9. Martin, 100 ff.

PALAM 10 [Ps. 112(10)]

1. John 9.20.
2. Ps. 112(10).
3. Matt. 10.13.
4. Luke 11.9.
5. See Martin, 20.
6. Ps. 112(10).
7. Gen. 1.26.
8. Ps. 112(10).
9. Moore, *Preface* p. 13.
10. Matt. 1.9.
11. See Martin, 20.
12. John 9.2.
13. Cf. *de Resurrectione* 4.20; Quinlan, 2.127.
14. Ps. 112(10).
15. Cf. Luke 11.9.
16. Eccli. 1.20.
17. Ps. 112(10).
18. See Moore, 1.2, 2.2.
19. See Idem, 200 ff.
20. Eccli. 1.20.
21. Moore, 1.2.
22. Matt. 10.40.
23. Cf. John 9.30.
24. Reading *amphibolia* for *amphibologia*; see Martin, 200 ff., 201.
25. John 11.21.
26. The first two are Palam 2 and 8.
27. See Hefele's text; Car. 13.23, the *apostolice memorie* demonstrating that Gelasius frequently cites from memory rather than from particular versions of Scripture.
28. The heresy of Eutyches, condemned at Chalcedon in 451, was so mistaken that there was only one nature in the bodily Christ. The heresy was attacked in Basilian's *Contra Eutychem* (late about 381).
29. That is, by the doctrine of one nature, but human and divine are claimed by Eutyches.
30. Nestorian, condemned by the Council of Ephesus in 431, proclaimed the doctrine of two persons in Christ.

PARTIAL 20 ([PL. 12(a)])

1. John 10:1, taken over from Augustine's First Discourse.
2. Phil. 1:10.
3. Usually the part from the whole (see Martin, 194), but Quenstedt 8:109, includes under this heading "what follows from what precedes."
4. Cf. Augustine (n. 4).
5. Statius, *Thebais* 1:61.
6. 1 Cor. 1:8.
7. Cyril of Alexandria, *Ep. 13* (MG: 1:139R), citing Heb. 1:9 initially.
8. Ambrose, *De incarnatione Domini* 1:21 (PL. 16:81a B1).
9. John 10:1.
10. Matt. 15:32.
11. PL. 100:12. The idea expressed here, implicit in Augustine's discussion of this psalm (see n. 4), is more fully explained in his *Ep. 190*, which Cassiodorus has read, for he cites it in paragraph 19 below.
12. 1 Cor. 1:11.
13. Cf. 1 Cor. 1:2-9.
14. Cf. Job 1:1-6.
15. Matt. 1:9.
16. PL. 100:12.
17. The Fathers regularly interpret the same Israel as "seeing God," see the notes cited in VII. 25, 31b.
18. This is the third of the fifteen types of definition taken over from Marcus Velleius, *De definitionibus*, in Cassiodorus, *Inst.* 1:119.
19. Rom. 1:26.
20. John 10:25.
21. "Baptismus"; see Martin, 193.
22. "Abasing"; Martin, 193, exemplifies a different use of the figure.
23. 1 Cor. 1:25.
24. Cassiodorus' source for the parthenogenesis of worms is probably Augustine, *Ep. 140.11*.
25. Gen. 1:9.
26. Cf. 1 Sam. 6 (King) 18:25.
27. Matt. 13:19.
28. See n. 3 above.

39. Matt. 27-28.
40. Matt. 27-28.
41. On irony, see Martin, 257 ff.
42. Matt. 27-28.
43. Ps. 136:1-4.
44. Luke 1:3.
45. Matt. 28:39.
46. Ps. 136:1-4.
47. "Ascension(s)", see Martin, 257 ff.
48. Augustine designates the bulls as the ringleaders, and the calves as "theodore cultists."
49. Luke 11:3.
49. See above, 1-4.
49. Ps. 136:1-4.
49. Matt. 27-28.
49. So Augustine, *ad Ro.*
49. Cf. Mark 13:35.
49. John 10:44.
49. Actually 1 Cor. 1:5, but cf. 1a, 49:5.
49. John 10:48.
49. Matt. 27-28: 39.
49. Augustine, *Serm.* 120: (Boll. 39:133).
49. 1 Cor. 1:13.
49. On the Assize and the topicality of the history, see Introduction VI.
49. 1 Cor. 1:14 f.
49. 1 Cor. 1:14.
49. John 10:41.
49. Matt. 28:48.
49. Matt. 27:33.
49. Cf. Lev. 24:15 of the two high-priests, one was to be sacrificed and the other prayed over before being dispatched into the wilderness.
49. Cf. Num. 16:35.
49. Cf. Jer. 28:48.
49. Cf. John 17.
49. Prov. 28:48.
49. Cf. Acts 1:6f.

63. Eph. 2.11.
64. *Annually* Col. 3.11.
65. Apoc. 2.2.
66. 1 Peter 2.8.
67. Heb. 1.10-11.
68. Matt. 21.10.
69. Matt. 21.21.
70. See 2. of above.
71. See Augustine, *ad Ro.* 1.1-2.11, 12.1-13.1.
72. Augustine, *Ep.* 140.68 (NSEL 140.68).
73. Tit. 1.12.
74. Matt. 2.8.
75. Rom. 1.12 ff.

Phrases in (Ps. 137.1)

1. "A gathering together", see Martin, *pro.*
2. Ps. 137.1-2.3.
3. See Augustine, *En. Ps. ad Ro.*
4. 1 Peter 2.2.
5. Eph. 2.11.
6. Heb. 1.10.
7. Rom. 4.4.
8. Jos. 19.
9. Lam. 4.10.
10. Ps. 137.1-2.
11. Gen. 22.10.
12. Rom. 12.1.
13. Heb. 1.11.
14. The words are etymologically connected. Cassiodorus has in mind the annual festivals of the ancient Roman calendar.
15. 1 Cor. 1.10.
16. 1 Cor. 10.10.
17. Cf. Gen. 8.1.
18. Ps. 137.1-2.

- 26. Isa. 3:27.
- 27. John 4:23 f.
- 28. Ps. 84(83):2.
- 29. See Martin, 198.
- 30. See Martin, 297.

PROVERB 23 [Ps. 24(23)]

- 1. Ps. 23(22):6.
- 2. Hch. 8:27.
- 3. Not in Martin.
- 4. Ps. 101(100):4.
- 5. Matt. 23:4 f.
- 6. Matt. 23:8 f.

7. This line of argument is based on the person concerned, as against a *proper person*, in which the speaker discusses his own situation, or *de se* *adversus*, where the comment is on opponents, or *de se* *qua*, where the topic itself is discussed.

- 8. Ps. 23(22):6.
- 9. See Constans, 84-85; Topham, Prop. 126 (see Martin, 392).
- 10. Vario, *L.L.*, 3:281 . . . *qua* is *appellatio personae, personae*.
- 11. "OM what land!" above see Ps. 101(100):4.
- 12. Cf. John 8:6.
- 13. "Bewildering of words," see Martin, 392.
- 14. 1 Sam. 4: Kingd. 2:25.
- 15. For this claim that the Classical rhetoricians derived rhetorical figures and techniques from biblical literature, see Introduction VII.

PROVERB 24 [Ps. 25(24)]

- 1. John 2:27.
- 2. Jer. 17.
- 3. Job 2:2.

4. The likelihood is that the two missing letters (Wine, Joseph) and their vowels have fallen out; see Baylon, *ad loc.*
5. *Ep.* 32 (= CSEL 34.14) ff.
6. *Lat.* 1–2.
7. “Representation of character”; see Martin, 190.
8. *Pt.* 3750.14.
9. “Redeeming of words”; see Martin, *passim*.
10. *Pt.* 1213.1–10.
11. Varro, *L.L.* 5.12, a reasonable suggestion.
12. The derivation is probably *ex- and more*, with the meaning of a side-vocal.
13. Presumably a derivation from Greek *doublet* (*doublet*) is being suggested.
14. The etymology is essentially correct.
15. See Martin, 122 f. In Quintilian, 8.3.6, *sonora*, the meaning is deeper than the words convey.
16. *Lat.* 18.9.
17. *Man.* 2.42.
18. *Pt.* 1073.1–2.
19. *Man.* 1.4.
20. Cf. Augustine, *ad loc.*
21. The Carthage are the Manicheans who condemned by Augustine, as described by him in *De haeresibus* (J CSEL 41.106), and are not to be confused with the later Albigensians.
22. 1 Cor. 1.3.
23. *Pt.* 1309ff.10.
24. *Israel* is regularly interpreted by the Fathers as “seeing God”; see *Pt.* 1214f. 1–17.
25. *Ep.* 3.17.
26. Cf. Agost. 4.20 f.

POSTSCRIPT [Pt. 25(21)]

1. See Augustine's First Discourse on Pt. 3214.1 (= JCSM 30.16), where these two meanings of the name *Israel* are suggested.
2. 1 Tim. 4.8.

- d. *Met.* 104.
- e. *Gen.* 11.6.
- f. *Dem.* 311.
- g. *Met.* 104.
- h. *John* 124.
- i. *Ac. Inst.* 1.112. Consideration's explanation, probably from Martin Vicoirino's commentary on Cicero's *Tusculan Disputations*, the Aristotelian text on which arguments are based. The *Ac* version is the sixth of these.
 1. *1st Pers.* 3.16.
 2. *Phil.* 1.10.
 3. For this derivation, see *Paul.* on *Foss.* p. 19; Millard S. Spector, *de Prop. Sol.* 246.
 4. *Int.* 4.3.
 5. *1st Cor.* 1.23.
 6. See Martin, 194.
 7. *1 Kings* 1 Kings 12.6.
 8. *Ps.* 119.
 9. *Ps.* 119.1.11.
- j. Cf. *John* 4.3. I propose the reading *folymis* for the *Salomonis* of CCL.

Paulist 1st [Ps. 119.110]

1. Cf. *1 Sam.* 3 Kings 15.6.
2. Cf. *1 Sam.* 3 Kings 1.2.
3. The earlier manuscript reads in *Ps.* 119.11.
4. "Proof by demonstration", see Martin, 193 ff.
5. See *Ps.* 119.11.1.
6. *Ps.* 1.1.
7. See Martin, 193 ff.
8. Perhaps Juvencel, Saurin ("The Variety of Human Wisdom"), in *in Cassiodorus'* mind here, though similar themes occur in Boethius' *Consolation of Philosophy*.
 9. Cf. *Ps.* 119.11.11; Matt. 11.49.
 10. *Ps.* 141.11-9.
 11. *Exod.* 14.19.

11. Matt. 3:18.
12. John 12:41.
13. I.e., the O.T. books.
14. For the four names of Scripture, of which the first is the historical, cf. H. de Lubac, in n. 36 to the Introduction.
15. Matt. 2:23.
16. Luc. 4:29.
17. Cf. Quenstedt, 3:447 and 461; Martin, 149.
18. James 1:5.
19. Cf. Wind, n.20.

PSALM 17 (Ps. 18(2))

1. See n. 1 to Ps. 18(2).
2. Psalms 1 and 18(2) are in Cassiodorus' *psalm*.
3. The epynology is doubtful.
4. Hark. 19.
5. Matt. 18:38.
6. Cf. Dan. 9:20.
7. Cf. Matt. 2:23.
8. Matt. 4:9.
9. Cassiodorus here attacks the Arian doctrine that Christ did not have two natures, and that the nature of the Son was borrowed on Him by the Father, and that this made the place of the soul in the historical Jesus.
10. John 3:1.
11. Matt. 23:34.
12. Matt. 19:40.
13. Luke 8:18.
14. Luke 12:44.
15. See Martin, 127 ff.
16. Ps. 4:8.
17. Isa. 5:5.
18. Matt. 12:40.

PSALM 18 [Ps. 35/36]

1. A reference is properly a term, which can serve as dwelling for non-involuntary-exposition, here the exposition is against the view of the flesh.

2. Of the three main types of reason (theoretical, practical, do-motivational), the third is used for epistemic or formal reasons; see above, introduction VII.

3. = Ps. 138.

4. The seven gifts of the holy Spirit are listed at Isa. 61.

5. John 13.

6. See Augustine, *Enchiridion* in Ps. ad loc.

7. The derivation is doubtful.

8. "Frequent repetition" of a word, cf. Martin, 191.

9. = Gen. 1, 26.

10. Cf. Deut. 32, 1.

11. Ps. 51/52, 1.

12. Agust. 134, reading *invenit* singular *ipse* under the haster signi-fies Babylon.

13. See Augustine, *ad loc.*

14. In Latin, *per* classical in syntax.

15. Job 33, 4.

16. James 4, 8.

17. Ps. 139/140, 1.

18. Matt. 10, 1.

19. This description of Christ as a son of manna, or as identical with the manna, is to have a long literary history. In the *Physiologus* we find the story that the manna or the manna can be captured through the chance of a snake, with whom it sports innocently, the animal then becomes a symbol of charity, and so of Christ. See T. H. White, *The Book of Beasts* (New York 1914) 121, quoting the ms. Hart. 1910 "Our Lord Jesus Christ is a manna spiritually, about whom it was said, And he was beloved like the son of manna." *ibid.*

20. Cf. Num. 11, 1 ff.

21. Matt. 10, 1.

22. See Pliny, *H.N.* 8, 12, 13, on persons of how supply their voracious heads with manna from their hairs and devour them.

23. Cf. Isa. 11, 1.

14. Matt. 1:7.
15. Acts 2:4.
16. Acts 9:11.
17. This is probably Ps-Augustine, *Contra Veritatem* 1 (M.L. 33.40 ff.). See Adams's n., citing Martin, *Rev. Bib.* 3 (1949) 181, and Fischer, *Biblioth.* 13 (1942) 114.
18. Cf. Cicero, *Tus.* 35, *conatusque hinc ducimus*.
19. Matt. 23:29.
20. John 14:27.
21. For the *De Trinitate* of Boethius, see MG 50.1 for the introduction, see L. Dumortier, SC 83 (1962) Introduction. Presumably the reference to *Augustine* is to *De Jure* or *De Quinque* or both.
22. Presumably another condemnation of Julianus; see Introduction VI.

PROLOG 29 [Ps. 39(40)]

1. Matt. 21:41.
2. John 21:28.
3. Matt. 27:42.
4. Cf. Matt. 27:42.
5. See Martin, with the definition is not appropriate in this instance, where the new word in Latin bears an extended sense.
6. John 21:28.
7. Cf. Ps. 39(40) I.
8. See Adams, n. 8 to Ps. 28(29).
9. John 1:24.
10. Gal. 1:3.
11. Ps. 40(41)-2.
12. John 1:28.
13. The sixth type of argument in Act. 14:25. Cassiodorus has drawn the list from Martin. Venerius' Commentary on Cicerio's *Topica*.
14. Ps. 28(29)2.
15. John 1:24 I.
16. See Martin, loc.

- c. Phil. 1:9.
- d. Matt. 1:27.
- e. Rom. 6:2.
- f. Ps. 134:1b.

Pharisee (Ps. 134:1)

1. See n. 1 to Ps. 134:1.
2. A true derivation.
3. See 1:27.
4. John 1:45.
5. Phil. 1:9.
6. See Ps. 11 and 5.
7. See above, Introduction VI.
8. The etymology is tenuous.
9. John 1:45.
10. Cf. Matt. 1:27.
11. Matt. 1:27.
12. "Vind. description"; see Martin, city 11.
13. Jer. 7:2.
14. The words are not etymologically connected.
15. John 1:45.
16. John 1:45.
17. Zach. 1:3.
18. Not in the handbooks, but see n. 8 to Ps. 134:1.
19. Gal. 1:9.
20. Ps. 134:1.
21. Ps. 134:1.
22. John 1:45.
23. Ps. 134:1.
24. Matt. 1:27.
25. "Clustering together"; see above, n. 1 to Ps. 134:1.
26. Matt. 1:27.
27. For the Church in tabernacle, see above, n. 1 to Ps. 134:1.
28. Reading *abeyant* KTL. *quiescent*.
29. The derivation is fanciful.

26. Matt. 23:5.
27. Matt. 23:46.
28. John 2:24 f.
29. Exek. 24:27.
30. See Quenstedt, 8:22, and Martin, 125.
31. The image is appropriate because the Commentary (like Augustine's *Thirst Discourse*) on this psalm, see *NCM* 261 makes much of Christ's marriage with the Church.
32. Cf. Gen. 22:26.
33. Cf. Luke 4:22.

PSALM 26 [Ps. 26(27)]

1. For the true meaning of *inimicus* (= Hebrew *maḥal*, *shaleḥ*) see Boshuijs on Psalm 42(43).

2. Ps. 26(27).2.
3. See paragraph 8 below.
4. Reading *quis . . . qui* (VCL *qui . . . qui*).
5. See Cassin, *En. 2.34a remansit per quem nos facimus quoniam probatur ab eis, ad se ipsosque se peruenit*.
6. The psalm is visualized as a speech of defence in a court of law, in which the current legal situation contains an error which followed by narration, the facts of the case.
7. See Pfeiffer, p. 22.
8. Cf. Luke 23:47.
9. "By removal of the opposite"; see *Eni* 2.3.24.
10. Jerome, *In Cantu 2.8.14* (VCL 78, 208).
11. *Acta* 9:4.
12. John 8:2.
13. Job 1:9.
14. John 1:9.
15. John 1:8.
16. A Hebrew re-echoing.
17. For the text, see Martin, 22.
18. Cf. Ps. 2:6.
19. Above, Ps. 2:8.

13. The derivation is dissimilatory.
14. *Altere*, Ps. 73.
15. *Exoch*, 21.21.
16. *Altere*, Ps. 11.
17. "The common"; see Martin, 308.
18. Luke 1.2 f.

PALM 12 (Ps. 119.22)

1. Matt. 2.1 f.
2. Phil. 4.4.
3. John 8.12.
4. Rom. 1.12.
5. See p. 30.
6. In fact *altere* is a Greek borrowing.
7. Job 1.11.
8. The point is taken over from Augustine verbatim.
9. Exod. 10.3 f., 5, 11 ff. Again Chalcidonus follows Augustine.
10. Ps. 119.22.
11. Luke 1.14.
12. Ancient rhetorical theory recognized three types of speech, the deliberative (appropriate for political assemblies), the judicial (for forensic cases), and the demonstrative (for formal occasions, such as funeral speeches). See Quintilian, 1.1.12.
13. "By the word" is, of course, Ps. 119.22 above.
14. Luke 7.38, describing how Christ rewarded Nathanael for recognizing his fate.
15. *Ex.*, its source, see Psal. 119.24.
16. Isa. 44.26.
17. Isa. 45.20.
18. Jer. 5.13.
19. "appearance" or "action"; see Garro, *Arad* 120.
20. Ps. 119.22.2.
21. Ps. 119.22.1, 2.
22. The Peshite text (Sass. 1.11.20, Eph. 1.1 f.) were revised and discussed by Origen in his *De principiis*, and later by Augustine in his

De praedicationibus sanctorum (ML 44.010 ff.), a work with which Cavendish must have been familiar.

17. Ps. 121.0.2.
18. The *ab-solventis*, the seventh argument listed in *Just.* 1.2.29.
19. *Min.* 2.6.
20. Translated in the Douai version as "waileth for," but literally "tremble with."
21. Luke 1.29.

Psalm 111 [Ps. 111]

1. Cf. e.g. Sam. 5; Kings 1.27 and Augustine's First Discourse on this psalm (ACW 30.222).

2. Cf. Jerome, *Hebrew Names* (OCL 1.16 *perit* must read).
3. Following Ps. 7 and Ps. 121.0.
4. Cf. Ps. 121.0; Cavendish does not take into account Ps. 9 and 10 (121-22) and Ps. 110.
5. The author *con-ven-* is wanting, as in Ps. 121.13; see Boylan, *op. cit.*
6. See above at Ps. 121.2.1.
7. The derivation is unimpaired.
8. On *energiz* (not *energiz*), see Morris, *ibid.*
9. 1 Cor. 10.17-19.
10. 1 Tim. 2.8.
11. John 12.
12. Augustine in his Second Discourse claims that the Vulgate has the correct reading, and condemns the version approved by Cavendish; see ACW 30.222.
13. John 8.34.
14. *Min.* 2.6.
15. Cf. Hosius, *Quaest.* 1.24.36 ff.
16. Rom. 8.28.
17. "Et restaurat" of Glossa, *Sup.* 1, and Bechtius, *Ps. Sup.* 10 (ML 44.001 ff.).
18. *Argumentum* is formed from *arguo*, of which *argues* is the perfect participle.

39. Castañeda here again draws on Augustine's Second Discourse (AMW 30-37 f.).
40. Matt. 17:34.
41. "pattern" or "example"; see Martin, 106.
42. Again derived from Augustine's Second Discourse (ACM 30-36).
43. Matt. 23.
44. Luke 13-43.
45. For the further influence of Augustine's Second Discourse, see ACW 30-36.
46. See ACM 30-33.
47. Cf. Luke 13:34 and ACW 30-33.
48. Cf. Euseb. 13.
49. Augustine, *Enchiridion* 84 ff. (= ACM 36 ff.)

FOOTNOTES [4 (Ps. 28^o34)]

1. Above, e.g., n. 170 Ps. 10Eph.
2. Matt. 3-44.
3. See Viers, f.f. 14, but the words are unconnected.
4. Eph. 4:26.
5. The suggestion is fanciful. Viers derives *arsens* from *arsenae*, or equally wild suggestions.
6. See earlier at Ps. 17:6Eph. Initially it means a German spear; in Christian Latin usually a sword. I have emended *ablat* (quote) to *ablat* (quote) here, since at 17:6Eph. Castañeda says that one of the meanings of *flamma* is *arsens*, pole or pole. The metaphorical sense of divine punishment is often attested.
7. Ps. 17:6Eph.
8. Ps. 14:6Eph.
9. Mark 8:13.
10. Jer. 31:21.
11. See Martin, 106.
12. Matt. 11:28.
13. John 1:13.
14. Matt. 18:6E.

- [illegible]

Discussion

1. Phil. 1.3 f.
2. Int. 425.
3. The distinction between the two types of power, including the quotation from Wisdom, is taken over from Augustine (see *ACH* para. 61).
4. Wisd. 9.17.
5. The writing philosophers are the Epicureans.
6. See also the description of Augustine (see n. 3 above).

7. The argument of *Ignis* is one of the arguments *attributed* (see Inst. 1.1.08).
8. This is Augustine's interpretation.
9. Ps. 43.3. So Varro, *L.L.* 5.654, 8.34.
10. "It gathering together"; see Martin, 302, and Ps. 13.1 above.
11. Again following Augustine.
12. This too is Augustine's interpretation.
13. The rhetoricians define the *genus demonstrativum* as the speech of praise or blame (e.g. a funeral oration), as distinct from the judicial and deliberative types; see Quintilian, 1.7.10 ff.
14. See Jerome, *Protr.* 1.10.14 (Ritz, 36.7) and de Saenz-Marie, 173.
15. Korn, 12.3.
16. So Augustine (see *ACM* 30.141).
17. This is also the thought of Augustine (*NCM* 30.143).
18. Inst. 12.1.
19. A development of Augustine's thought (*ACM* 30.144).
20. John 1.9.
21. John 1.7.
22. The *α γενος* is the second of the three arguments cited by Crisostomus in Inst. 1.1.11.
23. Eccli. 10.4.
24. Matt. 13.42.

2. The argument of *Ignis* is one of the arguments *attributed* (see Inst. 1.1.08).

PALAM 36 [Ps. 37(36)]

1. The Vulgate does not contain the Hebrew alphabet as the Hebrew version does; the sixteenth letter occurred in *Am*.
2. See in Ps. 37(36).
3. The words—*37(36), 34(33), 37(35), 36(34), 37(36), 37(36), 37(36)*—are listed in Ps. 37(36).
4. See above, Ps. 31.
5. "Expansion of character"; see Quintilian, 5.1.38, 602, and Ps. 37(36).
6. 1 Cor. 13.8.
7. So Varro, *L.L.* 5.658, for the words are unconnected.
8. Quintilian, 1.10.4 ff. defines it as "the argument by which we

such to prove something,"¹¹ but notes that others define it as the definite conception of a thought in at least three parts, in other words a syllogism. The definition here clearly diverges from Quintilian's. See also Ps. 13601.6.

9. James 1.10.

10. Col. 3.17.

11. Rom. 3.14.

12. Col. 3.4.

13. Cf. Quintilian, 8.4.81, and Ps. 4.7 above.

14. Rom. 12.11.

15. *Asquere* is actually *re asquere*, "not just."

16. Hyperbaton ("leaping over," cf. Quintilian, 8.4.81) means the transposition of 1 word or words from the natural position to a later point in the sentence for elegant effect. Here *Compositum* is suggesting that *verum* logically follows on from 3, with 8 interposed.

17. There is no such etymological connection.

18. The etymology, which may be correct, is taken from Varro, *L.L.* 5.48.

19. Luke 4.18.

20. The *re* obviously *see* above, Ps. 281.14, 301.21.6, etc.

21. Normally an example simpliciter (cf. Quintilian 3.1.1).

22. Ps. 276.10.

23. Cf. Matt. 3.4.

24. "Additional effect." Quintilian, 8.4.81, calls it "repetition of the same words."

25. *At asquapio*, the first in the list of proofs in Isid. 1.9.10.

26. Usually *diaphora*, difference.

27. Ps. 241.21.16.

28. Cf. John 14.6.

29. 1 John 1.8.

30. Matt. 27.48.

31. Matt. 3.10.

32. Ps. 1.1.

33. Gal. 4.8.

34. Wind. 1.8.1.

35. For the false etymology, see Varro, *L.L.* 3.10.

36. 1 Thess. 4.16.

37. "Depiction of character", cf. Quintilian, 9.1.10.

58. Fr. stipitate.
59. See above, Fr. patagata.
60. Ind. s.s.
61. John 12:4.
62. Fr. 181114.
63. See also, *Common Benthic* s.s.

Power to the people

1. Ps. 31:30.1.
2. Ps. 31:30.2.
3. So Augustine, *Sa. Ps.* 31:2.
4. This is the third of the presidential prayers; see on Ps. 31.
5. "Deprecation of character"; see above on Ps. 31:30.1.
6. Job 12.
7. Prov. 2:11.
8. Job 32:2.
9. Augustine, *Ench. 33* (= *AEW* 242 ff.).
10. See at Ps. 31.1.
11. Cf. *Wm.* 2:2.
12. See Ps. 24.2, where "arrows" is said to denote the apostles.
13. Job 6:4.
14. Job 7:10.
15. Job 15:27.
16. For the motif of necessity in the narrative of a Roman speech, see Quenstedt 3:12.
17. "Deprecation"; see Martin, 17, and Ps. 31:30.1.
18. This is of course a tactical suggestion.
19. Job 32:2.
20. Job 42:3.
21. Job 7:10.
22. *De anima* (CCL 147:303 ff.).
23. Another false derivation.
24. A tactical synonymy.
25. *Contra Cyprian*. On apostles see, for example, *Contra Cyprian* 1:11 ff.

397. *unusquisq[ue] ab alterius domo et tempore verum cum benevolentia et caritate commisit.*

398. Job 4:2. *... et non est in eis qui possit resistere ei.*

399. Job 32:23. *... et non est in eis qui possit resistere ei.*

400. Job 32:23. *... et non est in eis qui possit resistere ei.*

401. Job 32:23. *... et non est in eis qui possit resistere ei.*

402. *... et non est in eis qui possit resistere ei.*

403. Job 32:23. *... et non est in eis qui possit resistere ei.*

404. Job 32:23. *... et non est in eis qui possit resistere ei.*

405. Job 32:23. *... et non est in eis qui possit resistere ei.*

406. Job 32:23. *... et non est in eis qui possit resistere ei.*

407. Job 32:23. *... et non est in eis qui possit resistere ei.*

408. Job 32:23. *... et non est in eis qui possit resistere ei.*

409. Job 32:23. *... et non est in eis qui possit resistere ei.*

410. "Emphatic instances," but here optional to discuss, see *Notes*, 397 f., and Ps. 137:14 f. above.

411. Job 32:23. *... et non est in eis qui possit resistere ei.*

412. Job 32:23. *... et non est in eis qui possit resistere ei.*

413. Job 32:23. *... et non est in eis qui possit resistere ei.*

414. Job 32:23. *... et non est in eis qui possit resistere ei.*

415. Job 32:23. *... et non est in eis qui possit resistere ei.*

PARALLEL [Ps. 137:14]

1. Ch. 1.

2. See *Notes*, *Notes*, 397 f.; *Appendix*, *Ps. 137:14*.

3. *Notes*, 397 f.

4. *Notes*, 397 f.

5. In this regard cynology Cassiodorus ignores the different qualities of *albi* and *albi*.

6. *Notes*, 397 f.

7. 1 Cor. 1:23. *... et non est in eis qui possit resistere ei.*

8. *Notes*, 397 f.

9. 1 Cor. 1:23. *... et non est in eis qui possit resistere ei.*

10. 1 Cor. 1:23. *... et non est in eis qui possit resistere ei.*

11. Cf. Ps. 137:14. *... et non est in eis qui possit resistere ei.*

11. Augustine, *De diversis questionibus* LXXXII, p. (CCL 443, 75).
12. 1 Tim. 2:16.
13. Ps. 95(94), 9 f.
14. See 12:16-17. Quislinian (2, 14, 14) says that there is no difference between the psalmist and the psalmists except that the psalmist deals with new facts, the psalmists with credence ones.
15. The connection with *or* is clear enough (cf. Varro, *L.L.* 4, 70), but note in *herodotus*.
16. Luke 2, 48.
17. Ps. 95(94), 1.
18. Matt. 23, 34.
19. Cf. Varro, *L.L.* 5, 30, *periphrasis a preposita* (initially from *per* and *apud*).
20. Ps. 95(94), 4.

PSALM 95 (Ps. 45(46))

1. "Etymological relation," the first is the list of arguments in *Int.* 1, 1-3.
2. "The national," see above, Ps. 10.
3. A *harsh* derivation.
4. The right *herodotus*, Matt. 2, 1.
5. Cf. *Dem.* 3.
6. Matt. 4, 14.
7. On the psalmist, the role of the poet who portrays mythological or historical themes, see E. J. Jory, *British Institute of Classical Studies* 1967, 147 ff.
8. Cf. *Int.* 12, 19.
9. Cf. *Int.* 12, 14.
10. Throughout this section Cassiodorus refers Augustine's commendation of the attraction of *herodotus* in the *Epistolae* 12, 58.
11. A *change-over* of *herodotus*, see Martin, 191 ff. Christ is identified this verse, but the Church the next.
12. Heb. 10, 10.
13. I.e., the distinction between *herodotus* of *herodotus* (Heb. 10, 10) and the *herodotus* of Christ.

14. Ps. 139:1-4.
15. Ps. 141.
16. Ps. 142.
17. Ps. 143.
18. Ps. 144.
19. Ps. 145.
20. John 12:9 ff.
21. John 12:10.
22. Luke 1:10 ff.
23. Luke 1:14.
24. Luke 4:10.
25. Ps. 141:10; cf. Matt. 27:46; Mark 15:34.
26. Acts 9:4.
27. Luke 12:10 ff.
28. Mark 8:33.
29. See also Vanzo, *L.L.* 11:22; explains a dependence from some place in *sermo apertus* and *aligeri* texts.
30. See Quenellian, *Vol. 11*, 191:1; see Martin, *etc.*, and Ps. 141:1-4.
31. Job 1:10.
32. Matt. 1:15.

PARALLEL (Ps. 141:10)

1. Cf. Gen. 1:10.
2. Cf. Exod. 12:10.
3. Cf. 1 Kings 1; Kings 1:10.
4. Cf. Matt. 4:1; Mark 1:1; Luke 4:1.
5. Exod. 1:10.
6. Above, Ps. 141.
7. Above, Ps. 141.
8. Luke 1:10.
9. Unmarked.
10. Matt. 1:10.
11. Luke 1:10.
12. "Abundant conversion", see Martin, 191.
13. Job 1:10.

29. John 11,48.
30. John 11,50.
31. John 12,11.
32. John 11,48.
33. Cf. Mark 14,49; Matt. 26,49.
34. John 8,71.
35. Cf. Mark 14,49; Matt. 26,49.
36. John 11,49.
37. John 11,49.
38. Phil. 2,10.
39. See *Preface*, p. 31 f., where Jerome is cited as advocating a five-book division in his *Commentarius in Ps. 40* (*History of Priests, Teachers upon psalmus* (CSLE 11,3) opposes this view).
40. Acts 1,20.

PARALEL 41 [Ps. 42(40)]

1. Of the three Levite families entrusted by David with the care of temple-music, the Hemans were descendants of Gershon (see 1 Par. 13,9).
2. So Jerome, *Tract. Ps. 140* (CCL 38,104) *Augustine, Ex. Ps. 42,1-3* (= CCL 38,486).
3. Jerome, *Item. 30 in Ps. 2* (ed. Morin, p. 400; *Letters of the Church* 20, Florent, p. 149).
4. "Comparative", see Quenestius, 56,37, etc.
5. This is the 14th fragment listed in *Carolioborum* Part. 1,139.
6. Item 3,6.
7. Matt. 2,3.
8. Ps. 139(138).
9. Ps. 140(139).
10. Ps. 42(41).
11. Latin 4,20.
12. So Augustine, *Ex. Ps. 42,1* (= CCL 38,486).
13. Item 4,27 f.
14. So Augustine, *Id. 208*.

4. Cf. *Cl.* 924.4 ff.
5. *Gen.* 12.18.
6. "Immortalization by ascription", see Martin, 37 f., and *Po.* 3934.15.
7. *Hab.* 10.8.
8. *Mat.* 10.23.
9. *Albion*, *Po.* 3926.14.
10. *Po.* 1214.8; cf. *Mat.* 12.38, *Mark* 12.37.
11. *Rom.* 11.32.
12. Another "reincarnate" argument (see n. 1 above).
13. In classical Latin *obliviscere* is followed by the genitive, but in scriptural Latin the accusative is found; Claudemiriam does not try to explain why.
14. The derivation is mistaken.
15. *Gen.* 10.12.
16. Clearly derived from Quintilian, *Inst.* 11.1. . . . *quasi verba dicimus oblatum, quasi non habentibus nomen cum accusando quasi in personam est.*
17. *Po.* 1212.13.
18. *Po.* 3930.19.

PSALM 44 [Ps. 43/44]

1. *Mat.* 3.13.
2. *John* 10.
3. *Mark* 10.48.
4. "Praise of beauty", cf. Quintilian, 11.10.
5. *Isa.* 30.16.
6. *Augustine, Ser. Ps.* 44.2.
7. *Song* 1.6.
8. *Cl.* 1 *Cor.* 3.19.
9. *Song* 4.7.
10. "Praise of power."
11. *Mat.* 10.14.
12. *Eph.* 4.17.
13. *Gen.* 49.10.

19. Cf. Gen. 24:26.
20. Song 1:8.
21. Ps. 24:10-12.
22. Ps. 97:1-5.
23. Arrianus; see above, Introduction VI.
24. John 1:22.
25. "Prince of the judgment."
26. Ps. 22:29-32.
27. See Beetham's translation of Antonio, *Gregorio* (ML 64:988).
28. Song 1:2.
29. Jerome, *Ep.* 43:14; Augustine, *Ep.* Ps. 49:29.
30. "Description" or "conception"; see Martin, 261, and Ps. 9:24.
31. Song 22.
32. For Babylonian "confusion," see on Ps. 97:9-12.
33. Cf. Song 1:4.
34. Song 2:6, 8:9.
35. Cf. 2 above.
36. Cf. 2 above.
37. "Bounding over words"; cf. Quintilian, 9:3:29, and Ps. 97:9-12.
38. Song 24.
39. Cf. 25 above.
40. Cf. Euseb. 10:1.
41. Cf. 7 above.
42. John 6:44.
43. Cf. 25 above.
44. The even more, "the Thunderer," for God is taken over from Classical poetry.
45. Jerome, *Ep.* 85, written in 395; see J. N. D. Kelly, *Jerome* (London 1957) 102.

Psalm 47 [Ps. 47(a)]

1. See above, Ps. 46(a).

2. See above, Ps. 46.

3. Cf. Cantabrigia, Part 1:124.

4. 1 Cor. 7:10.
5. John 1:46.
6. "Comparison"; cf. *Classics, De oratore* 2:109, and Ps. 12 above.
7. John 4:1 f.
8. John 1:14.
9. *Man. stat.*
10. The play between *εἰσφέρει* ("proferre") and *εἰσφέρει* ("proch") is difficult to reproduce in English.
11. The word *prodigium* is derived from *prodire*, to "transit".
12. This figure is normally used of moving aside to address a person or persons directly, but it can also describe a change from one subject to another, see *Quintilian*, 3.1.16.
13. See 3 above.
14. *Rom. temp. f.*
15. John 14:27.

PSALM 48 [Ps. 47/48]

1. *Jahlebar* is a word of Hebrew origin; *Yarn*, L.L. *coll.*, common in with the exclamation in *Caractères*; suggestion is fanciful.

1. See *Martin*, 149, and Ps. 74 above.
2. *Appt.* 19:10.
3. *Man.* 19:15.
4. *Isa.* 25:7.
5. Cf. *Gen.* 22:30 ff.
6. *John* 1:1.
7. *Expendit* is similar to *amplificatio*, repetition; see Ps. 33, 101, 102 above.
8. *Figures* in *Cyprian* was a prominent source of *Aphrodisias*-worship. *Aves-Mars* was considered to have a Thracian origin (*Farnell*, *Cult.* 392 ff.), and *Figures* (= *Zeus*) was said to have been born in *Creta*.
9. Cf. *John* 1:10.

PSALM 47 [Ps. 48(47)]

- i. See Preface, p. 30.
- ii. Above, Ps. 48(47) 4.
- iii. For the sons of Cori as "sons of the cross," see above, Ps. 48(47) 12. Throughout the discussion of this psalm they are equated with the priests who are spokesmen.
- iv. "Biblical stress"; see Quinlan, 51, 54, and Ps. 101(100).
- v. Dan. 1:17.
- vi. Time 1:9.
- vii. 1 Kings 1; Kings 19:15.
- viii. On the Ariana, see above, Introduction VI.
- ix. Son is regularly interpreted in the Fathers as "contemplation"; see, e.g., Augustine, *En. Ps.* 127 Or. *SCM* 19:161.
- x. Isa. 14:17.
- xi. "Adorning"; see Martin, 121.
- xii. 1 Cor. 13:12.
- xiii. The reference in the verse is usually to Tharid, the Spanish Tarasus, ruled by Phoenician merchant-ships.
- xiv. Has this any application to Carolingian culture experience of the Gothic Kings?
- xv. Rom. 1:11.
- xvi. See n. 9 above.
- xvii. 1 Cor. 13:12.
- xviii. For the gradual establishment of these orders in the Church see J. T. Lusham, *Ministry (Message of the Fathers of the Church 8, Delaware 1944); N. Mitchell, Mission and Ministry (Message of the Sacraments 4, Delaware 1961).*
- xix. Above, Ps. 3:2.
- xx. Rom. 1:16.
- xxi. Job 1:10.

PSALM 48 [Ps. 49(48)]

- i. On this interpretation of the sons of Cori, see above, Ps. 48(47) 12.
- ii. Reading *que* for *pro* in CCC.

3. 1 Cor. 8:9.
4. Matt. 24.
5. 1 Cor. 12:11.
6. CE Preface, p. 3.
7. CE Preface, p. 3.
8. CE *Antiquities*, *Parvities* 14:116, and Ps. 147:10-11.
9. Matt. 28:18.
10. Ps. 124.
11. Wisd. 12:8.
12. Solon (c. 600 BC) was renowned as lawgiver, poet and sage in Athens. Philon is presumably the Academic philosopher cited by Augustine in the *City of God* (= *ACV* 11), though he came from Larissa not Sparta. Anaxippus is the famed Cyprian philosopher.
13. Matt. 12:30.
14. "For example", cf. Cassiodorus, *Inst.* 1:344.
15. Ps. 118:1-5.
16. Isa. 35:9.
17. Luke 12:30.
18. Cassiodorus quotes from Varro, *LL* 5:15 *ab eo edes, perit ab eo* which implies *editeret*.
19. John 8:44.
20. John 8:9.
21. CE 9 above.
22. 4 above.

PALATIN 48 [Ps. 78(49)]

1. CE 1 Ps. 8:33.
2. His name means "one who assembles the people"; it is prefixed to verses of the psalm.
3. Ps. 88(89):6.
4. The Greek *laos* (that) has no etymological connection with *laus*.
5. Rom. 8:3.
6. Above, Ps. 124.
7. Matt. 12:18.
8. Isa. 1:3.

1. Cf. 1.10.1.
2. *Contra Faustinum* 107 (= CSEL 10.101 ff.).
3. Cf. Luke 11.49 ff., Matt. 23.35, Luke 11.49 ff.
4. An almost word-for-word citation of Gerson, *De generatione* 1044.
5. "il conjugate" (*Coniugationem*, *Ibid.* 1045).
6. Cf. *Ibid.* 1.113.
7. *Ibid.* 1.101.
8. *Ibid.* 1045.
9. *Ibid.* 1045.
10. *Ibid.* 1045.
11. *Ibid.* 1045.
12. See Martin, *op.*
13. See in Pt. 10.10.1 ff.
14. That is, with the conclusion preceding the proposition.
15. *Ibid.* 1045.
16. *Ibid.* 1045.
17. *Ibid.* 1045.
18. *Ibid.* 1045.
19. *Ibid.* 1045.
20. *Ibid.* 1045.
21. *Ibid.* 1045.
22. *Ibid.* 1045.
23. See above, Introduction VI.
24. Cf. Job. 10.44.
25. *Ibid.* 1.1.
26. *Ibid.* 1.10.
27. *Ibid.* 1.10-1.
28. Pt. 10.10.1.
29. Pt. 10.10.1.
30. Pt. 10.10.1.
31. Pt. 10.10.1 ff.
32. *Ibid.* 1045.
33. *Ibid.* 1045.
34. Pt. 10.10.1.
35. *Ibid.* 1.1.
36. *Ibid.* 1.10.
37. *Ibid.* 1.10.
38. *Ibid.* 1.10.
39. *Ibid.* 1.10.
40. *Ibid.* 1.10.
41. *Ibid.* 1.10.
42. *Ibid.* 1.10.
43. *Ibid.* 1.10.
44. *Ibid.* 1.10.
45. *Ibid.* 1.10.
46. *Ibid.* 1.10.
47. *Ibid.* 1.10.
48. *Ibid.* 1.10.
49. *Ibid.* 1.10.
50. *Ibid.* 1.10.
51. *Ibid.* 1.10.
52. *Ibid.* 1.10.
53. *Ibid.* 1.10.
54. *Ibid.* 1.10.
55. *Ibid.* 1.10.
56. *Ibid.* 1.10.
57. *Ibid.* 1.10.
58. *Ibid.* 1.10.
59. *Ibid.* 1.10.
60. *Ibid.* 1.10.
61. *Ibid.* 1.10.
62. *Ibid.* 1.10.
63. *Ibid.* 1.10.
64. *Ibid.* 1.10.
65. *Ibid.* 1.10.
66. *Ibid.* 1.10.
67. *Ibid.* 1.10.
68. *Ibid.* 1.10.
69. *Ibid.* 1.10.
70. *Ibid.* 1.10.
71. *Ibid.* 1.10.
72. *Ibid.* 1.10.
73. *Ibid.* 1.10.
74. *Ibid.* 1.10.
75. *Ibid.* 1.10.
76. *Ibid.* 1.10.
77. *Ibid.* 1.10.
78. *Ibid.* 1.10.
79. *Ibid.* 1.10.
80. *Ibid.* 1.10.
81. *Ibid.* 1.10.
82. *Ibid.* 1.10.
83. *Ibid.* 1.10.
84. *Ibid.* 1.10.
85. *Ibid.* 1.10.
86. *Ibid.* 1.10.
87. *Ibid.* 1.10.
88. *Ibid.* 1.10.
89. *Ibid.* 1.10.
90. *Ibid.* 1.10.
91. *Ibid.* 1.10.
92. *Ibid.* 1.10.
93. *Ibid.* 1.10.
94. *Ibid.* 1.10.
95. *Ibid.* 1.10.
96. *Ibid.* 1.10.
97. *Ibid.* 1.10.
98. *Ibid.* 1.10.
99. *Ibid.* 1.10.
100. *Ibid.* 1.10.
101. *Ibid.* 1.10.
102. *Ibid.* 1.10.
103. *Ibid.* 1.10.
104. *Ibid.* 1.10.
105. *Ibid.* 1.10.
106. *Ibid.* 1.10.
107. *Ibid.* 1.10.
108. *Ibid.* 1.10.
109. *Ibid.* 1.10.
110. *Ibid.* 1.10.
111. *Ibid.* 1.10.
112. *Ibid.* 1.10.
113. *Ibid.* 1.10.
114. *Ibid.* 1.10.
115. *Ibid.* 1.10.
116. *Ibid.* 1.10.
117. *Ibid.* 1.10.
118. *Ibid.* 1.10.
119. *Ibid.* 1.10.
120. *Ibid.* 1.10.
121. *Ibid.* 1.10.
122. *Ibid.* 1.10.
123. *Ibid.* 1.10.
124. *Ibid.* 1.10.
125. *Ibid.* 1.10.
126. *Ibid.* 1.10.
127. *Ibid.* 1.10.
128. *Ibid.* 1.10.
129. *Ibid.* 1.10.
130. *Ibid.* 1.10.
131. *Ibid.* 1.10.
132. *Ibid.* 1.10.
133. *Ibid.* 1.10.
134. *Ibid.* 1.10.
135. *Ibid.* 1.10.
136. *Ibid.* 1.10.
137. *Ibid.* 1.10.
138. *Ibid.* 1.10.
139. *Ibid.* 1.10.
140. *Ibid.* 1.10.
141. *Ibid.* 1.10.
142. *Ibid.* 1.10.
143. *Ibid.* 1.10.
144. *Ibid.* 1.10.
145. *Ibid.* 1.10.
146. *Ibid.* 1.10.
147. *Ibid.* 1.10.
148. *Ibid.* 1.10.
149. *Ibid.* 1.10.
150. *Ibid.* 1.10.
151. *Ibid.* 1.10.
152. *Ibid.* 1.10.
153. *Ibid.* 1.10.
154. *Ibid.* 1.10.
155. *Ibid.* 1.10.
156. *Ibid.* 1.10.
157. *Ibid.* 1.10.
158. *Ibid.* 1.10.
159. *Ibid.* 1.10.
160. *Ibid.* 1.10.
161. *Ibid.* 1.10.
162. *Ibid.* 1.10.
163. *Ibid.* 1.10.
164. *Ibid.* 1.10.
165. *Ibid.* 1.10.
166. *Ibid.* 1.10.
167. *Ibid.* 1.10.
168. *Ibid.* 1.10.
169. *Ibid.* 1.10.
170. *Ibid.* 1.10.
171. *Ibid.* 1.10.
172. *Ibid.* 1.10.
173. *Ibid.* 1.10.
174. *Ibid.* 1.10.
175. *Ibid.* 1.10.
176. *Ibid.* 1.10.
177. *Ibid.* 1.10.
178. *Ibid.* 1.10.
179. *Ibid.* 1.10.
180. *Ibid.* 1.10.
181. *Ibid.* 1.10.
182. *Ibid.* 1.10.
183. *Ibid.* 1.10.
184. *Ibid.* 1.10.
185. *Ibid.* 1.10.
186. *Ibid.* 1.10.
187. *Ibid.* 1.10.
188. *Ibid.* 1.10.
189. *Ibid.* 1.10.
190. *Ibid.* 1.10.
191. *Ibid.* 1.10.
192. *Ibid.* 1.10.
193. *Ibid.* 1.10.
194. *Ibid.* 1.10.
195. *Ibid.* 1.10.
196. *Ibid.* 1.10.
197. *Ibid.* 1.10.
198. *Ibid.* 1.10.
199. *Ibid.* 1.10.
200. *Ibid.* 1.10.

40. "From causes," the title of the 17 arguments listed in *Acta* 1:113.
41. Perhaps an inference from 1 Kings 15 Kingsl 2:7.
42. Cf. Coloss 1:20.
43. Lev. 19:11.
44. Cf. Quenstedt, 2:229, and *ibid.* 1:1.
45. Ps. 107:10.
46. Matt. 11:14.
47. "From what follows?," the 9th argument in *Acta* 1:113.
48. Ps. 145:14-15.
49. Luke 16:15.
50. *Acta* 11:11, cf. 1 Sam. 6 Kingsl 15:14.
51. Ps. 139:13.
52. John 4:24.
53. Here is the sense of "interchange"; cf. Quenstedt, 2:229, and Ps. 139:11.
54. Cf. Eph. 4:11 f.
55. Col. 1:10 f.
56. Cf. 1 Cor. 5:13.
57. Jos. 13 f.
58. The whole of the passage from here to the end of 14 is cited by Thiersch, *De spiritu sancto* (MIL. 174-175 f.).
59. Cf. Quenstedt, *De Trin.* 1 and 3.
60. This passage is cited by Alenbach, *Theol. Christ.* 13.
61. Mark. 13.
62. Ps. 139:11.
63. 1 Peter 1:18.
64. 1 Cor. 1:18.
65. John 1:14.
66. Hahn, *De Trin.* (MIL. 1023 f.); Ambrose, *De fide* (MIL. 16:117 f.); Augustine, *De Trin.* (MIL. 16:169 f.).
67. The creation has not survived.
68. James 1:10.
69. Cf. Quenstedt, 2:225, and Ps. 139, 139:13, 139:18.
70. Matt. 10:1.
71. Ps. 145:10-11.
72. Ps. 145:12.
73. Isa. 42.
74. "Word for word"; cf. *Acta* 1:113.

96. Matt. 13:49.
97. Acts 8:14.
98. Isa. 61:1.
99. Ps. 40:1.
100. Ps. 72:10.
101. Ps. 93:10a.
102. Eudokia, wife of Theodosius II, emperor in the mid 430-450 AD, lived in Jerusalem for many years before her death in 450, and was responsible for strengthening the city's fortifications. See H. Leclercq, *DACL* 34 (1991) 611 ff.
103. Ps. 103:44-45, 103:11 f.
104. Ps. 93:10b.
105. Augustine, *Sermons* 4.11 (CCL 345).
106. See above on Ps. 6.
107. Ps. 67.
108. Ps. 103:14.
109. Ps. 93:14.
110. Ps. 103:10.
111. Ps. 103:10.
112. Ps. 145:14.
113. Ps. 93:10.
114. It refers to the practice of public penance, in which the sinner was excluded from communion, required to undergo a period of self-humiliation, and precluded from ministry. See *Summa*, ITC.
115. "Penance", J. N. D. Kelly, *Early Christian Documents*, 421 ff.
116. Cf. Luc. 13:30.

explectus	in tempore	explecti	Cum in tempore
explectus est	perit, cessavit	explectus	perierunt illi, (fata) feli-
explectus	fata	explectus est	fata
explectus	in salutem venit	explecti	in salutem ven-
explectus	absolvuntur	explectus	absolvuntur
explectus	liberum redduntur	explectus	liberum qui antea erat
		explectus	et feli, intercessit qui
			antea erat
explectus	in illis	explectus	in ex (fata) et ex
explectus	in salutem	explectus	Cum in salutem
explectus	salutem explectus, Oratione	explectus	salutem, Oratione,
	deficit		quoniam deficit
explectus	omnis, ut	explectus	omnis, ut
explectus	que ipse dicit, . . . ipse	explectus	quoniam ipse dicit, ut,
	omnis		et . . . omnis

APPENDIX B: ARGUMENTS, DEFINITIONS, SYLLOGISMS, TYPES OF SPEECH

arguments (cf. *Inst.* 1.3.4ff.)

in nature,

in antecedents,

in conclusions

in construction

in conjugation,

in correspondence,

in quantity,

in division (including material),

in difference,

in construction,

in events,

in forms

in power,

in position,

in kind (or form),

in matter (or nature),

in motion (or state),

in construction,

in person,

in position,

in place,

in other (or),

in species,

in quantity,

in construction,

in form,

in nature

in nature

in nature

in nature, in nature, in nature, in nature

in nature, in nature, in nature, in nature, in nature

in nature, in nature, in nature, in nature, in nature

in nature, in nature, in nature, in nature, in nature

in nature, in nature, in nature, in nature, in nature

in nature, in nature, in nature, in nature, in nature

in nature

in nature

in nature

in nature

in nature

in nature

in nature

in nature

in nature, in nature

in nature, in nature

in nature, in nature

in nature, in nature, in nature

in nature, in nature

in nature

in nature

in nature

in nature

in nature

in nature

in nature

APPENDIX C: SUGGESTED
ETYMOLOGIES IN THE TEXT[illegible]

periphrasis/periphrase longines,

19(18).9

prisms/prismatic data, 14(13).10

prisms/prismatic, 14(13).7, 19(18).9

prisms/prism, 19(18).7

prisms/prismatic, 19(18).10

prisms/prism prism prism,

19(18).10, 19(18).10, 19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

prisms/prism prism prism,

19(18).10

APPENDIX D: FIGURES OF SPEECH AND THOUGHT

analogia (rational solution), $\alpha\lambda\omicron\gamma\alpha$ $\pi\lambda\omicron\gamma\lambda\alpha$ $\delta\alpha\delta\alpha\delta\alpha$ $\pi\lambda\lambda\alpha\lambda\alpha$ $\pi\lambda\lambda\alpha\lambda\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$
analogia (irrational), $\pi\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$
anaphora (false analogy), $\alpha\lambda\omicron\gamma\alpha$
anaphorasis (repetition), $\alpha\lambda\omicron\gamma\alpha$
anaphora (congruence-dissolved), $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$
anaphora (dissolved), $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\alpha\lambda\omicron\gamma\alpha$
anastrophe (perversion), $\alpha\lambda\omicron\gamma\alpha$ $\pi\lambda\lambda\alpha$ $\delta\alpha\delta\alpha\delta\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$
anastrophe (rational pro name), $\pi\lambda\lambda\alpha$
anastrophe, $\pi\lambda\lambda\alpha$
anastrophe, $\pi\lambda\lambda\alpha$
anastrophe (congruence), $\alpha\lambda\omicron\gamma\alpha$
anastrophe (incongruence), $\alpha\lambda\omicron\gamma\alpha$
anastrophe (not possible) $\pi\lambda\lambda\alpha$
apo loquax (in constant), $\pi\lambda\lambda\alpha$ $\alpha\lambda\omicron\gamma\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$
apostrophe, $\pi\lambda\lambda\alpha$
apostrophe (congruence), $\alpha\lambda\omicron\gamma\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$
astuten (false name), $\pi\lambda\lambda\alpha$
astuten (incongruence), $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$
brachylogia (false constant), $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$
causation (false affection), $\pi\lambda\lambda\alpha$
causation (dissolved), $\pi\lambda\lambda\alpha$ $\pi\lambda\lambda\alpha$

1. OLD AND NEW TESTAMENTS

Scripture	Reference	Page	Page
Genesis	1-11	1-11	1-11
Exodus	12-24	12-24	12-24
Leviticus	25-27	25-27	25-27
Numbers	28-31	28-31	28-31
Deuteronomy	32-34	32-34	32-34
Joshua	35-36	35-36	35-36
Judges	37-38	37-38	37-38
Ruth	39	39	39
1 Samuel	40-41	40-41	40-41
2 Samuel	42-43	42-43	42-43
1 Kings	44-45	44-45	44-45
2 Kings	46-47	46-47	46-47
Isaiah	48-49	48-49	48-49
Jeremiah	50-51	50-51	50-51
Lamentations	52	52	52
Ezekiel	53-54	53-54	53-54
Daniel	55-56	55-56	55-56
Hosea	57	57	57
Joel	58	58	58
Obadiah	59	59	59
Jonah	60	60	60
Micah	61	61	61
Nahum	62	62	62
Habakkuk	63	63	63
Zechariah	64-65	64-65	64-65
Malachi	66	66	66
Matt. 1-23	67-68	67-68	67-68
Matt. 24-28	69-70	69-70	69-70
Matt. 29-31	71-72	71-72	71-72
Matt. 32-34	73-74	73-74	73-74
Matt. 35-37	75-76	75-76	75-76
Matt. 38-40	77-78	77-78	77-78
Matt. 41-43	79-80	79-80	79-80
Matt. 44-46	81-82	81-82	81-82
Matt. 47-49	83-84	83-84	83-84
Matt. 50-52	85-86	85-86	85-86
Matt. 53-55	87-88	87-88	87-88
Matt. 56-58	89-90	89-90	89-90
Matt. 59-61	91-92	91-92	91-92
Matt. 62-64	93-94	93-94	93-94
Matt. 65-67	95-96	95-96	95-96
Matt. 68-70	97-98	97-98	97-98
Matt. 71-73	99-100	99-100	99-100
Matt. 74-76	101-102	101-102	101-102
Matt. 77-79	103-104	103-104	103-104
Matt. 80-82	105-106	105-106	105-106
Matt. 83-85	107-108	107-108	107-108
Matt. 86-88	109-110	109-110	109-110
Matt. 89-91	111-112	111-112	111-112
Matt. 92-94	113-114	113-114	113-114
Matt. 95-97	115-116	115-116	115-116
Matt. 98-100	117-118	117-118	117-118
Matt. 101-103	119-120	119-120	119-120
Matt. 104-106	121-122	121-122	121-122
Matt. 107-109	123-124	123-124	123-124
Matt. 110-112	125-126	125-126	125-126
Matt. 113-115	127-128	127-128	127-128
Matt. 116-118	129-130	129-130	129-130
Matt. 119-121	131-132	131-132	131-132
Matt. 122-124	133-134	133-134	133-134
Matt. 125-127	135-136	135-136	135-136
Matt. 128-130	137-138	137-138	137-138
Matt. 131-133	139-140	139-140	139-140
Matt. 134-136	141-142	141-142	141-142
Matt. 137-139	143-144	143-144	143-144
Matt. 140-142	145-146	145-146	145-146
Matt. 143-145	147-148	147-148	147-148
Matt. 146-148	149-150	149-150	149-150
Matt. 149-151	151-152	151-152	151-152
Matt. 152-154	153-154	153-154	153-154
Matt. 155-157	155-156	155-156	155-156
Matt. 158-160	157-158	157-158	157-158
Matt. 161-163	159-160	159-160	159-160
Matt. 164-166	161-162	161-162	161-162
Matt. 167-169	163-164	163-164	163-164
Matt. 170-172	165-166	165-166	165-166
Matt. 173-175	167-168	167-168	167-168
Matt. 176-178	169-170	169-170	169-170
Matt. 179-181	171-172	171-172	171-172
Matt. 182-184	173-174	173-174	173-174
Matt. 185-187	175-176	175-176	175-176
Matt. 188-190	177-178	177-178	177-178
Matt. 191-193	179-180	179-180	179-180
Matt. 194-196	181-182	181-182	181-182
Matt. 197-199	183-184	183-184	183-184
Matt. 200-202	185-186	185-186	185-186
Matt. 203-205	187-188	187-188	187-188
Matt. 206-208	189-190	189-190	189-190
Matt. 209-211	191-192	191-192	191-192
Matt. 212-214	193-194	193-194	193-194
Matt. 215-217	195-196	195-196	195-196
Matt. 218-220	197-198	197-198	197-198
Matt. 221-223	199-200	199-200	199-200
Matt. 224-226	201-202	201-202	201-202
Matt. 227-229	203-204	203-204	203-204
Matt. 230-232	205-206	205-206	205-206
Matt. 233-235	207-208	207-208	207-208
Matt. 236-238	209-210	209-210	209-210
Matt. 239-241	211-212	211-212	211-212
Matt. 242-244	213-214	213-214	213-214
Matt. 245-247	215-216	215-216	215-216
Matt. 248-250	217-218	217-218	217-218
Matt. 251-253	219-220	219-220	219-220
Matt. 254-256	221-222	221-222	221-222
Matt. 257-259	223-224	223-224	223-224
Matt. 260-262	225-226	225-226	225-226
Matt. 263-265	227-228	227-228	227-228
Matt. 266-268	229-230	229-230	229-230
Matt. 269-271	231-232	231-232	231-232
Matt. 272-274	233-234	233-234	233-234
Matt. 275-277	235-236	235-236	235-236
Matt. 278-280	237-238	237-238	237-238
Matt. 281-283	239-240	239-240	239-240
Matt. 284-286	241-242	241-242	241-242
Matt. 287-289	243-244	243-244	243-244
Matt. 290-292	245-246	245-246	245-246
Matt. 293-295	247-248	247-248	247-248
Matt. 296-298	249-250	249-250	249-250
Matt. 299-301	251-252	251-252	251-252
Matt. 302-304	253-254	253-254	253-254
Matt. 305-307	255-256	255-256	255-256
Matt. 308-310	257-258	257-258	257-258
Matt. 311-313	259-260	259-260	259-260
Matt. 314-316	261-262	261-262	261-262
Matt. 317-319	263-264	263-264	263-264
Matt. 320-322	265-266	265-266	265-266
Matt. 323-325	267-268	267-268	267-268
Matt. 326-328	269-270	269-270	269-270
Matt. 329-331	271-272	271-272	271-272
Matt. 332-334	273-274	273-274	273-274
Matt. 335-337	275-276	275-276	275-276
Matt. 338-340	277-278	277-278	277-278
Matt. 341-343	279-280	279-280	279-280
Matt. 344-346	281-282	281-282	281-282
Matt. 347-349	283-284	283-284	283-284
Matt. 350-352	285-286	285-286	285-286
Matt. 353-355	287-288	287-288	287-288
Matt. 356-358	289-290	289-290	289-290
Matt. 359-361	291-292	291-292	291-292
Matt. 362-364	293-294	293-294	293-294
Matt. 365-367	295-296	295-296	295-296
Matt. 368-370	297-298	297-298	297-298
Matt. 371-373	299-300	299-300	299-300
Matt. 374-376	301-302	301-302	301-302
Matt. 377-379	303-304	303-304	303-304
Matt. 380-382	305-306	305-306	305-306
Matt. 383-385	307-308	307-308	307-308
Matt. 386-388	309-310	309-310	309-310
Matt. 389-391	311-312	311-312	311-312
Matt. 392-394	313-314	313-314	313-314
Matt. 395-397	315-316	315-316	315-316
Matt. 398-400	317-318	317-318	317-318
Matt. 401-403	319-320	319-320	319-320
Matt. 404-406	321-322	321-322	321-322
Matt. 407-409	323-324	323-324	323-324
Matt. 410-412	325-326	325-326	325-326
Matt. 413-415	327-328	327-328	327-328
Matt. 416-418	329-330	329-330	329-330
Matt. 419-421	331-332	331-332	331-332
Matt. 422-424	333-334	333-334	333-334
Matt. 425-427	335-336	335-336	335-336
Matt. 428-430	337-338	337-338	337-338
Matt. 431-433	339-340	339-340	339-340
Matt. 434-436	341-342	341-342	341-342
Matt. 437-439	343-344	343-344	343-344
Matt. 440-442	345-346	345-346	345-346
Matt. 443-445	347-348	347-348	347-348
Matt. 446-448	349-350	349-350	349-350
Matt. 449-451	351-352	351-352	351-352
Matt. 452-454	353-354	353-354	353-354
Matt. 455-457	355-356	355-356	355-356
Matt. 458-460	357-358	357-358	357-358
Matt. 461-463	359-360	359-360	359-360
Matt. 464-466	361-362	361-362	361-362
Matt. 467-469	363-364	363-364	363-364
Matt. 470-472	365-366	365-366	365-366
Matt. 473-475	367-368	367-368	367-368
Matt. 476-478	369-370	369-370	369-370
Matt. 479-481	371-372	371-372	371-372
Matt. 482-484	373-374	373-374	373-374
Matt. 485-487	375-376	375-376	375-376
Matt. 488-490	377-378	377-378	377-378
Matt. 491-493	379-380	379-380	379-380
Matt. 494-496	381-382	381-382	381-382
Matt. 497-499	383-384	383-384	383-384
Matt. 500-502	385-386	385-386	385-386
Matt. 503-505	387-388	387-388	387-388
Matt. 506-508	389-390	389-390	389-390
Matt. 509-511	391-392	391-392	391-392
Matt. 512-514	393-394	393-394	393-394
Matt. 515-517	395-396	395-396	395-396
Matt. 518-520	397-398	397-398	397-398
Matt. 521-523	399-400	399-400	399-400
Matt. 524-526	401-402	401-402	401-402
Matt. 527-529	403-404	403-404	403-404
Matt. 530-532	405-406	405-406	405-406
Matt. 533-535	407-408	407-408	407-408
Matt. 536-538	409-410	409-410	409-410
Matt. 539-541	411-412	411-412	411-412
Matt. 542-544	413-414	413-414	413-414
Matt. 545-547	415-416	415-416	415-416
Matt. 548-550	417-418	417-418	417-418
Matt. 551-553	419-420	419-420	419-420
Matt. 554-556	421-422	421-422	421-422
Matt. 557-559	423-424	423-424	423-424
Matt. 560-562	425-426	425-426	425-426
Matt. 563-565	427-428	427-428	427-428
Matt. 566-568	429-430	429-430	429-430
Matt. 569-571	431-432	431-432	431-432
Matt. 572-574	433-434	433-434	433-434
Matt. 575-577	435-436	435-436	435-436
Matt. 578-580	437-438	437-438	437-438
Matt. 581-583	439-440	439-440	439-440
Matt. 584-586	441-442	441-442	441-442
Matt. 587-589	443-444	443-444	443-444
Matt. 590-592	445-446	445-446	445-446
Matt. 593-595	447-448	447-448	447-448
Matt. 596-598	449-450	449-450	449-450
Matt. 599-601	451-452	451-452	451-452
Matt. 602-604	453-454	453-454	453-454
Matt. 605-607	455-456	455-456	455-456
Matt. 608-610	457-458	457-458	457-458
Matt. 611-613	459-460	459-460	459-460
Matt. 614-616	461-462	461-462	461-462
Matt. 617-619	463-464	463-464	463-464
Matt. 620-622	465-466	465-466	465-466

1.0	0	0.000000	1.00
2.0	100	0.000000	0.00
3.0	100	0.000000	0.00
4.0	100	0.000000	0.00
5.0	100	0.000000	0.00
6.0	100	0.000000	0.00
7.0	100	0.000000	0.00
8.0	100	0.000000	0.00
9.0	100	0.000000	0.00
10.0	100	0.000000	0.00
11.0	100	0.000000	0.00
12.0	100	0.000000	0.00
13.0	100	0.000000	0.00
14.0	100	0.000000	0.00
15.0	100	0.000000	0.00
16.0	100	0.000000	0.00
17.0	100	0.000000	0.00
18.0	100	0.000000	0.00
19.0	100	0.000000	0.00
20.0	100	0.000000	0.00
21.0	100	0.000000	0.00
22.0	100	0.000000	0.00
23.0	100	0.000000	0.00
24.0	100	0.000000	0.00
25.0	100	0.000000	0.00
26.0	100	0.000000	0.00
27.0	100	0.000000	0.00
28.0	100	0.000000	0.00
29.0	100	0.000000	0.00
30.0	100	0.000000	0.00
31.0	100	0.000000	0.00
32.0	100	0.000000	0.00
33.0	100	0.000000	0.00
34.0	100	0.000000	0.00
35.0	100	0.000000	0.00
36.0	100	0.000000	0.00
37.0	100	0.000000	0.00
38.0	100	0.000000	0.00
39.0	100	0.000000	0.00
40.0	100	0.000000	0.00
41.0	100	0.000000	0.00
42.0	100	0.000000	0.00
43.0	100	0.000000	0.00
44.0	100	0.000000	0.00
45.0	100	0.000000	0.00
46.0	100	0.000000	0.00
47.0	100	0.000000	0.00
48.0	100	0.000000	0.00
49.0	100	0.000000	0.00
50.0	100	0.000000	0.00
51.0	100	0.000000	0.00
52.0	100	0.000000	0.00
53.0	100	0.000000	0.00
54.0	100	0.000000	0.00
55.0	100	0.000000	0.00
56.0	100	0.000000	0.00
57.0	100	0.000000	0.00
58.0	100	0.000000	0.00
59.0	100	0.000000	0.00
60.0	100	0.000000	0.00
61.0	100	0.000000	0.00
62.0	100	0.000000	0.00
63.0	100	0.000000	0.00
64.0	100	0.000000	0.00
65.0	100	0.000000	0.00
66.0	100	0.000000	0.00
67.0	100	0.000000	0.00
68.0	100	0.000000	0.00
69.0	100	0.000000	0.00
70.0	100	0.000000	0.00
71.0	100	0.000000	0.00
72.0	100	0.000000	0.00
73.0	100	0.000000	0.00
74.0	100	0.000000	0.00
75.0	100	0.000000	0.00
76.0	100	0.000000	0.00
77.0	100	0.000000	0.00
78.0	100	0.000000	0.00
79.0	100	0.000000	0.00
80.0	100	0.000000	0.00
81.0	100	0.000000	0.00
82.0	100	0.000000	0.00
83.0	100	0.000000	0.00
84.0	100	0.000000	0.00
85.0	100	0.000000	0.00
86.0	100	0.000000	0.00
87.0	100	0.000000	0.00
88.0	100	0.000000	0.00
89.0	100	0.000000	0.00
90.0	100	0.000000	0.00
91.0	100	0.000000	0.00
92.0	100	0.000000	0.00
93.0	100	0.000000	0.00
94.0	100	0.000000	0.00
95.0	100	0.000000	0.00
96.0	100	0.000000	0.00
97.0	100	0.000000	0.00
98.0	100	0.000000	0.00
99.0	100	0.000000	0.00
100.0	100	0.000000	0.00

<i>Daniel</i>		13	ab
4.07	474	107	ba, db, wa, ab, db,
5.0 L	7		ab, db, wa, ab, ab,
5.0 L	160	4.0	143
5.0a	400	4.7	107
5.07	107	14	100, 100, 4.7
5.0	107	1.4	14, 1.7
		1.7	4.0
<i>Steve</i>		1.07	10.4, 4.7
5.1. 11.	400	1.1	10
		1.07	10, 10, 10
<i>Just</i>		1.00	100
5.00	101	1.00 L	104
		1.07	100, 100
<i>Steve</i>		1.07	10
1.07	100, 100	1.04	143
		1.07	143
<i>Steve</i>		1.00	100
1.1	107	1.07	10
		1.1	10
<i>Notion</i>		1.0 L	100
1.0	107	1.07	107
		1.00	100
<i>Notion</i>		1.0	100, 107
1.0	107	1.00	100
		1.00	107
<i>Stephen</i>		1.00	100, 100
1.4	100	1.07	107
1.0	10	1.07	100
		1.00 L	143
<i>Exhibition</i>		1.00	100
1.0	104	1.00	100
1.0	107	1.00	107
1.00	10, 10	1.00	100, 100
1.1	107	1.07	10
		1.00	100
<i>Stephen</i>		1.00	100
1.0 L	10 L	1.00	100
		1.00	100
<i>Matthew</i>		1.00	100
1.0	10	1.00	10
1.00	100	1.00	100

	DESCRIPTION	DATE
1844	100	1844
1845	100	1845
1846	100, 400	1846
1847	100, 400	1847
1848	100	1848
1849	100	1849
1850	100	1850
1851	100	1851
1852	100	1852
1853	100	1853
1854	100	1854
1855	100	1855
1856	100	1856
1857	100	1857
1858	100	1858
1859	100	1859
1860	100	1860
1861	100	1861
1862	100	1862
1863	100	1863
1864	100	1864
1865	100	1865
1866	100	1866
1867	100	1867
1868	100	1868
1869	100	1869
1870	100	1870
1871	100	1871
1872	100	1872
1873	100	1873
1874	100	1874
1875	100	1875
1876	100	1876
1877	100	1877
1878	100	1878
1879	100	1879
1880	100	1880
1881	100	1881
1882	100	1882
1883	100	1883
1884	100	1884
1885	100	1885
1886	100	1886
1887	100	1887
1888	100	1888
1889	100	1889
1890	100	1890
1891	100	1891
1892	100	1892
1893	100	1893
1894	100	1894
1895	100	1895
1896	100	1896
1897	100	1897
1898	100	1898
1899	100	1899
1900	100	1900

49	98	127	98, 100
49	99	128	99
49	100	129	99
49	101	130	100
49	102, 103, 104	131	100
49	103	132	100, 101
49	104	133	100
49	105	134	100
49	106	135	100
49	107	136	100
49	108	137	100
49	109	138	100
49	110	139	100
49	111	140	100
49	112	141	100
49	113	142	100
49	114	143	100
49	115	144	100
49	116	145	100
49	117	146	100
49	118	147	100
49	119	148	100
49	120	149	100
49	121	150	100
49	122	151	100
49	123	152	100
49	124	153	100
49	125	154	100
49	126	155	100
49	127	156	100
49	128	157	100
49	129	158	100
49	130	159	100
49	131	160	100
49	132	161	100
49	133	162	100
49	134	163	100
49	135	164	100
49	136	165	100
49	137	166	100
49	138	167	100
49	139	168	100
49	140	169	100
49	141	170	100
49	142	171	100
49	143	172	100
49	144	173	100
49	145	174	100
49	146	175	100
49	147	176	100
49	148	177	100
49	149	178	100
49	150	179	100
49	151	180	100
49	152	181	100
49	153	182	100
49	154	183	100
49	155	184	100
49	156	185	100
49	157	186	100
49	158	187	100
49	159	188	100
49	160	189	100
49	161	190	100
49	162	191	100
49	163	192	100
49	164	193	100
49	165	194	100
49	166	195	100
49	167	196	100
49	168	197	100
49	169	198	100
49	170	199	100
49	171	200	100
49	172	201	100
49	173	202	100
49	174	203	100
49	175	204	100
49	176	205	100
49	177	206	100
49	178	207	100
49	179	208	100
49	180	209	100
49	181	210	100
49	182	211	100
49	183	212	100
49	184	213	100
49	185	214	100
49	186	215	100
49	187	216	100
49	188	217	100
49	189	218	100
49	190	219	100
49	191	220	100
49	192	221	100
49	193	222	100
49	194	223	100
49	195	224	100
49	196	225	100
49	197	226	100
49	198	227	100
49	199	228	100
49	200	229	100
49	201	230	100
49	202	231	100
49	203	232	100
49	204	233	100
49	205	234	100
49	206	235	100
49	207	236	100
49	208	237	100
49	209	238	100
49	210	239	100
49	211	240	100
49	212	241	100
49	213	242	100
49	214	243	100
49	215	244	100
49	216	245	100
49	217	246	100
49	218	247	100
49	219	248	100
49	220	249	100
49	221	250	100
49	222	251	100
49	223	252	100
49	224	253	100
49	225	254	100
49	226	255	100
49	227	256	100
49	228	257	100
49	229	258	100
49	230	259	100
49	231	260	100
49	232	261	100
49	233	262	100
49	234	263	100
49	235	264	100
49	236	265	100
49	237	266	100
49	238	267	100
49	239	268	100
49	240	269	100
49	241	270	100
49	242	271	100
49	243	272	100
49	244	273	100
49	245	274	100
49	246	275	100
49	247	276	100
49	248	277	100
49	249	278	100
49	250	279	100
49	251	280	100
49	252	281	100
49	253	282	100
49	254	283	100
49	255	284	100
49	256	285	100
49	257	286	100
49	258	287	100
49	259	288	100
49	260	289	100
49	261	290	100
49	262	291	100
49	263	292	100
49	264	293	100
49	265	294	100
49	266	295	100
49	267	296	100
49	268	297	100
49	269	298	100
49	270	299	100
49	271	300	100
49	272	301	100
49	273	302	100
49	274	303	100
49	275	304	100
49	276	305	100
49	277	306	100
49	278	307	100
49	279	308	100
49	280	309	100
49	281	310	100
49	282	311	100
49	283	312	100
49	284	313	100
49	285	314	100
49	286	315	100
49	287	316	100
49	288	317	100
49	289	318	100
49	290	319	100
49	291	320	100
49	292	321	100
49	293	322	100
49	294	323	100
49	295	324	100
49	296	325	100
49	297	326	100
49	298	327	100
49	299	328	100
49	300	329	100
49	301	330	100
49	302	331	100
49	303	332	100
49	304	333	100
49	305	334	100
49	306	335	100
49	307	336	100
49	308	337	100
49	309	338	100
49	310	339	100
49	311	340	100
49	312	341	100
49	313	342	100
49	314	343	100
49	315	344	100
49	316	345	100
49	317	346	100
49	318	347	100
49	319	348	100
49	320	349	100
49	321	350	100
49	322	351	100
49	323	352	100
49	324	353	100
49	325	354	100
49	326	355	100
49	327	356	100
49	328	357	100
49	329	358	100
49	330	359	100
49	331	360	100
49	332	361	100
49	333	362	100
49	334	363	100
49	335	364	100
49	336	365	100
49	337	366	100
49	338	367	100
49	339	368	100
49	340	369	100
49	341	370	100
49	342	371	100
49	343	372	100
49	344	373	100
49	345	374	100
49	346	375	100
49	347	376	100
49	348	377	100
49	349	378	100
49	350	379	100
49	351	380	100
49	352	381	100
49	353	382	100
49	354	383	100
49	355	384	100
49	356	385	100
49	357	386	100
49	358	387	100
49	359	388	100
49	360	389	100
49	361	390	100
49	362	391	100
49	363	392	100
49	364	393	100
49	365	394	100
49	366	395	100
49	367	396	100
49	368	397	100
49	369	398	100
49	370	399	100
49	371	400	100
49	372	401	100
49	373	402	100
49	374	403	100
49	375	404	100
49	376	405	100
49	377	406	100
49	378	407	100
49	379	408	100
49	380	409	100
49	381	410	100
49	382	411	100
49	383	412	100
49	384	413	100
49	385	414	100
49	386	415	100
49	387	416	100
49	388	417	100
49	389	418	100
49	390	419	100
49	391	420	100
49	392	421	100
49	393	422	100
49	394	423	100
49	395	424	100
49	396	425	100
49	397	426	100
49	398	427	100
49	399	428	100
49	400	429	100
49	401	430	100
49	402	431	100
49	403	432	100
49	404	433	100
49	405	434	100
49	406	435	100
49	407	436	100
49	408	437	100
49	409	438	100
49	410	439	100
49	411	440	100
49	412	441	100
49	413	442	100
49	414	443	100
49	415	444	100
49	416	445	100
49	417	446	100
49	418	447	100
49	419	448	100
49	420	449	100
49	421	450	100
49	422	451	100
49	423	452	100
49	424	453	100
49	425	454	100
49	426	455	100
49	427	456	100
49	428	457	100
49</			

SCRIPTURE INDEX		Page
1 John	1-7	12
1st	100	10
2nd	101	101
3rd	102	10
4th	103	10
5th	104	10
6th	105	10
7th	106	10
8th	107	10
9th	108	10
10th	109	10
11th	110	10
12th	111	10
13th	112	10
14th	113	10
15th	114	10
16th	115	10
17th	116	10
18th	117	10
19th	118	10
20th	119	10
21st	120	10
22nd	121	10
23rd	122	10
24th	123	10
25th	124	10
26th	125	10
27th	126	10
28th	127	10
29th	128	10
30th	129	10
31st	130	10
32nd	131	10
33rd	132	10
34th	133	10
35th	134	10
36th	135	10
37th	136	10
38th	137	10
39th	138	10
40th	139	10
41st	140	10
42nd	141	10
43rd	142	10
44th	143	10
45th	144	10
46th	145	10
47th	146	10
48th	147	10
49th	148	10
50th	149	10
51st	150	10
52nd	151	10
53rd	152	10
54th	153	10
55th	154	10
56th	155	10
57th	156	10
58th	157	10
59th	158	10
60th	159	10
61st	160	10
62nd	161	10
63rd	162	10
64th	163	10
65th	164	10
66th	165	10
67th	166	10
68th	167	10
69th	168	10
70th	169	10
71st	170	10
72nd	171	10
73rd	172	10
74th	173	10
75th	174	10
76th	175	10
77th	176	10
78th	177	10
79th	178	10
80th	179	10
81st	180	10
82nd	181	10
83rd	182	10
84th	183	10
85th	184	10
86th	185	10
87th	186	10
88th	187	10
89th	188	10
90th	189	10
91st	190	10
92nd	191	10
93rd	192	10
94th	193	10
95th	194	10
96th	195	10
97th	196	10
98th	197	10
99th	198	10
100th	199	10

1000

Ashland, 26
 Ashland, M., L. 10, 12, 17
 Ashland, 107
 Astoria, 19
 Alexander Morton, 349
 Astoria, H., 224, 236
 Astoria, A. L. P., 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841

- O'Connor, E. D., 149
 O'Donnell, J. J., 107
 Origen, 4, 104, 134; *Hexapla*, 4;
 Princ., 139, 174
 Pauline, of *Notes*, 9, 14
 Philomen, 101, 130
 Play the *Edna*, 101
 Plinius, 10
 Prosper, 144, 149
 Quintilian, 17; *de poetica*
 Quadrato, 101
 Ruffinatus, 4, 149
 Ruffin, J. M., 107
 Ruffin, D., 149
 Rufinus, 10
 Sacconi, 101
 Sallustian, R., 101, 130
 Sallustian, *German. Ruffin*, 101, 101
 Sallustian, 14; *Edna*, 101, 101, 101, 101
 Sallustian, H. F., 101
 Sallustian, 14
 Sallustian of *Edna*, 101, 101
 Sallustian, L., 101
 Sallustian, 101, 144
 Sallustian, 10
 Sallustian, H., 101
 van der Veen, A., 101, 101
 Varn, 17; *de poetica*
 Tommaso Fortunato, 141
 Varnish, 101
 Virgil, 101, 101
 Walsley, A. S., 101
 Walsley, D. D., 101
 Walsley, T. H., 101

Caution, 165, 2
 causers = profane/speakers, 420
 Cebuano, 424
 cello on table = Christmas in the Church, 419
 cellos = proud ones, 416, 423 = masters, 420
 Chaldeans, Council of, 11, 150
 Christian, meaning of, 416
 Christ, the unique Messiah, 416
 distinction between names of, 416, 417, 418, 419 as symbol = spokesman of members, 420
 speaks as human Person, 416, 417, 418, 419, 420 in Word, 420 in Relegations, 420 in Creation, 420 in Formation, 420, 421 as faithful Word, 416 as son Man, 417 as Light, 420 as Love, 417, 420 as Mercy, 420 as Mediator, 417 as Messiah, 417, 420 as Pharaoh, 417, 418, 419, 420, 421 in Book, 421, 422 as Way, 420, 421 as Word, 417, 420
 Church, praise of, 418
 Circumcision, 4
 clapping hands = clapping and service to sick, 420
 clouds = prophets/preachers, 416, 421
 coats = slaves, 416 = slaves of love, 416
 confusion, two meanings of, 416, 420 instrument of, using Ps. 10, 11
 confusion, 421, 422
 Communion, 1, Council of, 1
 contemplative and active lives, 418
 Core, sons of, 1, 16, 416, 421, 422, 423, 424, 425, 426, 427-428
 courage defined, 422

cross, 35, 420, promises double, 41
 (also with its leaves, 114, 1)
 Cyprian, 117

David, 15, 116, 420
 darkness = devil, 416 = Christ's death, 41

David, 15, 116, 420, 421 is author of all psalms, 15, 17

day = lifetime, 416 = eternity, 420
 = prosperity, 420 = leisure-time, 420

day 102 = divine judgments, 101
 devil, 41, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

death = son, 102, 416, 417 = sinners, 102, 416 = Church/Israel, 416, 420, 421 = Jews, 418

eight = sacred number, 10

eight day = eternal son, 100

elephant = slave women, 421

Elia, 41

Elijah, 414

Eliaze, 10

end, meanings of, 10, 11, 104, 105, 114, 115, 116, 117, 118

enemies = spiritual evils, 416

Ephraim, Council of, 1

epitaphium, 420

Euse, 416

Eusebius, 100

Eusebius, 100

Eusebius, 100

Eusebius Eusebius, 11, 10

Euse, 100

- 473 = understanding, 474
 Eucharist, 47 f., 49

 function, meaning of, 37
 Truman, 471
 time, human and divine, 320
 brother of women = witness, 476
 time = action, 476 = preaching, 480
 time of Christ = apostles, 481
 language of God = Trinity, 475 =
 holy spirit, 481, 479
 time = history, 47
 dates = philosophy, 44
 time, number = fathers of Law, 49
 482 = David, 120
 displacement of time, seven ways 120,
 121 f.
 transience = prophetic events, 473
 time, significance of number, 48
 death = angelic power, 471
 future, meanings of, 120, 121, 471, 472
 friendship defined, 471
 future, 480, 120

 Caliban, picture of, 8
 garments of Christ = weapons, 127
 Gaudes = sinners, 31
 grace = Christ, 321 = one grace in
 virtues, 124 in last times, 32
 grace, associated with sinning, 321
 God, definition of, 31 spiritual and
 immortal, 31 without creation,
 31 physical parts divine powers,
 32, 33, 34 as Judge, 34 f.; as
 Physician, 34 associated human
 weaknesses, 471
 gods = men inspired by grace, 471

 hail = storm/vehement, 474
 hairs = sin, 474

 hands = activity, 473, 475, 476, 477
 hang, 31, 32
 heart = faithful Christian, 476
 heart = soul, 475 = reason, 120, 476
 heart = wisdom/understanding, 476,
 477
 heaven = apostles/prophets/saints,
 120, 473, 475 = last times, 475 =
 paradise, 120
 Hebrew alphabet, meanings of, 145
 H., 145, 146, 127
 Hebrew picture, 8
 Heracles, 471
 Hercules, 31
 history, 34, 35, 120, 121-122 f., 122, 123
 Hieronymus, 470
 Herod Antipas, 39, 121
 Herod the Great, 471, 121
 Homer, 31, 32
 Homoties, 120
 horns = worldly happiness, 32
 human being, definition of, 120
 horns defined, 120

 hidden, 4, 12, 47 f.
 inference in speeches, 37
 Iraq, 31, 121
 Israel, 473, meaning of, 120, 121, 473 =
 community of believers, 32
 Isaac, 471, 8

 Jacob = Jews, 321 = Church's
 Christmas, 122, 474 and the
 angel, 122 also 474-475, 477, 478 f.
 James, 39
 James, 471
 Jerusalem, 121
 Jews, conversion of, 121 f., 122, 123
 fleeing Jerusalem, 121
 Job, 471, 121, 121 f., 471, 472-473, 477

<i>sons</i> = holy men, 33	<i>Teila</i> , 37
<i>sonnet</i> = inner man, 373	<i>testature</i> , 377
<i>substance</i> = fuel and good actions, 373-377	<i>topologies on maps</i> , 478
<i>swearing</i> permitted in G.T., Exhibition in N.T., 322	<i>Trinity</i> , 33 ff., 34, 37, 388, 393, 40
<i>swind</i> = Lord's word, 425 <i>swind</i> of Father = word of Son, 37	<i>Trinitas</i> , 377
	<i>trumpets</i> , two types of, 377
	<i>two</i> , number, importance of, 37
<i>take unto</i> = Christ's body, 425 = the Churchman, 375, 376, 426	<i>unicorns</i> = picks, 322 = Jews, 316 many condemned and approved, 37
<i>Tactus</i> , 478	<i>Venus</i> , 377, 478
<i>temple</i> = Lord's body, 373 = heaven, 373, 375	<i>Vetus Latina</i> , 4
<i>ten</i> = glorious number, 377	<i>Vigilant</i> , 3, 3, 373
<i>Thomas</i> , 477	<i>Vivamus</i> , 3, 373
<i>Thomas</i> , 478	
<i>Theodoric</i> , 3, 377	<i>waters</i> = Lord's universe, 373 = baptism, 373, 375 = Gooden/ renew, 373, 474
<i>Theodorus</i> , 373	<i>Wag</i> = Christ, 36, 373
<i>thief</i> , good, 377	<i>weights</i> = assets of pages, 477
<i>thigh</i> = incarnation, 477	<i>wings</i> , divine = G.T. and N.T., renewed, 37
<i>thirteen</i> , significance of, 377	<i>Windsor</i> = Christ, 473
<i>Thomas</i> , apostle, 37	<i>Wings</i> , 3
<i>Three Chapters</i> , 3	
<i>three</i> , number, importance of, 37	
<i>Thomas</i> (King of thunders) = Christus God, 477	<i>Zacharias</i> , 3, 37
<i>twelve</i> = Christ's wisdom, 373	<i>Zachary</i> , 37